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EQUIPPING LEADERS FOR DISCIPLING PUBLIC-SCHOOL
ADOLESCENTS IN CHINESE HOUSE CHURCHES:
A MIXED METHODS STUDY

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EQUIPPING LEADERS FOR DISCIPLING PUBLIC-SCHOOL
ADOLESCENTS IN CHINESE HOUSE CHURCHES:
A MIXED METHODS STUDY

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Date _____

To Rex,

a servant of the Lord, my beloved husband, and faithful teammate.

Your heart for God and me is so precious and pure.

How beautiful to see your sacrifice for God's calling and our family!

How blessed it is to walk this heavenly path with you hand in hand!

I'm looking forward to witnessing how God will lead us in the rest of our lives.

May the Lord give us a spirit of power, love, and self-discipline.

May His will for us be fulfilled!

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PREFACE

Over the past three years, it was God's grace and mercy that have sustained me. His guidance is not only for this project but also for the clarity of His calling to me. God's wonderful plan in my life also made this research meaningful and valuable. I thank God for using me, such a very wicked sinner. But I am truly blessed to count myself as a child of God now and have a chance to be used by Him. From collecting surveys to sharing experiences and observations, I can truly see that even in the special situation of China, God still uses various ways to save and love His people. How vast and deep His love is! May more Christian educators rise in China, and may the Lord's will be done!

Upon completion of this project, I want to express my thanks and gratitude to Dr. Anthony Foster, my doctoral supervisor, who served as a guide and mentor for this project. Thank you for sharing your expertise and your time with me over the last two years. You have given me so much support by being flexible and gracious when unexpected things happened in my life. I extremely appreciate how you have consistently shown me grace and patience throughout our time working together. I also want to thank Dr. Jeff Horner for speaking about this project in such a constructive way to ensure that it could be completed. Thank you, Dr. John David Trentham, for inspiring and encouraging me to apply to this program and answering all my questions during this journey. Without all the help from these godly professors, I would have never come this far.

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Name Withheld

Louisville, Kentucky

December, 2022

CHAPTER 1

RESEARCH CONCERNS

Adolescence is a key turning point in the human development process that is accompanied by many uncertain factors. Media portrayals of adolescents often emphasize problems, impulse, and romance.¹ Indeed, adolescence is a unique stage of human development because adolescents experience rapid growth, which “affects how they feel, think, make decisions, and interact with the world around them.”² The reality is that the old is passing away, and they must face the stress and challenges of building new structures and re-defining themselves. From a macro scope, adolescence can be understood as the transitional phase of growth and development between childhood and adulthood. During this period of time, adolescents develop in six domains: physical, cognitive, social, emotional, moral, and spiritual.³ Even though age does not represent every aspect of the different processes that adolescents experience, it still provides a preliminary foundation for understanding developmental patterns, establishing policies, and initiating effective interventions.

The first use of the word “adolescence” appeared in the fifteenth century and came from the Latin word *adolescere*, which means “to grow up or to grow into maturity.” However, the scientific study of this period of life was not started until the

¹ American Psychological Association, “Developing Adolescents: A Reference for Professionals,” last modified November 14, 2021, <http://www.apa.org/pubs/info/brochures/develop>.

² World Health Organization, “Adolescent Health,” accessed November 7, 2021, https://www.who.int/health-topics/adolescent-health#tab=tab_1.

³ John M. Dettoni, “Adolescent Development,” in *Evangelical Dictionary of Christian Education*, ed. Michael J. Anthony (Grand Rapids: Baker Academic, 2001), 24.

twentieth century.⁴ Though Chinese has the word “青少年 (Qing shao nian)” that is translated as “adolescence” in English and both words convey a parallel concept of this stage of life, they are not identical regarding age or context. Therefore, a definition of Chinese adolescence for this research should be clarified first based on the examination of both modern Chinese and western definitions of adolescence.

The World Health Organization (WHO) defines adolescence as the period from age ten to nineteen.⁵ The American Psychological Association refers to adolescence as “the period of human development that starts with puberty (10–12 years of age) and ends with physiological maturity (approximately 19 years of age).”⁶ China does not have a consistent consensus for the age range of adolescence, but there are two main streams that are being used to define it. First, organizations related to the public health system or working with international institutions usually utilize the WHO standard.⁷ The second strand is adopted by the Chinese legal and educational systems and indicates various starting points but sets 18 years of age as a clear boundary between adolescence and adulthood.⁸ Since this research is aimed at developing a curriculum that equips Christian

⁴ Richard M. Lerner and Laurence Steinberg, “The Scientific Study of Adolescent Development: Past, Present, and Future,” in *Handbook of Adolescent Psychology* (Hoboken, NJ: John Wiley & Sons, 2004), 1–13. The first president of the American Psychological Association, G. Stanley Hall, was credited with discovering adolescence. He described this new developmental phase that came about due to social changes at the turn of the twentieth century. He also published two-volume work on adolescence in 1904.

⁵ World Health Organization, “Adolescent Health.”

⁶ American Psychological Association, “Adolescence,” accessed November 7, 2021, <https://dictionary.apa.org/adolescence>.

⁷ Jieshuang Xu and Xu Qian, “Review and Trend Analysis of Adolescent Reproductive Health Policy in China,” *Chinese Journal of Health Policy* 6, no. 2 (2013): 49–55; Dong Bin et al., “A Review of Adolescent Health and Healthy China 2030,” *Journal of Adolescent Health* 67, no. 5 (November 2020): S24–S31. DOI: <https://doi.org/10.1016/j.jadohealth.2020.07.023>; NBS, UNFPA, and UNICEF, “The Youth Population in China (2018): The Current Situation and Development Trends,” The United Nations Population Fund China, last modified December 12, 2019. https://china.unfpa.org/sites/default/files/pub-pdf/The%20Youth%20Population%20in%20China%20%282018%29-EN_0.pdf. Though different fields may apply different age ranges, most official documents in the Chinese public health field follow the WHO standard, which is 10 to 19 years old.

⁸ Hongzhen Xia, ed., “Civil Code of the People’s Republic of China,” The National People’s Congress of the People’s Republic of China, adopted at the third session of the Thirteenth National People’s Congress on May 28, 2020.

educational leaders to disciple public-school adolescents in a Chinese context, combing with the universal characteristics of adolescent developmental experience, this project would take ages ten to eighteen to describe Chinese adolescence.

Christian educators should also consider the uniqueness of humanity because it is crucial for the Christian discipleship and formation of adolescents. James R. Estep and Jonathan H. Kim point out that “while social science theories about learning, development, and lifespan changes describe the process of growth in all of their dimensions, our humanity is more than the social sciences can discover; it is the *imago Dei*.”⁹ That is, to better assist the growth of adolescents, Christian educators must recognize that the *imago Dei* lays the basis for a Christian understanding of anthropology. Therefore, Chinese adolescents should be understood as God’s image bearers who are natives or inhabitants of China and are experiencing the transition from childhood to adulthood from approximately age 10 to 18, which includes physical, cognitive, emotional, psychosocial, and behavioral developments.

<http://www.npc.gov.cn/npc/c30834/202006/75ba6483b8344591abd07917e1d25cc8.shtml>; Hongzhen Xia, ed., “Law of the People’s Republic of China on the Protection of Minors,” The National People’s Congress of the People’s Republic of China, modified at the 10th session of the Thirteenth National People’s Congress on October 17, 2020.

<http://www.npc.gov.cn/npc/c30834/202010/82a8f1b84350432cac03b1e382ee1744.shtml>; Tao Feng, ed., “Compulsory Education Law of the People’s Republic of China,” The National People’s Congress of the People’s Republic of China, last modified at the third session of the Standing Committee of the Thirteenth National People’s Congress on December 29, 2018.

<http://www.npc.gov.cn/npc/c30834/201901/21b0be5b97e54c5088bff17903853a0d.shtml>. Jianping Xi, “On Improving the Probative Force of Statements of Left-behind Children Suffering Sexual Assault,” *The Journal of Juvenile Delinquency* 5, no. 2 (2021): 4; Jianlong Yao, “The History, Current Situation and Future of Juvenile Justice in China,” *The Journal of Applicable Law* 19, no. 1 (2017): 2. In Article 17 of the Civil Code of the People’s Republic of China, a natural person aged 18 or above is an adult. In the Law of the People’s Republic of China on the Protection of Minors, the words “children” and “adolescence” usually appear together and refer to people who are under 18 years old, but it does not provide when adolescence starts. In the Compulsory Education Law of the People’s Republic of China, the word “adolescence” does not appear. However, the word “children” appears 36 times, and the word “teenagers” appears 35 times. According to the description of students’ rights, it is reasonable to conclude that middle school students belong to adolescence which starts at age 11 or 12. However, Jianping Xi points out that people who are under 14 years old would be considered children in the traditional Chinese medical field. Jianlong Yao also explains that the Criminal Law of the People’s Republic of China defines people under age 14 as children.

⁹ James R. Estep, “Christian Anthropology: Humanity as the *Imago Dei*,” in *Christian Formation: Integrating Theology and Human Development*, ed. James R. Estep and Jonathan H. Kim (Nashville: B&H, 2010), 11.

Change implies difficulty but also brings opportunities for adolescents to grow into maturity, especially in terms of their spirituality growth. They search for self-achievement through reconstructing their worldviews, engaging in relationships with others, and developing self-identity. Any of these aspects could significantly edify or challenge the spiritual life of adolescents. For instance, as Mark L. Lamport states, “The cognitive change causes youth to think more critically about the teachings and practices of the Christian faith. One appropriate means to encourage their spiritual growth is to structure exercises that help them rethink and defend their Christian ideas.”¹⁰ Therefore, Christian educators should grasp this critical turning point and foster spirituality in adolescents by recognizing the natural changes of puberty as well as helping young people understand and respond to the various dimensions of the new life stage.

Some noteworthy research also shows that the adolescent stage is a key period for spiritual formation. In the 1990s, researcher Bryant Myers conducted astonishing research that resulted in his article, “State of the World’s Children: Critical Challenge to the Christian Mission.” He found that 85 percent of American Christians became Christians between the ages of 4 and 14.¹¹ Thom Rainer, the founding dean of the Billy Graham School of Missions, Evangelism and Church Growth at the Southern Baptist Theological Seminary, conducted a survey of approximately 1,300 Christians of various backgrounds and regions to ask people at what age they had accepted Christ.¹² 80 percent of the respondents indicated that they had become Christians before they turned twenty

¹⁰ Mark L. Lamport, “Adolescent Spirituality,” in *Encyclopedia of Christian Education*, ed. George Thomas Kurian and Mark A. Lamport (Lanham, MD: Rowman & Littlefield, 2015), 11.

¹¹ Bryant L. Myers, “State of the World’s Children: Critical Challenge to Christian Mission,” *International Bulletin of Missionary Research* 18, no. 3 (July 1994): 98–102, <http://www.internationalbulletin.org/issues/1994-03/1994-03-098-myers.pdf>; Lionel Hunt, *Handbook on Child Evangelism* (Chicago: Moody Press, 1960).

¹² This survey was conducted in seventeen states over a fifteen-month period in 1995 and 1996 by the Billy Graham School of Missions, Evangelism and Church Growth at The Southern Baptist Theological Seminary.

years old, and 51 percent accepted Christ between the ages of ten and nineteen.¹³ Similar research has been done by George Barna, a professor at Arizona Christian University. He affirms that “if a person is ever going to become a Christian, the chances are that he or she will do so before reaching the age of 18.”¹⁴ He further added that “three quarters of all people who have consciously, intentionally, and personally chosen to embrace Jesus Christ as their Savior did so before their eighteenth birthday.”¹⁵ Christian educators must learn from this research that most people make their lifelong, faith-shaping choices when they are young, a fact that urges educational leaders to provide proper guidance for adolescents’ psychological development and spiritual growth.

Research Problem

Under China’s specific educational, historical, and political background, with the influence of globalization, young people in Chinese houses churches are facing great challenges in their spiritual life and identity development. In 2013, Zai Chun, a full-time minister in mainland China, observed a Christian summer camp for adolescents in China. He found that 80 percent of the students were nominal Christians. Most of them went to church to please their parents or to gain material rewards. Parents believed their sons and daughters were Christians just because they had been baptized. However, their children’s faith was only reflected in knowledge and logic. Some students even explicitly expressed that they did not want to become Christians due to the restrictions seemingly imposed by the faith. Chun interviewed 61 students, and all of them stated that there was no other

¹³ Tom Rainer, “The Great Commission to Reach a New Generation,” *The Southern Baptist Journal of Theology* 1/4 Winter, no. 6 (1997): 44.

¹⁴ George Barna, *Generation Next: What You Need to Know about Today’s Youth* (Ventura, CA: Regal Books, 1995), 77.

¹⁵ Barna, *Generation Next*, 77.

Christian person in their public schools.¹⁶ Yi Wang, the pastor of Early Rain Covenant Church, also noticed that in recent decades, students rarely show up for church after the age of 14.¹⁷ Through examining relevant literature, three causes can be diagnosed that help to explain the crisis and the challenges for Chinese Christian church ministries to adolescents.

Chinese Educational System and Policies

Chinese adolescents play a vital role in growing the body of Christ, and they are expected to grow in their relationships with the Lord. The premise for them to lead the church to flourish is that they come to know the truth, recognize their redemptive identity, and live out a biblical worldview. However, due to the national educational law in China, students have little opportunity to avoid secular and anti-Christian teachings throughout their educational journey. The majority of students enroll in the Chinese public-school system and are influenced by the curriculum with Chinese socialism characteristics, which could not benefit them in establishing their identities in Christ and achieving spiritual prosperity.

According to a 2020 report by the Ministry of Education of the People's Republic of China, there were 237,000 K–12 schools in 2019 but only 18,200 private schools. This means 93 percent of schools in China are public schools. There were 234 million K–12 students enrolled in 2019, but only 22,585,400 private school students, which means 91 percent of students in China attend public schools.¹⁸ According to the Education Law of the People's Republic of China and Law on the Promotion of Non-

¹⁶ Zai Chun, "The Challenges and Crisis of Chinese Adolescents Ministry," *Chinese Christian Life Fellowship* 18, no. 1 (2014): 57–63.

¹⁷ Yi Wang and Bingsen Su, *Christian Classical Education* (Chengdu, China: Reformed Covenantal Classroom, 2015), 6.

¹⁸ Jian Cao, ed., "2019 National Educational Development Statistical Bulletin," Ministry of Education of the People's Republic of China, last modified May 20, 2020, http://www.moe.gov.cn/jyb_sjzl/sjzl_fztjgb/202005/t20200520_456751.html.

Public Schools of the People's Republic of China, all school education should be separate from religion.¹⁹ In other words, there can be no legal religiously affiliated schools in China.²⁰ Even though a few “underground” Christian schools have been established in recent years, they have not been able to continue operating once found out by the government. Also, very few people choose homeschooling because it is also considered illegal based on the Compulsory Education Law of the People's Republic of China. Therefore, most Christian parents have no choice but to send their children to public schools, even knowing that these schools teach only a secular worldview.

Given that the curriculum of public schools is anti-Christian, Christian adolescents are not able to experience authentic Christian education within public schools. Michael J. Anthony points out, “As its core, its innermost component, education is based primarily on a worldview, a philosophical or theological system of understanding reality, truth, and values. As such, education is ultimately a practical

¹⁹ Representative of the Chinese People's Congress, “Education Law of the People's Republic of China,” Ministry of Education of the People's Republic of China, last modified September 1, 1995, http://en.moe.gov.cn/Resources/Laws_and_Policies/201506/t20150626_191385.html. This law was adopted at the third session of the eighth National People's Congress on March 18, 1995, promulgated by Order No.45 of the President of the People's Republic of China on March 18, 1995, and effective as of September 1, 1995. Article 8 stipulates that “the state shall separate education from religion. Any organization or individual may not employ religion to obstruct activities of the state education system.” The Law on the Promotion of Non-public Schools of the People's Republic of China was adopted at the 31st Meeting of the Standing Committee of the Ninth National People's Congress of the People's Republic of China on December 28th, 2002, is hereby promulgated as Order of the President of the People's Republic of China No. 80 and shall go into effect as of September 1st, 2003. The second regulation of Article 4 stipulates that “non-public schools shall implement the principle of separating education from religion. No organizations or individuals may make use of religion to conduct activities designed to interfere with the educational system of the State.” Representative of the Chinese People's Congress, “Law on the Promotion of Non-public Schools of the People's Republic of China,” Ministry of Education of the People's Republic of China, last modified December 28, 2002, http://en.moe.gov.cn/documents/laws_policies/201506/t20150626_191387.html.

²⁰ Representative of the Chinese People's Congress, “Regulations of the People's Republic of China on Chinese-Foreign Cooperation in Running Schools,” Ministry of Education of the People's Republic of China, last modified September 1, 2003, http://www.moe.gov.cn/s78/A20/gjs_left/moe_861/tnull_8646.html. This law was adopted at the 68th Executive Meeting of the State Council on February 19, 2003, promulgated by Decree No. 372 of the State Council of the People's Republic of China on March 1, 2003, and effective as of September 1, 2003. Article 7 stipulates that “no foreign religious organization, religious institution, religious college and university or religious worker may engage in cooperative activities of running schools within the territory of China. Chinese-foreign cooperatively-run schools shall not offer religious education, nor conduct religious activities.”

expression of one's philosophical convictions."²¹ The philosophy of Chinese public-school curriculum, according to "The Management of Teaching Materials in Primary and Secondary Schools," is based on Marxism and aimed at fulfilling the will of the Chinese Communist Party.²² Chinese public-school education teaches students to understand and know the world through evolutionary theory, dialectical materialism, and historical materialism, so that students will be directed to live out their lives according to the national will.

However, God's heart for education is facilitating the transformation of the whole person into the likeness of Christ instead of leading them to be Communist successors. Chinese adolescents urgently need authentic Christian education to understand biblical priorities, develop a life-informing framework, and engage in biblical commitments and practices.²³ Christian educator Robert Pazmiño, in his book *Foundational Issues in Christian Education*, gives one of the most satisfying definitions of authentic (Christian) education:

[Authentic education is] deliberate, systematic, and sustained divine and human effort to share or appropriate the knowledge, values, attitudes, skills, sensitivities, and behaviors that comprise or are consistent with the Christian faith. It fosters the change, renewal, and reformation of persons, groups, and structures by the power of the Holy Spirit to conform to the revealed will of God as expressed in the Old and New Testaments and preeminently in the person of Jesus Christ, as well as any outcomes of that effort.²⁴

According to this definition, we see that the content of authentic Christian education is the Christian faith, the gospel, and the salvation of the sinner. It also means that to

²¹ Michael J. Anthony, "The Nature of Theology and Education," in *A Theology for Christian Education*, ed. James R. Estep, Michael J. Anthony, and Gregg R. Allison (Nashville: B&H, 2008), 18.

²² Pei Li, ed., "The Management of Teaching Materials in Primary and Secondary Schools," Ministry of Education of the People's Republic of China, last modified January 7, 2020, http://www.moe.gov.cn/srcsite/A26/moe_714/202001/t20200107_414578.html.

²³ John David Trentham, "Virtuous Christian Knowing and Learning+A Taxonomy of Pedagogical Virtues" (handout resented at Doctor of Education seminary in The Southern Baptist Theological Seminary, Louisville, Kentucky, January 4–9, 2021).

²⁴ Robert W. Pazmiño, *Foundational Issues in Christian Education*, 2nd ed. (Grand Rapids: Baker Academic, 1987), 87.

understand authentic education, we should know about education from God himself and how he revealed himself through his only Son Jesus Christ. However, when the government and schools refuse to take the Bible as the authority, education becomes a “secular religion” that guides students to worship other idols instead of God. This form of idol worship is obviously practiced everywhere in Chinese public schools from the Regulation for Secondary School Students to politics courses.²⁵ Wang also concludes that “all kinds of education are the education of moral formation. The nature of moral education is religious education, which is about worship and the relationship between God and man.”²⁶ Therefore, it is critical to equip and disciple those students to be able to discern the “hidden curriculum” and live out a fruitful Christian life in the world.²⁷

Cultural and Social Influences

With the continuous development of economic globalization and information technology, Chinese adolescents who go to house churches are not only influenced by the public-school teachings but also need to bear the impacts and challenges of cultural diversification from all over the world. According to the age range that this project has provided in the previous section, contemporary Chinese adolescents (born between 2003 to 2011) are part of Generation Z and share same attributes with others from this generation around the world. The Barna Group defines Gen Z as those born between 1999 and 2015,²⁸ and this generation faces three primary challenges.

First, technology is part of the eco-system for Gen Zers, and they experience

²⁵ Wang and Su, *Christian Classical Education*, 3.

²⁶ Wang and Su, *Christian Classical Education*, 3.

²⁷ Parker J. Palmer, *To Know as We Are Known: Education as a Spiritual Journey* (New York: HarperCollins, 1993), 19.

²⁸ Barna Group, *Gen Z: The Culture, Beliefs and Motivations Shaping the Next Generation* (Ventura, CA: Barna Group and Impact 360 Institute, 2018). The results are also available on this website: <https://www.barna.com/research/gen-z-questions-answered/>.

the world through technology.²⁹ One of the most representative means for them to experience technology is the internet, which is an important learning, social, and entertainment tool for contemporary adolescents. The “Research Reports of Chinese Minor Internet Usage in 2020” shows that 98.1 percent to 98.3 percent of Chinese adolescents have access to the internet through different kinds of devices, and their top five online activities are studying, listening to music, chatting, playing games, and watching short videos, such as those on TikTok.³⁰ Ke Guo and Ying Wu, researchers from the China International Public Opinion Research Center in Shanghai International Studies University, found that Chinese urban adolescents have a great tendency to be addicted to social media and online entertainment.³¹ Christian educators could not ignore the significant role that the media has played in shaping Chinese adolescents’ values and worldviews by promoting an awareness of aesthetics, selling beliefs about humanity, and providing suggestions on all facets of life.

Second, with the development and changes of social culture and technology, Gen Z is facing more psychological challenges. Kim Parker, the director of social trends research at Pew Research Center, reports that Gen Z’s major psychological challenges in

²⁹ Kim Parker, “Who Is Generation Z?” (lecture presented at After the Fact online on March 29, 2019). Kim Parker is the director of social trends research at Pew Research Center. She oversees research on emerging social and demographic trends, manages major survey projects, and writes and edits reports; For detailed reports on how U.S. teens spend their time see Gretchen Livingston, “The Way U.S. Teens Spend Their Time Is Changing, but Differences between Boys and Girls Persist,” Pew Research Center, last modified February 20, 2019, <https://www.pewresearch.org/fact-tank/2019/02/20/the-way-u-s-teens-spend-their-time-is-changing-but-differences-between-boys-and-girls-persist/>; Michael Dimock, “Defining Generations: Where Millennials End and Generation Z Begins,” Pew Research Center, last modified January 17, 2019, <https://www.pewresearch.org/fact-tank/2019/01/17/where-millennials-end-and-generation-z-begins/>.

³⁰ China Internet Network Information Center, “Research Reports of Chinese Minor Internet Usage in 2020,” China Internet Network Information Center and Youth Rights Protection Department of the Central Committee of the Communist Youth League, last modified July 19, 2021, https://pic.cyol.com/img/20210720/img_960114c132531c521023e29b6c223e438461.pdf.

³¹ Ke Guo and Ying Wu, “Media Consumption and Global Outlook of Chinese Urban Youth,” China International Public Opinion Research Center of Shanghai International Studies University, last modified May 14, 2009, http://infadm.shisu.edu.cn/_upload/article/1f/3f/960e5d5440688bb95fdab97d39ce/74715b1d-8290-42ab-9a44-1959af521b55.pdf.

the U.S. are anxiety and depression and 61 percent of them feel pressure to get good grades.³² Chinese adolescents have come across the same problems because of the rapid development of China's economy and globalization. Drastic social changes have brought a series of emotional and behavioral adjustment difficulties for the younger generation. "The Report on National Mental Health Development in China from 2019 to 2020" recorded that Chinese adolescent sleep deprivation continues to worsen in recent years, which has greatly impacted youths' mental health.³³ The rate of depression increases significantly after adolescents enroll in high school because of academic pressure.³⁴ Chinese Christian educational leaders must realize this phenomenon and help young people have a biblical understanding of themselves along the journey of faith and feel God's love in the church.

Third, globalization and the development of mass media have caused frequent and rapid exchanges of cultural activities between different countries, which have brought new cultural elements to China as well as various problems, such as consumerism and sexual liberation. In the twenty-first century, especially after China's accession to the WTO, China is merging into the international market. At this time, consumption is agitated, and the country continues to expand domestic demand to promote production through consumption. Chinese adolescents have been deeply affected by this culture as well. "China Consumer Report 2021" reveals that Gen Z in China is full of confidence in the future and is more likely to practice impulsive consumption.³⁵ Meanwhile, they hold a more liberal stance toward sexual attitudes, behaviors, and

³² Parker, "Who Is Generation Z?"

³³ Xiaolan Fu et al., *The Report on National Mental Health Development in China from 2019 to 2020* (Beijing, China: Social Sciences Academic Press, 2021), 160–75.

³⁴ Fu et al., *The Report on National Mental Health Development*, 1–33.

³⁵ Jia Zhou et al., "Chinese Gen Z's Consumption Habits," *China Consumer Report 2021 Special Edition*, no. 13 (November 2020): 142, https://www.mckinsey.com.cn/wp-content/uploads/2020/11/%E6%B6%88%E8%B4%B9%E8%80%85%E5%AD%A3%E5%88%8A-2020_%E4%B8%AD%E6%96%871126_s.pdf.

gender issues. Hence, the concept of LGBTQ and engaging in sexual behavior at a younger age have become more common and acceptable among Chinese Gen Z.³⁶ While teens are in a process of managing and defining their identities and beliefs, church educational leaders should not be absent from their responsibility to keep young people away from false teachings and secular influences.

Identity Crisis

While adolescents are coping with rapidly changing bodies and trying to be independent from their original family structures, many of them will experience an identity crisis, which means that their primary task in this stage is to develop a sense of identity and form a philosophy of life.³⁷ Erik Erikson noted that this task is “part of a psychosocial framework in which the sociocultural milieu is integrated with the biological development of the human being and the psychological processes of the cognitive mind.”³⁸ To be more explicit, one’s identity does not only function as a grounding aspect in all social cognition and as a primary method in organizing experiences into meaningfully schemas, but it also represents the core aspect of being human and being in community with others.³⁹ Knowing who one is and who one wants to be is a prerequisite for living a meaningful life. Only when people recognize themselves as God’s creation and find their identities in Christ can they truly comprehend their existence on this earth. Christian education, holding fast to a mission of making disciples

³⁶ Rui Zhao et al., “Sexual and Reproductive Health Related Knowledge, Attitude and Behavior Among Senior High School and College Students in 11 Provinces and Municipalities of China,” *Chinese Public Health* 35, no. 10 (2009): 1330–38.

³⁷ Jonathan H. Kim, “Personality Development and Christian Formation,” in Estep and Kim, *Christian Formation*, 104.

³⁸ David M. Bell, “Religious Identity: Conceptualization and Measurement of the Religious Self,” (PhD diss., Emory University, 2009), 2; Erik Erikson, *Childhood and Society* (New York: Norton, 1950); Erik Erikson, *Identity, Youth, and Crisis* (New York: Norton, 1968).

³⁹ David M. Bell, “Adolescent Religious Identity,” in Kurian and Lamport, *Encyclopedia of Christian Education*, 1:9.

for God's kingdom, must seek to assist adolescents in searching for their redemptive identities in Christ and in integrating those identities with faith and daily conduct.

Inadequate Training for Church Leaders

Teaching and discipling the next generation are one of God's callings for the church. This task includes many aspects, such as leading adolescents to offer their entire lives to God, training them with sound doctrine and theological foundations, and teaching them to grasp every chance to share the gospel and glorify His name. However, because they lack professional training in the area of Christian education, Chinese leaders do not find themselves confident in discipling adolescents in the church who go to public schools.

In past decades, Chinese house churches were scattered and isolated from each other due to political persecution and attacks from cults and false teaching. Consequently, emerging Christian education ministries have been variously interrupted, and there have not been enough ministers in the field to make disciples until today. Additionally, leaders are not adequately equipped because do not have enough opportunities to get theological education and grow in their spiritual maturity. The most recent official statistics recorded in the Annual Report on China's Religions (2010) indicate that one-third of all Christians in China were converted after 2003.⁴⁰ Based on seven years of calculations and observations, Yijun Guo found that half of Christians converted after 2003 were serving in Chinese urban house churches, and some of them became deacons and ministers within

⁴⁰ Yonghui Qiu and Ze Jin, *Annual Report on China's Religions 2010* (Beijing: Social Sciences Literature Press, 2010), chap. 11, https://www.pishu.com.cn/skwx_ps/initDatabaseDetail?siteId=14&contentId=875100&contentType=literature&type=%25E6%258A%25A5%25E5%2591%258A. This is the largest scale door-to-door survey of the Christian population in China since 1949. It was released by the Religious Bureau of People's Republic of China. However, the religious status of those surveyed is limited only to Chinese government churches (or Three-Self Churches) and some house churches. Hence, the report does not give statistics for all Chinese churches.

one to three years after becoming Christians.⁴¹ As the new generation of Christians, they face a great deal of tension and pressure from family, society, culture, and the government. There is also a lot of room for improvement regarding their Bible understanding and spiritual growth.

To better serve Chinese adolescents, Christian leaders must first acknowledge that culture is an important resource for an adolescent's quest to answer the question, "Who am I?"⁴² In other words, Christian educators must attempt to understand today's youth culture context so that they can create more effective ways to nurture adolescent spirituality within that environment.⁴³ However, the reality is that there is a huge gap between church culture and adolescent culture, and this gap is one of the biggest challenges in Chinese youth ministry.⁴⁴ Christian teachers must take a close look at the trends present in adolescents' life, such as music, style of dress, language, and body language. John Dettoni proposes that leaders must act as ethnographers who can describe the culture's form, analyze how various elements work together, interpret the culture's meaning to adolescents, and predict what will happen in the specific context.⁴⁵

In recent years, it is encouraging to see that more and more church leaders are starting to realize the importance of acquiring systematic theological training. However, not enough people are paying attention to Christian education, let alone putting the

⁴¹ Yijun Guo, *Thoughts on the Future Development of Chinese House Churches: Reflecting on the Influence of 500 Years of Reformation on Chinese House Churches* (Hong Kong: Modern Literature, 2019), 127.

⁴² Richard R. Dunn, "Youth Culture," in *Evangelical Dictionary of Christian Education*, ed. Michael J. Anthony (Grand Rapids: Baker Academic, 2001), 738.

⁴³ Walt Mueller, *Understanding Today's Youth Culture* (Wheaton, IL: Tyndale House, 1999), 375–94.

⁴⁴ Meiling Luo, *Disciple the Young for the Lord: A Reconstruction of Adolescent Ministry* (Taiwan: China Evangelical Seminary, 2008), 133.

⁴⁵ Dunn, "Youth Culture," 739; John Dettoni, *Introduction to Youth Ministry* (Grand Rapids: Zondervan, 1993).

research into practice. Though knowing Scripture as the essential truth is imperative, we should not ignore discipleship, which is truth lived out.⁴⁶

Research Purpose

The purpose of this sequential transformative mixed-method study was to develop a means of equipping Chinese Christian educational leaders so that they would be able to assist public-school adolescents to grow in wisdom and stature for the kingdom of Christ. This research first described the current state of educational leaders' training in Chinese house churches. Through testing and identifying the significant factors that would assist Chinese educational leaders to succeed in ministry, I developed a curriculum for educational leaders that could help disciple public-school adolescents in the Chinese urban house church context. This curriculum did not only help aggregate educational resources to help churches but also served as a resource for delivering professional training to educational ministry leaders. The ultimate goal was that churches will be capable to use this curriculum to train their future educational leaders to more effectively pursue the Great Commission.

Research Questions

The first two research questions below aimed to determine the factors that described successful curriculum contents for training educational leaders. The second two research questions focused on using these factors to develop an initial curriculum model that could be practically implemented in Chinese urban house churches.

1. What is the current state of educational ministry leadership development with regard to discipling public school adolescents in the Chinese urban house church context?

⁴⁶ John David Trentham, "Mere Didaskalia: The Vocational Calling and Mission of Christian Teaching Ministry," *Christian Education Journal* 18, no. 1 (2021): 217.

2. What are the specific goals and objectives of the curriculum for educational leaders to disciple public school adolescents in Chinese urban house churches?
3. What are the themes and content that should constitute an educational ministry leadership development curriculum regarding discipling public school adolescents in the Chinese urban house church context?
4. How can such a curriculum model be effectively implemented in Chinese urban house churches?

Research Population

The research population for this project was Christian educators who have served in Chinese house churches for more than five years. In addition, these Christian teachers are located in cities in China and have witness the culture changes of society. Since the curriculum model aimed at equipping the educators to disciple adolescents who go to Chinese public schools, they ought to be able to use communication platforms to engage with adolescent life. To make sure the curriculum model is operational and professional, seminary professors who specialize in Christian education were invited to be participants in this group decision-making process.

Limitations of the Research

This research focused on the basic elements required for educational leaders to serve public school adolescents in the Chinese house church context. Therefore, the curriculum model may not serve well in other nations. Additionally, this research focused on evangelical and Protestant Christians, and other traditions were not included. Since this curriculum is a general curriculum for educational leadership development regarding discipling public-school adolescents, it will not be applicable for other types of leadership training or for more specific demands. However, it has the potential to be developed into more specific curricula based on different needs.

This project was limited in application towards individuals who are called to Christian educational ministry in the Chinese underground urban local church, and at the

same time, to leaders who have basic literacy levels. Additionally, due to the language and culture differences of Chinese ethnic groups, the research sample was limited to the biggest ethnic group of mainland China—Han people, which means that ethnic minorities were not included in this study.⁴⁷ Lastly, because China is a huge country and has vastly diverse regions, the multiplicity of situations might hinder generalization of these research findings.

Research Methodological Design

This research study was a sequential transformative mixed methodological study.⁴⁸ Mixed methods research combines quantitative and qualitative study together to integrate the data depending on the need for the research.⁴⁹ This mixed methods study included significant factors associated with Christian educational leadership development focusing on discipling adolescents who go to Chinese public schools, while overlaying sequential procedures to develop a valid curriculum model for training Chinese urban house church leaders.

The study involved a multi-phase process. In the first phase, a three-round Delphi study was utilized to better discover the potential consensus among thirteen experts as it related to an effective curriculum for training educational leaders.⁵⁰ Ten

⁴⁷ National Civil Affairs Commission, “Chinese Ethnic Groups,” The Central People’s Government of the People’s Republic of China, accessed November 10, 2021, http://www.gov.cn/test/2005-07/26/content_17366_3.htm. According to the Fifth National Population Census of the People’s Republic of China in 2000, there are 115, 940 Han People, which is 91.59% of the national population. There are 10,643 people are national minority, which is 8.41% of the national population. This research tries to focus on most of the people in China. Chinese minorities have different language and culture. Therefore, this research will not be able to effectively serve as good as among Han people.

⁴⁸ John W. Creswell and Vicki L. Plano Clark, *Designing and Conducting Mixed Methods Research*, 3rd ed. (Los Angeles: SAGE, 2017), 279.

⁴⁹ Creswell and Plano Clark, *Designing and Conducting Mixed Methods Research*, 84.

⁵⁰ Norman Dalkey and Olaf Helmer, *An Experimental Application of the Delphi Method to the Use of Experts* (Santa Monica, CA: Rand, 1962), 4; Gregory J. Skulmoski, Francis T. Hartman, and Jennifer Krahn, “The Delphi Method for Graduate Research,” *Journal of Information Technology Education* 6, no. 1 (2007): 2.

educational leaders from new urban churches were grouped together as a panel of experts for this research, along with three Christian education professors from The Southern Baptist Theological Seminary. The second phase allowed the expert panel to assess and provide feedback for the curriculum model through a survey. To eliminate research bias, all the translation of the surveys and questionnaires were conducted by a third party. For the security reason, the research was undertaken anonymously, and the researcher's name was withheld. If some unexpected thing happens to the participants, the researcher removed all their responses and kept the study moving on.

Phase 1

During the first round of the Delphi study, the expert panel was required to answer qualitative questions and provide comments on research questions based on their personal opinions, experience, or previous research. The questions were categorized in different themes, which were based on the literature review in chapter 2. These themes were theological foundation, philosophical foundation, theoretical foundation, and contextualization foundation. The last question on the survey invited experts to provide any additional insights that were relevant to the topic. After receiving the responses, the researcher returned the findings to the participants to see if they needed any revision. Then the revised responses were coded and grouped by *NVivo* and designed into a Likert-type survey that was sent out to the same participants in round 2 through Google Forms. Participants rated the importance of the factors and contents using a four-point scale. The third round used a simple dichotomous scale where respondents could choose “agree” or “disagree.” Just as in the first round, the panel was allowed to revise their answers after receiving the round 2 and round 3 results, which demonstrated the characteristics of the

Delphi technique.⁵¹ Through the first phase, the researcher gained consensus from the expert panel on significant factors, contents, objectives, and goals for the curriculum.

Phase 2

In the second phase, the researcher developed preliminary module samples of the curriculum with the supervisor's assistance based on the results from the Delphi study. Then, the curriculum model was made accessible for the expert panel for them to reassess whether the curriculum accorded with the consensus. During this phase, the teaching platform Canvas was utilized to create the curriculum, and a curriculum assessment survey was sent out to the participants. This curriculum assessment rubric adopted the "Dimensions of Curriculum Evaluation" model, proposed by Karen Lynn Estep and James Riley Jr. in the book *Mapping Out Curriculum in Your Church*.⁵² The evaluation questions were placed into six categories for each curriculum theme, and they were customized for this specific research. The six dimensions of evaluation were "Theory and Purpose," "Student Learning," "Program facilities & Resources," "Instructional Methodology," "Content & Materials," and "Teacher Ability."⁵³ The author utilized Google Forms to gather and analyze data. Finally, the researcher conceived another revised model of the curriculum based on the feedback from the panelists, the literature review, and comments on the tentative curriculum. This curriculum model was the final version before it is sent out to more people in Chinese house churches to employ and assess in a future study.

⁵¹ Chia-Chien Hsu and Brian A. Sandford, "The Delphi Technique: Making Sense of Consensus," *Practical Assessment, Research & Evaluation* 12, no. 10 (2007): 2.

⁵² James Estep and Karen Estep, "Checking the Legend and Accessing the Journey," in *Mapping Out Curriculum in Your Church: Cartography or Christian Pilgrims*, ed. James Estep, Roger White, and Karen Estep (Nashville: B&H, 2012), 217.

⁵³ Estep and Estep, "Checking the Legend and Accessing the Journey," 217.

Terminology and Definitions

For this study, the following definitions of terms were employed:

Chinese house churches. “Chinese house churches” refer to the churches that are in mainland China but operate independently from Three-Self Churches and Chinese Christian Council that are run by the Chinese government. The government requires the official churches to “self-governance, self-support, and self-propagation,” whereas Chinese house churches do not follow this law because it is against the Biblical teaching.⁵⁴ Hence, believers choose to gather in houses instead of official church buildings. These house churches in China are not registered, therefore, they are sometimes described as “underground churches” which indicates their illegal status.

Chinese adolescents. Chinese adolescents refer to God’s image bearers who are natives or inhabitants of China and are experiencing the transition from childhood to adulthood from approximately age 10 to 18, which includes physical, cognitive, emotional, psychosocial, and behavioral developments.

Christian education. Education is a systematic approach to intentional learning that combines the activity of educating students (teaching), the process of students becoming educated (learning), and the educational result of this approach (outcome). Education is based primarily on a worldview, a philosophical or theological system of understanding reality, truth, and values. As such, education is ultimately a practical expression of one’s philosophical convictions.⁵⁵ Education can and must be understood as a ministry of the church. Christian education is far more than the transmission of content from one person to another. Therefore, Christian education is theologically informed on a variety of levels, which refers to the content of instruction and an approach toward education that is distinctively Christian, that reflects our theological beliefs and

⁵⁴ Philip L. Wickeri, *Reconstructing Christianity in China: K. H. Ting and the Chinese Church* (Maryknoll, NY: Orbis, 2007), 237.

⁵⁵ Anthony, “The Nature of Theology and Education,” 18.

convictions.

Christian formation. Through the sanctification process, the union leads the increasing synthesis between personality and spirituality. The totality of personhood is finally achieved, realized, fully restored, renewed by Christ. It reflects the personhood of Christ. The *imago Dei* as the central point to Christian formation, whereby the image of God is in the process of being restored through salvation.⁵⁶ Christian formation is a process of both the heart and mind and thus entails the integration of cognitive understanding and experiential faith. It is an integration of theology (anthropology and sanctification) and human development (intellectual, personality, moral, faith, and spiritual). These two interacting together produce spiritual growth.⁵⁷

Culture. Culture is the set of values broadly shared by some subset of the human population. Then, these shared value and understandings made manifest in act and artifact. Culture is also a historically transmitted pattern of meanings embodied in symbols, a system of inherited conceptions expressed in symbolic form by means of which men communicate, perpetuate, and develop their knowledge about and attitude towards life.⁵⁸

Curriculum design. A curriculum design is a statement of and elaboration of the institutional purpose, institutional goals and objectives for learners, scope, contexts, methodology, and instructional and administrative models involved in an educational effort. The design is organized in such a way as to ensure appropriate and balanced emphasis upon each element. A design provides the basis for blueprinting “a curriculum

⁵⁶ Estep, “Christian Anthropology: Humanity as the *Imago Dei*,” 14–24.

⁵⁷ Jonathan H. Kim, “Intellectual Development and Christian Formation,” in Estep and Kim, *Christian Formation: Integrating Theology and Human Development*, 89.

⁵⁸ D. A. Carson, *Christ and Culture Revisited* (Grand Rapids: William B. Eerdmans, 2008), 1–2.

plan.”⁵⁹

Discipleship. Discipleship is the Christian response to the Great Commission where followers of Christ are to be taught to grow in maturity of faith that is linked to specific redemptive acts in human history.⁶⁰ In other word, discipleship is a “learning-teaching fellowship in which the passing on of what we learn becomes a regular part of the services we render to each other.”⁶¹ Therefore, discipleship requires Christians to engage in building up believers, correcting errors as well as teaching doctrinal truth.

Conclusion

In the Scripture, we can see that God uses adolescents to fulfill His mission and carry out His plan in different eras throughout history.⁶² Therefore, their discipleship is not optional in the faith community because they are the church as well as the future of the church. Most importantly, God wants young people to get to know Him, love Him, and live a life that reflects His heart. Therefore, as Christian educators, we must help our adolescents connect with God and find their identities in Christ and teach them not to be consumed with winning interactions or defeating a sinful worldview.

In order to equip and improve the professionalism of Christian educators in Chinese urban house churches, this sequential explanatory mixed methods study developed a curriculum that can assist them while they are discipling adolescents who go to public schools. This chapter examined the need for discipling adolescents and equipping Chinese Christian educators. Chapter 2 further examined this topic from

⁵⁹ Leroy Ford, *A Curriculum Design Manual for Theological Education* (Nashville: Broadman, 1991), 34.

⁶⁰ Timothy Paul Jones and Michael S. Wilder, “Faith Development and Christian Formation,” in Estep and Kim, *Christian Formation*, 183.

⁶¹ J. I. Packer and Gary A. Parrett, *Grounded in the Gospel: Building Believers the Old-Fashioned Way* (Grand Rapids: Baker, 2010), 14.

⁶² Paul Borthwick, *Youth and Missions: Expanding Your Students Worldview* (Waynesboro, GA: OM Literature, 2000).

theological, historical, sociological, and theoretical perspectives while discussing Christian formation, the *imago Dei*, political and cultural influences, and curriculum design.

CHAPTER 2

LITERATURE REVIEW

The purpose of this sequential transformative mixed-method study was to develop a means of equipping Chinese Christian educational leaders so that they would be able to assist public-school adolescents to grow in wisdom and stature for the kingdom of Christ. Developing a robust curriculum model for equipping Chinese educational ministry leaders requires the exploration of five widely varying fields—theology, philosophy, history, theory, and culture. First, this chapter examines the pedagogical aspects of a theology of Christian education and Christian formation. A deeper comprehension of this topic entails the nature of human beings, the essence of Christian education, and the function of educational ministry in the local church. Second, it presents a philosophical understanding of Christian education. Third, it discusses a theoretical foundation for developing a Christ-centered curriculum. Meanwhile, it explores identity formation, which is one of the major challenges during adolescence. Fourth, this chapter highlights some major historical and political factors that affect educational ministry to public school adolescents in Chinese house churches, because these elements are essential for the contextualization of the curriculum. Lastly, the researcher examines some of the cultural elements that impact Chinese adolescents' development, such as a traditional Chinese ideology of human identity, Confucianism, globalization, and secularization.

Theological Foundations for Christian Education

Since the Great Commission, Christ's statement in Matthew 28:19–20, is primarily concerned with teaching, it must be applied in churches through a formal

ministry of Christian education. Authentic Christian education must root its contents in a biblical understanding of humanity and of Christian theology. A curriculum that intends to equip educators to disciple adolescents into faithful Christ followers must be God-centered, and theologically based. This section will introduce a Christian understanding of anthropology, education, formation, and of the church's responsibility regarding equipping educational leaders to disciple adolescents.

The Nature of Humanity

It is imperative for Christian educators to know the doctrines of humanity and sin because these two realities will lead people to understand the nature of people and the purpose of life. Furthermore, “what it means to be human and fallen is one of the most influential factors in developing an approach to education that is decisively Christian.”¹ Therefore, to better disciple adolescents who go to Chinese public school, Christian educational leaders must first comprehend that people are created by God but have fallen short of His glory before they can begin to implement any strategies.

The *imago Dei*. Christians must base their understanding of humanity less on the social sciences but more on theology—on what Scripture teaches about humanity.² Genesis 1:26–31 records that the first man in the world, Adam, was created in God's image according to His likeness. *Image* in Hebrew is *tselem*, which describes something cut or carved, a physical representation; *demūth* is the Hebrew format of *likeness*, which

¹ Gregg R. Allison, “Humanity, Sin, and Christian Education,” in *A Theology for Christian Education*, ed. James R. Estep, Michael J. Anthony, and Gregg R. Allison (Nashville: B&H, 2008), 175.

² James R. Estep, “Christian Anthropology: Humanity as the *Imago Dei*,” in *Christian Formation: Integrating Theology and Human Development*, ed. James R. Estep and Jonathan H. Kim (Nashville: B&H, 2010), 11.

refers to the idea of being similar to the original.³ Hence, “the two words together tells us that man is a representation of God who is like God in certain aspects.”⁴

Being God’s image bearers means that humanity’s existence and identity are dependent on God.⁵ John David Trentham explains that “human beings’ purposeful interaction and function in the world is a result of their core identity as image bearers. Human beings are, ontologically and irreducibly, the image of God.”⁶ This shows that if the adolescents want to fully understand themselves in light of mind, soul, and physical body, they need to go to the Creator to find their identities. In addition, the *imago Dei* elucidates that “God created us in His image so that we, like a mirror, would reflect Him in the world in which we live.”⁷ In other words, the purpose of human existence is to imitate God to live relationally, demonstrate God’s love, and further the interest of God and His Kingdom on the earth.

After examining the culture and of the language of the ancient Near East in the fifteenth century B.C., Peter J. Gentry and Stephen J. Wellum conclude that “the image of God” communicates two main ideas: rulership and sonship.⁸ “Image” indicates the horizontal aspect of the covenant relationship, while “likeness” refers to the vertical aspect. In this sense, “the divine image entails a covenant relationship between God and humans on the one hand, and between humans and the world on the other.”⁹ Graeme

³ Cf. Francis Brown, S. K. Driver, and Charles Briggs, *Hebrew and English Lexicon*, 198, 854; *PC Study Bible V5 Beta* (2008) edition.

⁴ Anthony A. Hoekema, *Created in God’s Image* (Grand Rapids: Eerdmans, 1986), 13.

⁵ Estep, “Christian Anthropology,” 15.

⁶ John David Trentham, “Reading the Social Science Theologically (Part 1): Approaching and Qualifying Models of Human Development,” *Christian Education Journal* 16, no. 3 (2019): 468.

⁷ Allison, “Humanity, Sin, and Christian Education,” 180.

⁸ Peter J. Gentry and Stephen J. Wellum, *Kingdom through Covenant: A Biblical-Theological Understanding of the Covenant* (Wheaton, IL: Crossway, 2012), chap. 6, “Summary,” para. 1, Kindle.

⁹ Gentry and Wellum, *Kingdom through Covenant*, chap. 6, “Likeness and Image,” para. 15.

Goldsworthy affirms that the image of God in man shows that “mankind is created in a unique relationship to God. Man also is addressed personally by God as the highest creation and the focus of his purpose.”¹⁰ In responding to God’s work in human, people are created to be uniquely answerable to God for all that they do.¹¹

The depravity of human beings. Though, as Wayne Grudem summarizes, “the image of God means that man is like God and represents God,”¹² we must also accept the reality and the consequences of the fall that distorted the human identity given by God. Sin is described biblically as missing the mark, and it can be defined as any lack of conformity—in act, thought, word, feeling, intention, or nature—to the character and moral law of God.¹³ As Paul confirms, “Now we know that whatever the law says, it says to those who are under the law, so that every mouth may be silenced and the whole world held accountable to God. Therefore no one will be declared righteous in God’s sight by the works of the law; rather, through the law we become conscious of our sin” (Rom 3:19-20 ESV).¹⁴ Unrighteousness results in a sentence of death, a broken relationship with God, and conflicts within the human world and with God.¹⁵ In spite of sin and the fall, because the image of God is still with humanity, people can attain to the truth of God’s existence merely by using their reason to reflect on the natural world. Ronald Habermas identifies three “practical dimensions” of the *imago Dei*, which are still evident in humanity: it facilitates a “transformed attitude” toward others; it requires

¹⁰ Graeme Goldsworthy, *According to Plan: The Unfolding Revelation of God in the Bible* (Downers Grove, IL: InterVarsity Press, 1991), 96.

¹¹ Goldsworthy, *According to Plan*, 98.

¹² Wayne Grudem, *Systematic Theology: An Introduction to Biblical Doctrine* (Grand Rapids: Zondervan, 1994), 442.

¹³ Allison, “Humanity, Sin, and Christian Education,” 186.

¹⁴ Unless otherwise noted, all Scripture quotations come from the English Standard Version.

¹⁵ Goldsworthy, *According to Plan*, 107–9.

“transformed behaviors” as to how we treat others; it engenders a “greater appreciation for diversity” among all of humanity.¹⁶ Also, the gospel of John describes Jesus as “the true light that enlightens every man” (John 1:9). God is so loving that He has bestowed people with common grace, by which He gives people innumerable blessings that can be seen in the intellectual, moral, and physical realms.¹⁷ The authors of the book *Christian Formation* conclude that “much like a broken mirror can still reflect an image, humanity still possesses the *imago Dei* but as a poor reflection of the One whose image we bear.”¹⁸

Christian Education

The *imago Dei* and the presence of sin indicate the need for education for all people and the necessity of specifically Christian education for believers. Through education, people are able to further their understanding of the world around them. Aided by Christian education, Christ followers should dedicate themselves to the pursuit of the knowledge of God and His will through the study of the Scripture. Their minds will be renewed through this pursuit, and the image of God can be progressively restored by means of knowledge (Col 3:9–10).¹⁹ To assist Chinese adolescents to increase in the knowledge of God and to be renewed as whole people, Christian educators must first know what Christian education is and what makes education Christian.

For an education to be considered “Christian,” it must identity with the gospel, particularly the life, death, and resurrection of Jesus Christ. In *God Our Teacher*, by analyzing the doctrine of the Trinity in combination with Christ’s teaching, Robert Pazmiño points out that what makes education Christian is the content being taught, the

¹⁶ Ronald T. Habermas, “Practical Dimensions of the *Imago Dei*,” *Christian Education Journal* 13, no. 2 (1993): 90–91.

¹⁷ Grudem, *Systematic Theology*, 657–61.

¹⁸ Estep, “Christian Anthropology,” 22.

¹⁹ Allison, “Humanity, Sin, and Christian Education,” 188–89.

context the learner is in, and what kind of person the teacher wants the learner to become (the goal). Therefore, he concludes that Christian education involves a process of sharing content with persons in the context of their communities and societies.²⁰ Furthermore, Pazmiño gives one of the most satisfying definitions of Christian education:

Deliberate, systematic, and sustained divine and human effort to share or appropriate the knowledge, values, attitudes, skills, sensitivities, and behaviors that comprise or are consistent with the Christian faith. It fosters the change, renewal, and reformation of persons, groups, and structures by the power of the Holy Spirit to conform to the revealed will of God as expressed in the Old and New Testaments and preeminently in the person of Jesus Christ, as well as any outcomes of that effort.²¹

Therefore, Christian educators must first and foremost look to the Bible to begin the quest to articulate a theology of Christian education. Second, they ought to discover the process of educating and facilitating individuals to grow toward maturity in Christlikeness, and to work with that process.²² The ultimate goal of Christian education is to “bring people to a saving faith in Jesus Christ, to train them in a life of discipleship, and to equip them for Christian service in the world today.”²³ Hence, Christian educators are responsible for helping believers to develop a biblical worldview and think “Christianly” about all areas of life, so that they can make significant decisions from a Christian perspective and impact society with the message of the gospel.²⁴

The fact that a teacher knows well does not mean that he can teach well. Howard Hendricks says, “The teacher must excite and direct the learner’s self-activities, and, as a rule, tell the learner nothing—and do nothing for him—that he can learn or do

²⁰ Robert W. Pazmiño, *God Our Teacher: Theological Basics in Christian Education* (Grand Rapids: Baker Academic, 2001), 60.

²¹ Robert W. Pazmiño, *Foundational Issues in Christian Education*, 2nd ed. (Grand Rapids: Baker Academic, 1987), 87.

²² Klaus Issler, “Theological Foundations of Christian Education,” in *Introducing Christian Education*, ed. Michael J. Anthony (Grand Rapids: Baker Academic, 2001), 35–43.

²³ Denis E. Williams, “Christian Education,” in *Evangelical Dictionary of Christian Education*, ed. Michael J. Anthony (Grand Rapids: Baker Academic, 2001), 133.

²⁴ Williams, “Christian Education,” 133.

for himself. Therefore, what's important is not what you do as a teacher, but what the learners do as a result of what you do."²⁵ The nature of teaching is not trying to make people know as much as they can but "facilitating learning unto Christlikeness." To arrive at this goal, the teacher must come alongside learners when they seek an encounter with the Truth in the power of the Spirit and in the company of the faithful.²⁶

Christian Formation

The primary means and goal of Christian education should be Christian formation, which is concerned with shaping and creating a certain kind of person, not just with providing information.²⁷ Rather, Christian formation is "the process which moves a person beyond information and beyond desire into the realm of life-changing transformation."²⁸ James Estep and Jonathan Kim define Christian formation as the union leading to an increasing synthesis between personality and spirituality of the *imago Dei*.²⁹ Christian formation first affirms the uniqueness of humanity as God's image-bearers so that we can understand Christian formation from a holistic view in terms of the characteristics that are formed within human beings. This definition also reveals that Christian formation is a process through which believers grow in both personal and spiritual dimensions of the soul, as they are facilitated and transformed by the Holy Spirit.³⁰ What is more, this definition indicates that Christian formation is a lifelong

²⁵ Howard Hendricks, *Teaching to Change Lives* (Portland: Multnomah Press, 1987), 39.

²⁶ Gary A. Parrett and S. Steve Kang, *Teaching the Faith, Forming the Faithful* (Downers Grove, IL: InterVarsity Press, 2009), 22.

²⁷ James K. A. Smith, *Desiring the Kingdom: Worship, Worldview, and Cultural Formation* (Grand Rapids: Baker Academic, 2009), 26.

²⁸ Michael J. Anthony, "Christian Formation," in *Evangelical Dictionary of Christian Education* (Grand Rapids: Baker Academic, 2001), 135.

²⁹ Jonathan H. Kim, "Personality Development and Christian Formation," in Estep and Kim, *Christian Formation: Integrating Theology and Human Development*, 113.

³⁰ Kim, "Personality Development and Christian Formation," 112–13.

process where Christians continue to grow into Christlikeness through sanctification and discipleship until they reach the heavenly realm.³¹

Christian formation is achieved through and ends with union with Christ. As J. Todd Billings states, through union with Christ we receive justification as a gift and are given new life by the Spirit.³² Justification enables us to enter God’s kingdom through adoption and gives us a new identity in Christ. Living out a new life requires us to abide in Christ, die and be raised with Him, resist our old flesh, imitate what Jesus did, and have fellowship with God.³³ All these steps help increase the synthesis between personality and spirituality of the *imago Dei*, which is Christian formation.

Union with Christ is also the goal of Christian formation because it leads to total communion in Christ.³⁴ Union with Christ entails the restoration of the relationship between human beings and Christ through God’s redemptive work and the sanctification process. Because of the depravity of man, the original intimate relationship no longer exists until people are redeemed through Christ’s blood. Union with Christ means people accept Christ into their hearts and let Him grow more and more in them until He becomes completely one with them by the power of the Spirit.³⁵ Billings says, “The final end and goal for humanity is a re-union of humanity with God in the second Adam,”³⁶ which is also the goal of Christian formation and Christian education.

³¹ Kim, “Personality Development and Christian Formation,” 114.

³² J. Todd Billings, *Union with Christ: Reframing Theology and Ministry for the Church* (Grand Rapids: Baker, 2011), introduction, sec. 2, para. 8, Kindle.

³³ Grudem, *Systematic Theology*, 843–47.

³⁴ Billings, *Union with Christ*, chap. 2, sec. 1, para. 1.

³⁵ Billings, *Union with Christ*, chap. 3, para. 4.

³⁶ Billings, *Union with Christ*, chap. 3, para. 4.

Educational Ministry of the Church

The previous section addressed the goal of Christian education, which is to facilitate the learner to grow into independent maturity and transform the whole person into Christlikeness. Ephesians 1–2:10 reveals that all things, especially the church, are God’s “handiwork,” and they exist ultimately for glorifying God and walking in good works. Because Christian education is far more than the transmission of content from one person to another, education can and must be understood as a ministry of the church.³⁷ Therefore, Christian educators are responsible for teaching theology to cultivate a Christ-centered worldview and disciple people to experience a heart transformation.

Even if educators acknowledge that Christian educational ministry is of great importance in a local church, they may miss the point sometimes because they know neither the blueprint for teaching ministry nor the destination toward which they are heading. Ephesians 4:12–13 describes the goal: “to equip the saints for the work of ministry, for building up the body of the Christ, until we all attain to the unity of the faith and of the knowledge of the Son of God, to mature manhood, to the measure of the stature of fullness of Christ.” This shows that the mission and purpose of the teaching ministry in the local church is building up the body. The authors of the book *Teaching the Faith, Forming the Faithful* say, “We should live out a life worthy of calling we have received as God’s *poiema*. In other words, as the body of Christ, the oneness must be acknowledged, safeguarded and obeyed.”³⁸ To meet this standard, educators should edify the body of Christ through educational ministry, since it is the appointed method and essence of the church.

In conclusion, the Christian teaching ministry of the church should aim at communicating God’s truth and encouraging the body of Christ to abide together in the

³⁷ Michael J. Anthony, “The Nature of Theology and Education,” in Estep, Anthony, and Allison, *A Theology for Christian Education*, 21.

³⁸ Parrett and Kang, *Teaching the Faith*, 39.

love of Christ. Second, educational leaders should advocate for people to be obedient to all that Jesus has commanded so that they will bear fruit for the kingdom of Christ. Third, since the goal of Christian education is not just the transference of knowledge but the transformation of lives by the gospel, the teaching ministry in the church should engage the whole person so that the learners can be more attentive and receptive, more like Jesus, and people who love God with heart, soul, mind, and strength.

Philosophical Foundations for Christian Education

In Colossians 1:28, the apostle Paul shows that Christian leaders' purpose in life should be proclaiming God by admonishing and teaching everyone with all wisdom, so that they may present everyone perfect in Christ. This indicates that if Christian educators devote themselves to the Great Commission, they ought to commit to the teaching of wisdom. The word "philosophy" translated from Greek literally means "the lover of wisdom."³⁹ John S. Brubacher explains that "philosophy is concerned with the ultimate meaning of all reality, and may be defined as the methodological investigation of the whole reality through its ultimate causes in so far as those causes can be known through natural reason unaided by divine revelation."⁴⁰ It is noted that Christian teaching inevitably leads to the discussion of ultimate truth and the convictions of the believer as well, which indicates that philosophy and education cannot be separated because each relies on the other for illumination.⁴¹ To elucidate this point, T. S. Eliot writes:

Education is a subject which cannot be discussed in a void: our questions raise other questions, social, . . . And the bearings are on more ultimate problems than even these: to know what we want in education we must know what we want in general,

³⁹ George R. Knight, *Philosophy and Education: An Introduction in Christian Perspective* (Berrien Springs, MI: Andrews University Press, 1998), 5.

⁴⁰ John S. Brubacher, *Eclectic Philosophy of Education* (New York: Prentice-Hall, 1951), 7.

⁴¹ Michael J. Anthony and Warren S. Benson, *Exploring the History and Philosophy of Christian Education: Principles for the 21st Century* (Grand Rapids: Kregel Academic & Professional, 2003), 385.

we must derive our theory of education from our philosophy of life. The problem turns out to be a religious problem.⁴²

Similarly, philosophical presumptions relating to metaphysics, epistemology, and axiology provide a structure for the foundation of Christian education because they propose the bedrock questions related to the nature of reality, truth, and value.⁴³ In George Knight's terms, Christian philosophy examines Christian education to develop methodologies that achieve the goal, which is the discipleship of the whole person according to the image of Christ.⁴⁴ Hence, Christian leaders and educators must learn how to use educational philosophy methods as they seek to facilitate learning in the educational context. Meanwhile, Christian educators must establish well-thought-out philosophical presumptions before they ask questions, design a curriculum, and solve problems during the educational process.

Philosophical Inquiries

Philosophy answers questions through the study of three fundamental categories: metaphysics, epistemology, and axiology. Educational philosophy is not distinct from general philosophy; rather, it is general philosophy applied to education as a specific area of human endeavor.⁴⁵ To make educational philosophy Christian, therefore, we should develop presumptions from biblical theology and the Scripture. This section will explore philosophy's three fundamental categories from a biblical perspective and examine what the ultimate reality is, what is true, what people value and how they should live.

⁴² David S. Dockery and Gregory Alan Thornbury, *Shaping a Christian Worldview: The Foundations of Christian Higher Education* (Nashville: Broadman and Holman, 2002), 62.

⁴³ Knight, *Philosophy and Education*, 8.

⁴⁴ Knight, *Philosophy and Education*, 36.

⁴⁵ Knight, *Philosophy and Education*, 13.

Metaphysics. The major question that metaphysics deals with is, “What is the nature of ultimate reality?” There are four areas of this philosophical presumption: ontology, cosmology, theology, and anthropology.⁴⁶ Warren S. Benson and Michael Anthony explain:

Ontology deals with seeking an answer to the problem of being. The ontological task is to determine whether an object has existence and being. Cosmology is concerned with the origins of the universe. Cosmology also investigates issues relevant to its purpose by asking questions as “What is the ultimate meaning or purpose of the universe? Anthropology deals with a philosophical understanding of the existence, meaning, and purpose of humanity; theology is the philosophical understanding of the existence, nature, and character of God.⁴⁷

The book of Genesis explains how the world was created and formed by God. God created this world through His word and design the process of creation with purposes and goals. Learning from God’s creational work, Christian educators should plan their ministries and teaching methodologies with purposes and objects. On the sixth day of God’s creation work, man was made in the image of God, which provides the foundational ground for Christian anthropology. The *imago Dei* distinguishes the creation of man and animals because “man was created in fellowship with God and with dominion over the rest of the created order.”⁴⁸ However, humans have been tainted by sin, and the image of God has been distorted by human’s disobedience and rebellion. How Christian educators view the nature of human beings will influence their understanding on the role of teachers and learners. Another significant aspect of metaphysics for Christians is theology, which is defined as “the application of Scripture, by persons, to every area of life.”⁴⁹ Theology is the study of God’s revelation and comes from the wisdom of God,

⁴⁶ James Braley, Jack Layman, and Ray White, *Foundations of Christian School Education* (Colorado Springs: Purposeful Design, 2003), 7–10.

⁴⁷ Anthony and Benson, *Exploring the History and Philosophy*, 387–88.

⁴⁸ Graeme Goldsworthy, *Gospel and Kingdom* (Milton Keynes: Paternoster Press, 1981), 51.

⁴⁹ John M. Frame, *Systematic Theology: An Introduction to Christian Belief* (Phillipsburg, NJ: P&R, 2013), 8, Kindle.

which can be directed to every facet of the Christian's life. To gain an intimate and personal relationship with God, one must truly acquire the knowledge of God and His creation. Paul describes his goal in ministry: that "their hearts may be encouraged, being knit together in love, to reach all the riches of full assurance of understanding and the knowledge of God's mystery, which is Christ, in whom are hidden all the treasures of wisdom and knowledge" (Col 2:2–3). Christian educators, therefore, must create teaching content that pursues helping learners know God personally and deeply.

Epistemology. This philosophical inquiry is related to the study of knowledge. It "deals with the subject of knowledge (a person), an object of knowledge (what he knows), and some sort of rule that determines whether the subject knows the object."⁵⁰ Simply stated, it intends to answer the main questions in terms of the nature of truth and how we know the truth. There are four perspectives on the first question: skepticism, relativism, dogmatism, and positivism.⁵¹ Skepticism maintains that knowledge and truth are not knowable by the mind; relativism holds that knowledge and truth are relative to the human mind; dogmatism accepts knowledge and truth without any substantiating proof; positivism argues that knowledge and truth are valid once they have been proven by the sciences.⁵² For instance, philosophers like Plato and Aristotle believe that universal truth is absolute and unchanging, but philosophers like Protagoras propose that nothing is true for everybody, only for the individual.⁵³ The question "How do we know the truth?" is essentially asking "Does knowledge come to us through the senses,

⁵⁰ John F. Frame, *A History of Western Philosophy and Theology* (Phillipsburg, NJ: P&R, 2015), 11.

⁵¹ Arnold Griese, *Your Philosophy of Education: What Is It* (Santa Monica, CA: Goodyear, 1981), 136.

⁵² Griese, *Your Philosophy of Education*, 136.

⁵³ Frame, *A History of Western Philosophy and Theology*, 12.

intellectual process, human reasoning abilities, or experience?” Discussing the validity of truth reveals beliefs about the source of knowledge.

David Powlison realizes the foundational influence of epistemology and puts forth that the first priority in biblical counseling must be to articulate positive biblical truth. He adds that a systematic theology of care and cure for souls will wed conceptual, methodological, and institutional elements.⁵⁴ In order to make education Christian and teach biblically, teachers must make Scripture study the centerpiece of the educational process. Teacher’s should emphasize God’s creation, humanity’s fall, salvation, justification, Jesus’ resurrection, regeneration, and many different theological topics. With a robust theological curriculum, educators can fully concentrate on equipping students to know God and to live godly lives through the help and grace of God.

Axiology. This philosophical inquiry is the theory and science of value. It studies what is right and wrong in a given circumstance and what is of natural or man-made beauty.⁵⁵ Concerned with ethics and aesthetics, it searches into value’s nature, types, criteria, and metaphysical status.⁵⁶ Coming to a concise definition and conceptualization of what determines value depends to a large degree on one’s philosophical perspective.⁵⁷ That is, “Christian principles in the realm of values are built directly upon a Christian perspective in regard to metaphysics and epistemology.”⁵⁸

God demonstrates the standards of beauty through His creation work. He affirmed and praised everything He saw He had made at each stage of creation. The

⁵⁴ David Powlison, “Cure of Souls (and the Modern Psychotherapies),” *The Journal of Biblical Counseling* 25, no. 2 (2007): 277.

⁵⁵ Anthony and Benson, *Exploring the History and Philosophy*, 390.

⁵⁶ Carlton H. Bowyer, *Philosophical Perspectives of Education* (Glenview, IL: Scott, Foresman, 1970), 14.

⁵⁷ Anthony and Benson, *Exploring the History and Philosophy*, 390.

⁵⁸ Knight, *Philosophy and Education*, 172.

Scripture also shows us ethical beauty: “The fruit of the Spirit is love, joy, peace, forbearance, kindness, goodness, faithfulness, gentleness and self-control” (Gal 5:22–23). However, these are the reflections of the ultimate One who is holy, righteous, loving, and faithful. In other words, “The principles of Christian axiology are derived from the Bible, which in its ultimate sense is a revelation of the character and values of God.”⁵⁹ However, since sin came into the world, people have distorted the original values that were engraved on their hearts by God and insisted on their own way and on pursuing whatever they think is beautiful. As they hold to the purposes of leading people to Christ, building people up in Christ, and equipping them to serve Christ,⁶⁰ Christian educational leaders must not neglect the significant role of axiological practice as an agent in the process of restoring humanity to its lost estate.⁶¹ Christian axiological education can take place through teaching God’s character and values, experiencing the beauty of God’s creation, and considering the aesthetic implications of the educational environments they create.

The Role of Christian Teachers

A Christian educator’s primary role is to be an agent of reconciliation. As a follower of the Master Teacher who came to this world and died for sinners, Christian teachers are given the position and power to imitate the central principle underlying His teaching ministry: “The Son of man came to seek and save the lost” (Luke 19:10).⁶² During Jesus’s ministry on earth, He sought to convert people to God, bring them into harmony with one another, deepen their convictions, and train them as disciples for the

⁵⁹ Knight, *Philosophy and Education*, 173.

⁶⁰ Glen Schultz, *Kingdom Education: God’s Plan for Educating Future Generations* (Nashville: LifeWay Press, 1998), 29.

⁶¹ Knight, *Philosophy and Education*, 185.

⁶² Knight, *Philosophy and Education*, 199.

kingdom of God.⁶³ Responding to God’s calling, Christian teachers therefore must take responsibility for seeking the lost and helping people restore their relationship with God through educational ministry and discipleship.

Christian teachers are communicators. Teaching holds potential for assisting others to know content, explore culture and background, and edify one another. In order to effectively achieve this goal, help create human flourishing, and effectively nourish learners with God’s Word, Christian educators must be able to communicate well. In *On Christian Teaching*, Augustine argues that Christian educators should be good communicators so that they can guide and facilitate people to understand God’s Word.⁶⁴ This has been a great challenge in Christian teaching because teaching in and of itself requires teachers to possess a shifting mindset. Many people’s traditional mindset about teaching is that teachers are authoritative and should be directors and commanders, because they have knowledge and wisdom, and then that the teaching process should be teacher-centered. However, Scripture shows that teaching should also be a process that can guide, facilitate, and equip the learner to be independent and make wise decisions.

Christian teachers are facilitators. John David Trentham argues that “teaching is facilitating learning.”⁶⁵ In Proverbs 8:12–21 and 9:18, the teacher “presents the advantages of the way of wisdom but leaves the choice up to the learner” and “motivates learners onto maturity.”⁶⁶ After all, the purpose of teaching is not merely to state objective truth but to bring the people to a state of spiritual health.⁶⁷ Therefore, the new

⁶³ Werner G. Graendorf, *Introduction to Biblical Christian Education* (Chicago: Moody Press, 1981), 57.

⁶⁴ Saint Augustine, *On Christian Teaching* (Oxford; New York: Oxford University Press, 1997), viii.

⁶⁵ John David Trentham, “Defining Christian Education” (lecture presented at Christian Teaching class at SBTS, Louisville, KY, February 7th, 2019).

⁶⁶ Daniel J. Estes, *Hear My Son: Teaching and Learning in Proverbs 1–9* (Grand Rapids: Eerdmans, 1997), 129.

⁶⁷ Frame, *Systematic Theology*, 7.

mindset teachers should adopt is that even though teachers are experts in knowledge, the goal of Christian teaching should be the guidance of the learner into independent maturity, so that the learner will develop independent competence in living responsibly in Yahweh's world.⁶⁸ Only when this new mindset is implemented can Christian teaching become more effective and faith transform the heart, because an educated, mature learner will be able to make decisions for real life and to glorify God.

The Role of Learners

The central position of learners is the *imago Dei*. This phrase denotes that they are holistic units with the primary purpose of having a relationship with God and man. After man's fall into sin, the image of God was perverted, and relationships were broken. Jesus, however, is the true image of God and demonstrated God's intentions for man. He exhibited the perfect relationship with God and neighbor and rightful rulership over nature.⁶⁹ Jesus said, "I am the Way, the Truth, and the Life. No one comes to the Father except through me" (John 14:6). Therefore, learners must realize that their greatest need is to know Jesus Christ as the Lord and Savior, so that they can be reconciled with God and restored in the image of God.⁷⁰

The goal of learning is virtuous knowing. The Christian learning process does not entail only memorizing facts or imitating behavior. Rather, to facilitate personal life change and learning, one must have a deep and thorough understanding of the material. A more precise term to describe this kind of understanding in the learning process is "virtuous knowing." It requires the learner to know things in the fullest sense, to be involved in dynamic and progressive discipleship, and to live out a genuine Christian

⁶⁸ Estes, *Hear My Son*, 129.

⁶⁹ Hoekema, *Created in God's Image*, 74.

⁷⁰ Knight, *Philosophy and Education*, 195.

life.⁷¹ Only in this way can learners “all attain to the unity of the faith and of the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fullness of Christ” (Eph 4:13). Paul describes his knowing as follows: “When I was a child, I spoke like a child, I thought like a child, I reasoned like a child. When I became a man, I gave up childish ways. For now, we see in a mirror dimly but then face to face. Now I know in part; then I shall know fully, even as I have been fully known” (1 Cor 13:11–12). Paul’s description led to observable application and understanding of learned knowledge in his life, and he provides a profound example for Christians. When true believers qualify in virtuous knowing, they will keep longing to pursue a better knowing of the biblical truth and finally be rooted in the gospel of Christ.

Theoretical Foundations for Curriculum Design

This section explores some basic theoretical concepts that are related to curriculum design. It first explains the definition of the curriculum by examining several professional educators. Then the researcher provides a Christian perspective of the curriculum foundation by illustrating biblical works.

Defining Curriculum

Curriculum is from the Latin word *currere*, which means “to run.” From there it came to refer to the components of a course of study and the direction of one’s life that prepares one for a career.⁷² Therefore, curriculum should be thought of as the sum of all learning experiences resulting from a curriculum plan . . . directed toward achieving . . . objectives.⁷³ Accordingly, a curriculum is intended to help people travel through the path

⁷¹ Trentham, “Virtuous Knowing,” 2.

⁷² James Estep, “Introduction,” in *Mapping Out Curriculum in Your Church: Cartography or Christian Pilgrims*, ed. James Estep, Roger White, and Karen Estep (Nashville: B&H, 2012), 10.

⁷³ Howard P. Colson and Raymond M. Rigdon, *Understanding Your Church’s Curriculum* (Nashville: Broadman Press, 1981), 39.

and find the destination. Paul describes his goal that “so I do not run aimlessly; I do not box as one beating the air” (1 Cor 9:26). As Christians, we are not to be wanderers on the earth but to prepare ourselves for the goal that God has revealed to us. Curriculum, therefore, as a roadmap, guides the spiritual walk to help carry out the task of the church.⁷⁴

Curriculum Design

LeRoy Ford, the professor of foundations of education at Southwestern Baptist Theological Seminary, “is best known for his contributions to Christian education in the area of curriculum design and especially in advancing the cause of matching instruction at the level of meaningful activity to learning objectives.”⁷⁵ He defines curriculum design in this way:

A curriculum design is a statement of and elaboration of the institutional purpose, institutional goals and objectives for learners, scope, contexts, methodology, and instructional and administrative models involved in an educational effort. The design is organized in such a way as to ensure appropriate and balanced emphasis upon each element. A design provides the basis for blueprinting “a curriculum plan.”⁷⁶

James E. Plueddemann proposes that there are three components of curriculum design: the teaching/learning context, the expected outcomes, and the educational activities.⁷⁷ Ford suggests that an effective curriculum in theological should involve *somebody* in learning *something* in *some way* and *somewhere* for *some purpose*. To be more explicit, he means that the learner studies the scope through methodological, instructional, and administrative models in multiple contexts to further the educational

⁷⁴ Estep, “Introduction,” 10.

⁷⁵ Anthony W. Foster, “A Study of Post-Baccalaureate Leadership Curricula at Select Christian Institutions of Higher Education,” PhD diss., The Southern Baptist Theological Seminary, 2010, 60.

⁷⁶ Leroy Ford, *A Curriculum Design Manual for Theological Education* (Nashville: Broadman, 1991), 34.

⁷⁷ James E. Plueddemann, “Curriculum Improvement through Evaluation,” *Christian Education Journal* 8, no 1 (1987), 56–57.

goals and objectives.⁷⁸ Karen Lynn Estep points out that the variation of terminology and description of curriculum design could be confusing, and it is necessary to come up with a new understanding of curriculum design components, since our “understanding for Christian education is broadening with growing understanding and becoming more global though the realities of mobility and technology.”⁷⁹ There are five components: ministry mission, context, content, learning experiences, and evaluation.⁸⁰

Ministry mission. This refers to the purpose, goals, and objectives for the curriculum. The most important thing for educators is to choose the end of the educational process. Lawrence Kohlberg and Rochelle Mayer explain, “Without clear and rational educational goals, it becomes impossible to decide which educational programs achieve objectives of general import and which teach incidental facts and attitudes of dubious worth.”⁸¹ Therefore, goals and objectives should be written as clearly as possible because these are the basis for the development of programs, departments, courses, and units of study.⁸²

Context. This refers to the psychological and social-cultural learning environment, which includes facilities, materials, teachers, and resources. Psychological state influences how people learn, which requires the curriculum maker to understand the character, needs, and interests of the teachers and the students.⁸³ With the rapid evolution and growth of modern technology and science, the social and cultural context

⁷⁸ Ford, *A Curriculum Design Manual*, 50.

⁷⁹ Roger White, “Identifying Locations and Destinations,” in Estep, White, and Estep, *Mapping Out Curriculum in Your Church: Cartography or Christian Pilgrims*, 183.

⁸⁰ White, “Identifying Locations and Destinations,” 183.

⁸¹ Lawrence Kohlberg and Rochelle Mayer, “Development as the Aim of Education,” in *Curriculum: An Introduction to the Field*, ed. James R. Gress (Berkeley, CA: McCutchan, 1988), 101.

⁸² Ford, *A Curriculum Design Manual*, 213.

⁸³ White, “Identifying Locations and Destinations,” 185.

must be considered when the curriculum is developed. As Evelyn J. Sowell observes, “Society usually dictates purposes of education.”⁸⁴ Therefore, if the curriculum maker ignores this context, there will be a strong possibility that the curriculum will not meet the needs of the learner and will fail to carry out the purposes of the ministry.⁸⁵

Content. The curriculum content is concerned with four aspects: the source, conceptualization, organizing principles, and organization.⁸⁶ No school can teach everything; therefore, it is important for the curriculum maker to decide, “What knowledge is of most worth?”⁸⁷ Jon Wiles and Joseph Bondi believe that “at the heart of purposeful activity in curriculum development is an educational philosophy that assists in answering value-laden questions and making decisions from among the many choices.”⁸⁸ Philosophies can help the curriculum maker to find what has the most worth by suggesting the purpose for education, clarifying objectives and learning activities for the school, defining the roles of persons working in the school, and guiding the selection of learning strategies and tactics in the classroom.⁸⁹

Learning experience. Learning experiences are the means for achieving the objectives and meeting the desired outcomes.⁹⁰ Tyler outlines four types of learning experiences useful in attaining various kinds of objectives: learning experiences to

⁸⁴ Evelyn J. Sowell, *Curriculum: An Integrative Introduction* (Columbus, OH: Merrill, 1996), 85.

⁸⁵ White, “Identifying Locations and Destinations,” 186.

⁸⁶ White, “Identifying Locations and Destinations,” 188.

⁸⁷ Daniel Tanner and Laurel Tanner, *Curriculum Development: Theory into Practice* (Columbus, OH: Merrill, 1995), 34.

⁸⁸ Jon Wiles and Joseph Bondi, *Curriculum Development: A Guide to Practice* (Columbus, OH: Merrill, 1998), 35.

⁸⁹ Wiles and Bondi, *Curriculum Development*, 35.

⁹⁰ Karen Estep, “Charting the Course,” in Estep, White, and Estep, *Mapping Out Curriculum in Your Church*, 196.

develop skills in thinking, learning experiences to acquire information, learning experiences to develop social attitudes, and learning experiences to develop interests.⁹¹ All the types of learning experiences must follow the development of the objectives.

Evaluation. Evaluation helps the curriculum maker know how effective the curriculum is and how the course design can be improved. Lee J. Cronbach identifies three uses for evaluation: course improvement, decisions about individual students, and administrative regulation.⁹² Ultimately, evaluation helps to describe the broadest possible range of curriculum outcomes. Teachers, curriculum, and learners are the main parties in the assessment process that provides the cause and effects of the curriculum design. The final goal of assessment is not to punish or blame, but to advance the cause of learning forward.⁹³

Christian Curricular Emphasis

Knight states, “A distinct metaphysical and epistemological viewpoint will lead to a value orientation. That value orientation, in conjunction with its corresponding view of reality and truth, will determine the goals that will be deliberately aimed at in the educational process. The goal, in turn, will suggest preferred methods and curricular emphases.”⁹⁴ In turn, the curriculum shapes the way we study and teach because it informs and impacts the actual design and practice of Christian teaching in a ministry context. Jeremiah 9:23–24 serves as an example:

Thus says the Lord: “Let not the wise man boast in his wisdom, let not the mighty man boast in his might, let not the rich man boast in his riches, but let him who

⁹¹ Ralph W. Tyler, *Basic Principles of Curriculum and Instruction* (Chicago: University of Chicago Press, 1949), 68–82.

⁹² Lee J. Cronbach, “Course Improvement through Evaluation,” *Teachers College Record* 64 (1963): 672–83.

⁹³ Estep, “Charting the Course,” 198.

⁹⁴ Knight, *Philosophy and Education*, 33.

boasts boast in this, that he understands and knows me, that I am the Lord who practices steadfast love, justice, and righteousness in the earth. For in these things I delight, declares the Lord.”

The metaphysics is “I am the Lord,” the epistemology is “thus says the Lord,” and the axiology is what the Lord says people should delight in. This one biblical example shows the ultimate reality that God is the Lord, the Creator of all, and the One deserving of all praise and glory. God does this by revealing himself to his image bearers and telling them exactly what they should ultimately value—Him. Hence, Christian educational curriculum should emphasize the gospel (the Truth, metaphysics), build a worldview (epistemology) founded on the true Rock, Jesus Christ, enable learners to practice becoming His disciples, and perpetuate the development of learners’ own further disciple-making (axiology) through succeeding generations.

As to the content of Christian teaching, every church has a set of core values, and those values drive the church forward and help it to establish its mission.⁹⁵ What is taught must engage in biblical wisdom teaching because “wisdom transcends human intelligence and cleverness, for it is rooted in trust in Yahweh.”⁹⁶ Teaching biblical wisdom is not about the transmission of a discrete body of knowledge but about cultivating the learner to live a life according to God’s desires and to seek what is the best in Yahweh’s creation order. The author of the book *Hear My Son* utilizes Proverbs 3:7 to demonstrate that wisdom cannot be found in merely doing what appears to be wise to the individual but rather is found in fearing Yahweh and shunning evil.⁹⁷ Therefore, wisdom requires humble trust in Yahweh rather than proud self-confidence. This means that Christian teachers cannot simply transfer theological knowledge to their disciples. Rather,

⁹⁵ Aubrey Malphurs, *Strategic Disciple Making: A Practical Tool for Successful Ministry* (Grand Rapids: Baker Books, 2009), 13.

⁹⁶ Estes, *Hear My Son*, 43–44.

⁹⁷ Estes, *Hear My Son*, 44.

they must aid the development of godly character and fellowship with the Creator through the intentional practice of theology.

A Theoretical Understanding of Identity Development

In human development, adolescence is the transitional time from childhood to adulthood, which can be radical and challenging but is also full of opportunities. Adolescent identity formation is both a psychological and theological issue. Erik Erikson and James Marcia are two prominent scholars known for their identity development theories. Marcia categorizes four statuses in his identity development theory, which focuses on exploration and commitment.⁹⁸ On the other hand, Erikson sees identity formation as one of eight psychosocial developmental tasks that operate in a developmental sequence. Even though these two scholars approach this issue from different perspectives, they both conclude that successfully establishing a sense of identity results in “inner unity.”⁹⁹ However, from a biblical perspective, “inner unity” cannot be achieved until one finds his unifying identity in Christ. Examining Erikson’s and Marcia’s identity development theories can be useful for Christian educators assisting Chinese adolescents who attend house churches; however, these theories must be used with reservation, while considering the biblical view of identity formation that comes from an understanding of the *imago Dei* and of union with Christ.

This section will first briefly introduce Erikson’s fifth stage of psychosocial development, which regards identity formation during adolescence, by examining his writings in *Childhood and Society* and *Identity: Youth and Crisis*. Second, I will introduce Marcia’s four statuses theory and show how his research implements Erikson’s

⁹⁸ James E. Marcia, “Identity and Psychotherapy,” in *Interventions for Adolescent Identity Development*, ed. Sally L. Archer, (London: Sage, 1994), 37.

⁹⁹ Kendall Cotton Bronk, “The Role of Purpose in Life in Healthy Identity Formation: A Grounded Model,” *New Direction for Youth Development* no. 132 (2011): 32.

study regarding the progression of adolescent identity formation. Third, I will provide reflections on Erikson's and Marcia's Theories.

Erikson's Fifth Stage of Psychosocial Development

Erikson's theory describes eight stages of human life from infancy to late adulthood. The central concern of this theory is ego identity development.¹⁰⁰ Erikson claims that "each successive stage and crisis has a special relation to one of the basic elements of society, and this for the simple reason that the human life cycle and man's institutions have evolved together."¹⁰¹ This section will limit its discussion to the fifth stage of Erikson's psychosocial development theory—Fidelity: Identity VS Role Confusion—which is a stage directly relevant to identity formation.¹⁰²

Causes. According to Erikson's observations, identity crisis is the most severe and common psychosocial crisis during the age of adolescence and young adulthood, and it reflects the crisis of identity versus role confusion. Erikson believes that how people deal with a crisis in each stage will impact their future development because each stage is intertwined with and results from other stages. Erikson illustrates two reasons why adolescents experience identity crisis and role confusion. First, the rapid change of their

¹⁰⁰ Erikson defines ego identity as "the awareness of the fact that there is a self-sameness and continuity to the ego's synthesizing methods, the style of one's individuality, and that this style coincides with the sameness and continuity of one's meaning for significant others in the immediate community." Erik H. Erikson, *Identity: Youth and Crisis* (New York: Norton, 1968), 50; James Marcia, "Why Erikson?" in *The Future of Identity*, ed. Kenneth Hoover (Lanham, MD: Lexington Books, 2004), 52.

¹⁰¹ Erik H. Erikson, *Childhood and Society* (New York: Norton, 1963), 250.

¹⁰² Erikson explains that "Ego-Identity, then, is the result of the synthesizing function on one of the ego's frontiers, namely, that environment which is social reality as transmitted to the child during successive childhood crises." Walter Steele summarizes that, according to Erikson, "Self-identity emerges from experiences in which changing roles and social relationships are successfully reintegrated into one's sense of continuity over time." To be more specific, Erikson states that "one can then speak of ego identity when one discusses the ego's synthesizing power in the light of its central psychosocial function, and of self-identity when the integration of the individual's self-and role-images are under discussion." Then, he adds that because self-identity is part of ego identity, "identity formation can be said to have a self-aspect and ego aspect." Erikson, *Identity*, 210–11; Walter R Steele, "A Theological Dialogue with and Evaluation of Erik H. Erikson's Theory of Identity Development in Light of Pauline Baptismal Theology in Romans and Some Implications for Pastoral Care" (PhD diss., Concordia Seminary, 2017), xii.

bodies influences the identity that they developed in the previous stages. Erikson says, “All the sameness and continuities relied on earlier are more or less questioned again, because of a rapidity of body growth which equals that of early childhood and because of the new addition of genital maturity.”¹⁰³ Because a “sense of identity means a sense of being at one with oneself as one grows and develops,”¹⁰⁴ the drastic changes to their bodies and minds that adolescents experience challenge their understandings of themselves.

Second, adolescents experience challenges from peers, communities, cultures, and other societal interactions. This is how Erikson describes the adolescent time:

Thus in the later school years, young people, beset with the physiological revolution of their genital maturation and the uncertainty of the adult roles ahead, seem much concerned with faddish attempts at establishing an adolescent subculture with what looks like a final rather than a transitory or, in fact, initial identity formation. They are sometimes morbidly, often curiously, preoccupied with what they appear to be in the eyes of others as compared with what they feel they are, and with the question of how to connect the roles and skills cultivated earlier with the ideal prototypes of the day.¹⁰⁵

During this age, adolescents are afraid of being foolish in other people’s eyes and struggling to search for a balance between establishing a solid identity and being accepted by a group or society. Hence, the primary task for adolescents is to determine who they are and who they want to be.

Influential factors. Erikson further identifies how previous stages influence the identity formation process in stage five. The earliest stage (Trust vs. Mistrust) contributes to the importance of trust in oneself and others. If the first stage is successfully established, then adolescents look most fervently for people and ideas to have faith in and opportunities to prove themselves trustworthy. In contrast, “the

¹⁰³ Erikson, *Childhood and Society*, 261.

¹⁰⁴ Erik H. Erikson, *Dimensions of a New Identity* (New York: Norton, 1974), 27.

¹⁰⁵ Erikson, *Identity*, 127–28.

adolescent fears a foolish, all too trusting commitment, and will, paradoxically, express his need for faith in loud and cynical mistrust.”¹⁰⁶ The second stage (Autonomy vs. Shame/Doubt) contributes a sense of autonomy and enables him to decide his identity during adolescence. If the third stage (Initiative vs. Guilt) leaves unlimited imagination as to what one might become, an adolescent tends to willingly follow those who are imaginative and “objects violently to all pedantic limitations on his self-images and will be ready to settle by loud accusation all his guiltiness over the excessiveness of his ambition.”¹⁰⁷ This stage also offers adolescents possibilities of who they want to become. The fourth stage (Industry vs. Inferiority) lays a foundational competence for adolescents to make things work and even work well. Therefore, this stage brings them vision and “begins to shape the areas of faith, of vocation and of technological and economic pursuit which figure into one’s ultimate adult identity.”¹⁰⁸

With all these changing factors accumulated, adolescence becomes the most unstable time of life. However, as Jane Kroger claims, “Identity does not first emerge during adolescence, but rather evolves through earlier stages of development and continues to be reshaped throughout the life-cycle.”¹⁰⁹ Therefore, if one wants to successfully go into the next stage and have a sense of identity formation achievement, he must figure out the unresolved issues from the past stages to grow into a new configuration that is consistent and stable.

¹⁰⁶ Erikson, *Identity*, 128.

¹⁰⁷ Erikson, *Identity*, 128.

¹⁰⁸ Steele, “A Theological Dialogue,” 90.

¹⁰⁹ Jane Kroger, *Identity in Adolescence: The Balance between Self and Other* (New York: Routledge, 1996), 18.

Marcia's Four Statuses Identity Theory

Unlike Erikson's theory which views identity status as either identity confusion or achievement, Marcia puts identity status into four categories—foreclosure, diffusion, identity moratorium, and identity achievement.¹¹⁰ Each status reflects a different level of the defining criteria in the research—the exploration of alternatives and commitment to one's values, beliefs, and goals.¹¹¹

According to Marcia, in identity formation “one becomes progressively aware of one's basic characteristics and one's position in the world,” which indicates that identity comprises both procedural styles and contents.¹¹² He considers identity from structural and phenomenological aspects and behavioral perspectives, which leads his research into the empirical realm.¹¹³ He further adds that “identity, as a structure, refers to how experience is handled as well as to what experiences are considered important.” Therefore, a person's identity formation process can be observed from how he explores the history of his development and future probability, as well as how he determines the presence or absence of identity. Marcia summarizes these factors as “exploration” and “commitment,” and his theory utilizes them as the defining criteria for identity formation.¹¹⁴

¹¹⁰ Marcia, “Identity and Psychotherapy,” 38–44.

¹¹¹ James E. Marcia et al., *Ego Identity: A Handbook for Psychosocial Research* (New York: Springer-Verlag, 1993), 24.

¹¹² Marcia et al., *Ego Identity*, 14–19.

¹¹³ Marcia explains that “the structural aspect refers to the consequences identity has for the overall balance of psychodynamic processes. Identity is a stage of ego growth. Hence its consolidation at late adolescence strengthens those aspects of personality with judgment, delay, and efficacy. The phenomenological aspect of identity refers to the individual's experience of having or not having a sense of identity and the experience of one's particular style of identity formation. The behavioral aspect of identity refers to the observable components of the identity-formation process, what others can see of an individual's identity style.” In other words, the structural aspects echo Erikson's theory, which shows that identity is an integral part of a larger developmental scheme. The phenomenological aspects show the progress of identity development, such as the transition from given or conferred identity to constructed identity. The behavioral aspect identifies observable behaviors that can be measured. Marcia et al., *Ego Identity*, 14–20.

¹¹⁴ Marcia, “Identity and Psychotherapy,” 37.

Foreclosures. This status refers to those who have not been involved in exploration but commit to a conferred identity.¹¹⁵ Aerika S. Brittan clarifies that “people with foreclosed identities usually assume the identity of their parent or guardian,” and “they are more likely to be influenced by authoritarian rules and to obey authorities.”¹¹⁶ Even though this status allows one to maintain a stable situation, exploration should be encouraged, along with careful plans and procedures.

Identity diffusion. People who fall into “identity diffusion” are considered to have the least maturity because it indicates that they have neither committed nor explored.¹¹⁷ In this status, individuals have no firm identity and little sense of the future. Marcia notes that “they are primarily present-oriented, with some regrets about a disappointing relationship with their parents. Having no central sense of self, they are subject to the vicissitudes of fortune, and feel, whether optimistically or pessimistically, somewhat out of control of their futures.”¹¹⁸ People in this status need some help to construct their identity with patience as they face challenges.

Moratorium. Marcia puts those in transition from no sense of identity or a conferred identity to a constructed identity in the “Moratorium” category.¹¹⁹ During this time, one actively searches for possible identities but with no commitment yet. Marcia comments that “Moratoriums have already launched themselves into the exploration

¹¹⁵ The concepts of *imago Dei* and adoption in Christ seem like they could make Christians’ identity foreclosed, and I will explore this possibility later in this article.

¹¹⁶ Aerika S. Brittan, “Understanding African American Adolescents’ Identity Development: A Relational Developmental Systems Perspective,” *Journal of Black Psychology* 38, no 2 (2012): 174.

¹¹⁷ There are two types of identity diffusion: carefree diffusion and disturbed diffusion. Usually, “the carefree diffusion seems to avoid assiduously commitment situations” and “they do not take themselves especially seriously.” Those with disturbed diffusion may demonstrate social reticence or feel empty inside. Therefore, it is necessary to distinguish the type of diffusion before coming up with a plan to help. Marcia, “Identity and Psychotherapy,” 42–43.

¹¹⁸ Marcia et al., *Ego Identity*, 20.

¹¹⁹ Marcia et al., *Ego Identity*, 19.

phase and are suffering its consequences.”¹²⁰ Therefore, they are apt to exhibit anxiety and uncertainty.¹²¹ However, what they need the most is not a zealous practitioner eager to dispense “insights, but a person who is patient, caring, and walk along with them to process.”¹²²

Identity achievement. People who have constructed identities are referred to with the status of identity achievement. They also possess a sense of having participated in a self-initiated and self-directed process.¹²³ Furthermore, Marcia adds that “they know not only who they are, they know how they became that, and that they had a hand in the becoming. They have developed skills useful in the adaptive process of further self-construction and self-definition.”¹²⁴ Therefore, those who have achieved a sense of identity both know what that identity is and are committed to it.¹²⁵ Some assistance is needed to empower individuals to succeed in the moratorium-achievement cycle to obtain a more substantial commitment to their identity.

Reflections on Erikson and Marcia’s Theories

Both Erikson and Marcia view identity formation from a developmental perspective, which means that identity formation is a process that cannot be isolated from one’s history of development or from future possibilities. This concurs with the nature of Christian formation, which is a dynamic process with a “distinct form of faith emerging from each of the stages of personality development throughout the lifespan of the

¹²⁰ Marcia, “Identity and Psychotherapy,” 40.

¹²¹ Brittan, “Understanding African American Adolescents’ Identity Development,” 147.

¹²² Marcia, “Identity and Psychotherapy,” 41.

¹²³ Marcia et al., *Ego Identity*, 19.

¹²⁴ Marcia et al., *Ego Identity*, 19.

¹²⁵ Steele, “A Theological Dialogue,” 91.

individual.”¹²⁶ Moreover, Erikson and Marcia grasp the idea of a growing nature. Genesis chapters 1 and 2 indicate that growth is part of God’s design, and even Jesus demonstrated growth in wisdom, stature, and in favor of God and man (Luke 2:40). Furthermore, Erikson and Marcia realize that identity development is influenced by different factors, such as biological changes, cognition, and social influences. Even though the Bible does not describe these factors using the term “crisis,” it does refer to similar concepts when it uses terms such as trials and temptations. These challenges can come from the desires of the flesh, the desires of the eyes, the pride of life (1 John 2:16), and trials of various kinds (Jas 1:2).

One significant defect of these theories is that, because of their secular worldview, neither Erikson nor Marcia realizes that people are spiritual beings. The concept of dichotomy explains that man is made up of two parts—the body and the soul or spirit.¹²⁷ Needless to say, the spiritual realm also influences identity formation. James Estep and Jonathan Kim claim that “the end result of the lifelong process of formation is the full fusion of personality and spirituality where the totality of personhood is finally achieved and realized.”¹²⁸ Similarly, identity achievement requires a comprehensive and consistent sense of the self, not simply of one part of oneself.

Another concern about Erikson’s theory is that he leaves little hope for people to fix their problems because one cannot always go back to the previous stage to solve the whole problem. The first reason is that people may not completely understand their own history and faults. Psalm 19:12 says, “Who can discern his errors? Declare me innocent from hidden faults.” Therefore, it is almost impossible for people to change when they do not know what went wrong. Second, due to their sinful nature, people cannot fix

¹²⁶ Kim, “Personality Development and Christian Formation,” 116.

¹²⁷ Grudem, *Systematic Theology*, 472.

¹²⁸ Kim, “Personality Development and Christian Formation,” 113.

themselves unless God transforms them. People who do not know God live in the flesh and have sold themselves to the evil. Hence, people would have little strength to fix themselves in the formation process. Nevertheless, Paul points out that the ultimate hope is in Christ, because “I can do all things through him who strengthens me” (Phil 4:13). Even though people find hopelessness in coping with the problems that occurred in the past or may appear in future life stages, the Holy Spirit will renew the mind and soul of those who believe in Jesus Christ so that they can live out regenerated lives.

Historical and Political Influences

Developing a curriculum for equipping Christian educational leaders that is suitable for the Chinese house church situation requires knowing how the history and political factors have influenced current adolescent ministry. Through reviewing the history of Chinese education from 1807 till the early twenty-first century, educators will better understand the development of Chinese Christian education and the causes of current issues. This section will also mention several significant aspects that have direct impact on the development of Christian education in China, such as public-school policies, political pressures, and leadership training in the church.

Chinese Christian Education Development

Some people say that Christianity in China began when three Protestants came to China in 1661. However, there is no written or formal record of this historical event. Instead, many people agree that Christian ministry started in 1807, when the London Missionary Society sent Robert Morrison to China.¹²⁹ Since little research has been done

¹²⁹ Zhiping Lin, *The Collection of Christianity in China for 170 Years* (Taiwan: Universe Light, 1997), 3.

regarding the field of Christian education in China, this paper will adopt the six time periods proposed in *The Introduction to Modern Chinese Churches*.¹³⁰

Preparation period (1807–1842). During this starting point of Christianity in China, Christian educational ministry can be observed only through the experience of how the first two believers grew in the faith. Their names were Fa Liang and Gao Cai. They heard the gospel through Morrison and his assistant William Milne. There is no record of how Morrison and Milne converted Liang and Cai in Malacca, but it was possibly through teacher-student discipleship.¹³¹ These two missionaries came to China during the Qing Dynasty (1644–1912), which did not allow any religious activities. Therefore, the church was built at home, and there were no regular worship gatherings.¹³² What is more, there were no systematic educational training or discipleship programs due to how few believers were in China. However, Liang wrote commentaries on Hebrews and Romans later in his life, which shows that he had received solid personal discipleship from Milne and Morrison and devoted himself to reading the spiritual writings that were brought by those two missionaries.¹³³

Five ports trading period (1842–1860). After the First Opium War (1840–1842), the Qing government was forced to sign the Treaty of Nanjing with Britain, which included the requirement of opening five important ports in Guangzhou, Xiamen, Fuzhou, Ningbo, and Shanghai.¹³⁴ Later in 1844, the Treaty of Wangxia and the Treaty of

¹³⁰ Zhigang Li, *Introduction to Modern Chinese Churches* (Geneva: Lutheran World Federation, 1997).

¹³¹ Zhixin Wang, *The History of Chinese Christianity* (Shanghai: Shanghai Ancient Books, 2004), 131–32.

¹³² Qing Tang, *A Hundred-Year History of Chinese Christianity* (Hong Kong: Daosheng, 1987), 133.

¹³³ Tang, *A Hundred-Year History of Chinese Christianity*, 118.

¹³⁴ Li, *Introduction to Modern Chinese Churches*, 4.

Huangpu, which China signed with the U.S. and France, required the government to allow foreign business and residents. More significantly, Christian activities and church buildings must be allowed at those five ports.¹³⁵ As a result, many missionaries went into China through these five ports to share the gospel. After the Treaty of Tianjin (1858) and the Treaty of Beijing (1860), more and more inland cities were forced open, which enabled more Chinese to become Christians.¹³⁶ The prominent Christian educational ministry during this period of time was Sunday school, which is still influencing many Chinese churches around the world. J. D. Collins started first recorded Sunday school in Fuzhou on March 5, 1848.¹³⁷

Missionary organization period (1860–1922). After 1843, China was forced to open up to the world, which provided a premise foundation for missionary work in mainland China. In 1858, there were only 81 missionaries in China, but this number multiplied and developed to 487 missionaries from 29 missional organizations over the next twenty years.¹³⁸ According to the report from the General Conference of Protestant Missionaries in China, by 1907 there were 3,445 missionaries, 63 organizations, and 9,904 local ministers.¹³⁹ One of the most influential non-denominational missionary organizations, the China Inland Mission, was founded during this period by Hudson Taylor.¹⁴⁰

¹³⁵ Dachun Yang, *The Exploration of Late Qing Dynasty's Policies Regarding Christianity* (Beijing: Jincheng, 2004), 13–15.

¹³⁶ Tang, *A Hundred-Year History of Chinese Christianity*, 147.

¹³⁷ Donald MacGillivray, *A Century of Protestant Missions in China, 1807–1907* (New York: American Tract Society, 1907), 429.

¹³⁸ Qiyao Yang, *Evangelical Church and China* (Hong Kong: Chinese Gospel, 1977), 62; Tang, *A Hundred-Year History of Chinese Christianity*, 549.

¹³⁹ Tang, *A Hundred-Year History of Chinese Christianity*, 549.

¹⁴⁰ Anthony Chow, “Christian Education History in Chinese Church,” Chinese Christian Education in North America, last modified August 23, 2014, http://nachinesecece.blogspot.com/2014/08/blog-post_23.html.

During this period, the number of Chinese pastors and workers increased exponentially, which seems to show that the cultivation of believers played a definite role during this period. In fact, the biggest difficulty in the ministry of nurturing believers at this time was that most of the believers were illiterate, so they were not able to read the Bible by themselves.¹⁴¹ The main task during this time was to train local ministers, and Sunday School was the primary way to disciple and train Chinese leaders. Strictly speaking, the Christian education ministry of the Chinese church started with the Sunday school movement.¹⁴² J. Dorroch, a missionary from London, was elected as the chairman of the preparatory committee to promote the national Sunday School Movement during the 1907 Conference of Protestant Missionaries in China, and he published the first Sunday school textbook, “International Lessons,” in 1909.¹⁴³

The belief stance of the China Sunday School Union was conservative and emphasized the authority of the Bible alone. There were two main approaches to designing the curriculum for Sunday school textbooks: “Uniform Lessons” and “Graded Lessons.” For “Uniform Lessons,” the whole school would adopt the same curriculum values and core themes, but the content and teaching steps could be modified according to age. “Graded Curriculum” was based on the needs of students of different grades, with suitable textbooks being compiled independently for different levels. These two methods of writing Sunday school courses continue in use today, and they are still quite common in Sunday school courses in the East and the West.¹⁴⁴

In addition, in order to meet the needs of the curriculum and facilitate the

¹⁴¹ Frank Houghton, *China Calling* (London: Inter-Varsity Fellowship of Evangelical Unions, 1936), 143–44.

¹⁴² Kexie Xiao, *Introduction to Christian Religious Education* (Hong Kong: Daosheng, 1989), 47.

¹⁴³ Xiao, *Introduction to Christian Religious Education*, 48.

¹⁴⁴ Xiao, *Introduction to Christian Religious Education*, 49–50.

teaching of teachers, the China Sunday School Union also published supplementary teaching materials. At the same time, teacher training courses were held all over China to train suitable Sunday school teachers. According to a report by Dr. Du Chunpu in 1935, the Association had to print five million small wall pictures and one hundred thousand large wall pictures every year to meet the needs of the church.¹⁴⁵ The rise of the Sunday School Movement gave the Chinese church a preliminary understanding of Christian education.

Contextualization period (1922–1949). During this period, Sunday school ministry was still the main tool for systematic disciple-making. By 1930, the number of Sunday school students in China was close to 260,000, of which 200,000 were studying using courses published by the China Sunday School Union.¹⁴⁶ This Union was at first supported financially and academically by the World Sunday School Association, but this stopped financial connection ended in 1931. The China Christian Religious Education Promotion Association was established after this conflict and began to develop courses that were life-centered and emphasized spiritual life practice.¹⁴⁷ This newly formed association also vigorously promoted teacher training, including two-year and three-year training schools, two-week short-term training courses, and correspondence courses for lay people training compiled by Jinling Theological Seminary.¹⁴⁸

As people were holding great hopes for ministry development, World War II and the Chinese Civil War greatly disturbed the development of Christian educational ministry in Chinese churches. But it is worth noting that during the Chinese Civil War, the Chinese Christian Association proposed a three-year endeavor movement at the 1946

¹⁴⁵ Xiao, *Introduction to Christian Religious Education*, 51–52.

¹⁴⁶ Xiao, *Introduction to Christian Religious Education*, 53.

¹⁴⁷ Xiao, *Introduction to Christian Religious Education*, 55–56.

¹⁴⁸ Chow, “Christian Education History in Chinese Church.”

National Conference, which they began to implement in 1984. With the goal of “Total Christianization,” internal strengthening work included the promotion of Bible study classes, prayer meetings, revival clubs, spiritual training, children’s religious education, youth training, and family Christianization.¹⁴⁹ This was the first time that the Chinese church tried to comprehensively promote the cultivation of believers at all levels of the church.

Persecution’s period (1949–1979). The Communist Party of China won the final victory in the civil war between the Kuomintang and the Communist Party, but it began an age of social turmoil in China. Yuanlai Zhang comments, “The people generally lived in fear, fantasy, character worship, and restlessness.”¹⁵⁰ The Chinese Church faced the greatest challenges that it ever had. Starting from 1950, the Chinese government expelled missionaries from mainland China and established the China Christian Three-Self Patriotic Movement Committee in 1954, which the government forced Chinese believers to join.¹⁵¹ The darkest time was during the Cultural Revolution political movement that took place in 1966. Apart from politicians’ being criticized, all religious groups faced great persecution. Churches were either destroyed or confiscated. Bibles and spiritual books were confiscated and burned. Pastors were persecuted, and the result was a complete halt in the Chinese Church.¹⁵²

During this period, discipleship ministry was at a low ebb, and church leaders put all their efforts into continuing to develop a ministry under the rule of an atheist government. Therefore, the leaders had no energy for Sunday school ministry. As a

¹⁴⁹ Ronghong Lin, *Fifty Years of Chinese Theology* (Hong Kong: Chinese Academy of Theology, 1998), 456.

¹⁵⁰ Yuanlai Zhang, *Crisis and Opportunities: The Status Quo of the Development of the Christian Church in Guangzhou* (Hong Kong: International Evangelical Witnesses Association, 2009), 9.

¹⁵¹ Lin, *Fifty Years of Chinese Theology*, 283–89.

¹⁵² Li, *Introduction to Modern Chinese Churches*, 14–15.

result, Sunday school ministries and youth work could not continue, and the publication of Sunday school textbooks gradually ceased.¹⁵³ Even though Chinese house churches in the countryside developed during that special time, discipleship-making ministries were not systematic or professional anymore, since most of the leaders were not theologically equipped.¹⁵⁴

Reform and opening-up period (1979–present). In 1979, Deng Xiaoping promoted the reform and opening up of China. On April 8 of the same year, the Bainian Church in Ningbo, Zhejiang, became the country’s first restored church. From then on, churches and seminaries across the country started to be restored one after another.¹⁵⁵ The number of Chinese believers is currently growing at an average of 370,000 new believers every year, that is, more than 1,000 believers in Jesus every day. However, the training of pastors is far behind the growth of believers.¹⁵⁶ By 2014, there were 55,000 public meeting places in China and only about 10,000 theological graduates.¹⁵⁷ Faced with such a huge need, the Chinese church today is essentially unable to effectively nurture the growth of believers. Anthony Chow, Professor of Practical Theology of the Canadian Chinese School of Theology, describes the situation of Chinese churches like this:

Taking the local churches I visited as an example, most of them can only have new believers training classes to help new believers. When these new believers completed their training courses and received baptism, the church basically did not have any systemic nurturing ministry provided to help them grow further. At present, the domestic churches in China generally only have Sunday worship, Bible study classes, prayer meetings and fellowship gatherings. In addition, volunteer training courses are opened from time to time to assist pastors in shepherding the church . . . children’s Sunday schools are also much like Sunday childcare services.

¹⁵³ Xiao, *Introduction to Christian Religious Education*, 165.

¹⁵⁴ Jialin Liang, *Rural Churches in China Since the Reform and Opening Up* (Hong Kong: Jiandao Theological Seminary, 1999), 88.

¹⁵⁵ Li, *Introduction to Modern Chinese Churches*, 28.

¹⁵⁶ Chow, “Christian Education History in Chinese Church.”

¹⁵⁷ Chow, “Christian Education History in Chinese Church.”

It can be said that the current church cultivation work seems to be back to the situation when the church was founded in the early 19th century, or even weaker.¹⁵⁸

According to his description, it is clear that the teachers of the Bible study classes are not well-trained or even trained at all. Chow again comments that this is first because the Chinese church has not taken the importance of Christian education seriously for many years; second, the seminary lacks teachers to provide Christian education subjects, so that it is unable to provide a Christian education curriculum.¹⁵⁹

Chinese Public-School Education

After the May Fourth Movement in 1919 and the China Anti-Christian Movement in 1927, the Nationalist government of that era decided to take authority over the national educational system.¹⁶⁰ Bible teaching was completely expelled from schools and from the educational process. In 1949, a new China arose as the Communist Party took control, and education became “a major area of action since Party theories had criticized the failure of the old order in this regard.”¹⁶¹ The document for the “National Medium-and Long-term Educational Reform and Development Program (2010–2020)”¹⁶²

¹⁵⁸ Chow, “Christian Education History in Chinese Church.”

¹⁵⁹ Chow, “Christian Education History in Chinese Church.”

¹⁶⁰ Jessie G. Lutz, *Chinese Politics and Christian Missions: The Anti-Christian Movements of 1920–28* (Frankfurt/Main, Germany: Cross Cultural/Crossroads, 1988).

¹⁶¹ Meyer Weinberg, *Asian-American Education: Historical Background and Current Realities* (Mahwah, NJ: Lawrence Erlbaum Associates, 1997), 14–15.

¹⁶² Ministry of Education, “Circular of the Ministry of Education for Open Solicitation of Advice and Opinions on the Outline of the National Medium- and Long-Term Programme for Education Reform and Development,” The Central People’s Government of the People’s Republic of China, last modified January 7, 2009, <http://www.lawinfochina.com/display.aspx?id=13081&lib=law&EncodingName=big5>. The introduction of this document states that “in order to modernize state governance system and capacity in the new era, run education to the satisfaction of the people, and turn China into a country rich in human resources, the Chinese Educational Ministry Department should hold high the great banner of socialism with Chinese characteristics, be directed by Xiaoping Deng Theory and the Theory of Three Represents, thoroughly apply the Scientific Outlook on Development, fully implement the strategies of reinvigorating China through science and education and strengthen the nation through human resource development by giving priority to education. To achieve this goal, Chinese people must implement the Party’s educational policy to the letter, focus on educating students with top priority given to cultivating their moral integrity, improve their overall quality, modernize the educational system, and train socialist builders and successors who have all-round attainments in moral, intellectual, physical and aesthetic education.”

explains that the ideological foundation and the goal for Chinese public school education is to “hold high the great banner of socialism with Chinese characteristics and to make solid progress in promoting the scientific development of the educational cause by further emancipating the mind, elevating the morale, pioneering and continuing forging ahead.”¹⁶³ Therefore, the public school curriculum is completely secular and, from a Christian viewpoint, allied with all sorts of idolatry.

In *To Know as We Are Known*, Parker J. Palmer proposes that education is formation, and “even secular education is a covert type of spiritual formation.”¹⁶⁴ People are created in God’s image and have a nature that worships. No matter what kind of education students receive, education always teaches the educator’s views of ultimate reality and tries to convert the students and encourage them to discipline themselves accordingly. We either worship God and trust in his truth or worship idols and believe in false theories. Palmer says, “Those practices also contain the images of self and the world in which our students are formed.”¹⁶⁵ Therefore, the “hidden curriculum” of the Chinese public school system will inevitably shape the worldview of Christian adolescents, unless these students can discern their own indoctrination and respond to it with wisdom and sound Christian doctrine.

Political Persecution

Intense persecution by the government has hindered leadership training in the Chinese Church. During the twenty-seven years from the Socialist Reformation to the Cultural Revolution (1949–1976), a large group of Christians who refused to join the Three-Self Church were persecuted by the government. From 1950 to 1953, the Chinese

¹⁶³ Ministry of Education, “Circular of the Ministry of Education.” <http://www.lawinfochina.com/display.aspx?id=13081&lib=law>.

¹⁶⁴ Parker J. Palmer, *To Know as We Are Known: Education as a Spiritual Journey* (San Francisco: Harper&Row, 1993), 17–32.

¹⁶⁵ Palmer, *To Know as We Are Known*, 19.

government put at least 56,000 Christians in prison and executed 10,690 Christians.¹⁶⁶ For decades, along with China's economic revival, the Chinese house church has also experienced a revival. However, in recent years, the government has tightened and revised the religious law. One of the requirements is that people under eighteen years of age are now forbidden to go to church.¹⁶⁷ In 2018 and 2019, many Chinese house churches were shut down by the government in Henan, Zhejiang, and Wenzhou. Meanwhile, K-12 public school students in those places and in Beijing and Shanghai were forced to confess, "I am an atheist," on a mandatory religious information form. Additionally, because underground Christian schools have constantly faced assault by the government, sadly hardly any Christian schools remain. Under pressure from public school teachers and persecution by the Communist Party, it is extremely difficult for Christian education to develop in a Chinese context given the unstable teaching and learning environment. Meanwhile, educational resources are dispersed and not able to be utilized in an effective way due to the closing of traditional training platforms. These overall conditions trammel the development of Christian education in China.

Cultural and Globalized Influences

Everyone is born in a society that has its own characteristics. People influence the culture, but the culture also instills ideologies into people's minds. Knowing a person's culture and the world around him will help Christian educators better understand what forms that person's worldview. In order to better disciple adolescents, Christian

¹⁶⁶ Yijun Guo, *Thoughts on the Future Development of Chinese House Churches: Reflecting on the Influence of 500 Years of Reformation on Chinese House Churches* (Hong Kong: Modern Literature, 2019), 130.

¹⁶⁷ Kun Fang, "People under 18 Are Not Allowed to Attend Religious Places," The State Council Information Office of the People's Republic of China, accessed June 2, 2016, <http://www.scio.gov.cn/xwfbh/xwfbh/wqfbh/33978/34593/zy34597/Document/1479250/1479250.htm>. The Article points out that according to the Religious Law of the People's Republic of China and the Law of the People's Republic of China on the Protection of Minors, people under eighteen years old should not participate in religious activities.

educators must know that one of the most significant challenges for adolescents is establishing a proper understanding regarding who they are and who they want to be, which could also be recognized as the identity formation issue.¹⁶⁸ Kendall Cotton Bronk asserts that “identity describes personally meaningful aims and beliefs as they pertain to a consistent sense of who one is and who one hopes to become.”¹⁶⁹ Therefore, people’s identity not only serves their individual experience but also influences them as they seek to find a suitable place in the larger social world.¹⁷⁰

The concept of adolescence is universal, and adolescents from different countries could share some common values that relate to their developmental stage.¹⁷¹ Yet individuals who achieve an adult identity are also influenced by specific contextual factors,¹⁷² such as social, cultural, and technological changes. This section will mainly focus on the socio-cultural aspects that make the experience of Chinese adolescent identity development distinct. These factors are deeply-rooted in the ideology of traditional Chinese culture—Confucianism—and in the influence that has been brought by globalization.

Traditional Chinese Ideology and Identity

Erikson elaborates the important role that communities play in an individual’s identity formation process.¹⁷³ The community’s influence is even greater in the Chinese

¹⁶⁸ Kim, “Personality Development and Christian Formation,” 104.

¹⁶⁹ Bronk, “The Role of Purpose in Life,” 32.

¹⁷⁰ Ruthellen Josselson, “The Theory of Identity Development and the Question of Intervention,” in *Interventions for Adolescent Identity Development*, ed. Sally L. Archer, (London: Sage, 1994), 12.

¹⁷¹ Orekoya Olufolake, “Faith Support in Adolescence: A Multidimensional Study of Chinese Christian Adolescents’ Experiences in Hong Kong,” (PhD diss., Hong Kong Baptist University, 2018), 18.

¹⁷² Harry W. Gardiner and Corinne Kosmitzki, *Lives across Cultures: Cross-Cultural Human Development* (Boston: Allyn & Bacon, 2011), 165.

¹⁷³ Erik Erikson proposes that adolescents experience challenges from peers, communities, cultures, and other societal interactions. This is how Erikson describes the adolescent time: “Thus in the later school years, young people, beset with the physiological revolution of their genital maturation and the

context than in other cultures. As Ching Man Lam explains, “Chinese culture is rooted in Confucian philosophy and embodied in a collective context for several thousand years.”¹⁷⁴ In line with Confucian teaching and collective cultural characteristics, “the Chinese self is not a separate entity but is extended to include a wide variety of significant of others,”¹⁷⁵ which contrasts with the Western notion of self. Daniel Pratt comments on the Chinese self:

The Chinese construction of self emphasizes continuity of family, societal roles, the supremacy of hierarchical relationships, compliance with authority, and the maintenance of stability. Identity is, largely, externally ascribed, subordinated to the collective, and seeks fulfillment through performance of duty, ordained roles, and patterns of filial loyalty.¹⁷⁶

Therefore, under the influence of Confucianism and Chinese collective culture, Chinese adolescents tend to search out their identities within the community and to work harder for the recognition of the community group. According to Erikson, identity achievement is manifested when one knows who he wants to be in the future. In Chinese culture, the ideal state of a person is “individual responsibility for collective good.”¹⁷⁷ People are trained to follow the existing orderly world and to meet their families’ expectations. Hence, this ideology of self and culture leads to challenges and pressures from school, peers, families, the ranking of students based on their grades, and the busyness of work.

uncertainty of the adult roles ahead, seem much concerned with faddish attempts at establishing an adolescent subculture with what looks like a final rather than a transitory or, in fact, initial identity formation. They are sometimes morbidly, often curiously, preoccupied with what they appear to be in the eyes of others as compared with what they feel they are, and with the question of how to connect the roles and skills cultivated earlier with the ideal prototypes of the day.” During this age, adolescents are afraid of being foolish in other people’s eyes and struggle to search for a balance between establishing a solid identity and being accepted by the group or society. Erikson, *Identity*, 127–28.

¹⁷⁴ Ching Man Lam, “A Cultural Perspective on the Study of Chinese Adolescent Development,” *Child and Adolescent Social Work Journal* 14, no. 2 (1997): 99.

¹⁷⁵ Lam, “A Cultural Perspective,” 105.

¹⁷⁶ Daniel D. Pratt, “Conceptions of Self Within China and the United States: Contrasting Foundations for Adult Education,” *International Journal of Intercultural Relations* 15, no. 3 (1991): 285.

¹⁷⁷ Lam, “A Cultural Perspective,” 105.

To better understand how Chinese adolescents explore their identities, it is also important to know how Chinese people have been educated to understand authority. As mentioned in the previous section, Chinese culture is greatly influenced by the ideology of Confucius and by collectivism, which both demonstrate hierarchy structures within the community and require respect for the old. Fuligni and Zhang found out that “despite the dramatic economic and social changes taking place in China, both urban and rural adolescents continued to report a strong sense of obligation to support, assist, and respect the authority of their families.”¹⁷⁸ As a result, Chinese adolescents are apt to follow what the authority says and to accept the identities given to them.

This attitude toward authority reduces the motivation to explore different identities and restrains people from challenging different ideas. According to Berman’s observation, identity in China may be more often simply accepted and not even particularly questioned, as opposed to the Western notion of identity achievement.¹⁷⁹ Because of the fundamental Chinese values of honor, filial piety, and collectivism, people who choose different routes rather than following the authorities’ expectations can be seen as disrespectful, shameful and selfish.

Globalization Influences on Identity

Another challenge for identity exploration in China is globalization (Westernization). Cheng and Berman conclude that Chinese youths face a more complicated process in identity formation because “the current generation of Chinese youth is a product of unique cultural values (e.g., Confucianism, filial piety, and collectivism), internal social political reforms (e.g., “open door policy” and “one-child

¹⁷⁸ Andrew J. Fuligni, and Wenxin Zhang, “Attitudes toward Family Obligation among Adolescents in Contemporary Urban and Rural China,” *Child Development* 75, no. 1 (2004): 188.

¹⁷⁹ Steve L. Berman, et al., “Identity Exploration, Commitment, and Distress: A Cross National Investigation in China, Taiwan, Japan, and the United States,” *Child Youth Care Forum* 40, no. 1 (2011): 72.

policy”), and external influences (e.g., globalization)—forces that provide non-Western youth with mixed messages and conflicting values to reconcile.”¹⁸⁰ The lack of practice in exploring identity in Chinese traditional culture also influences how adolescents reconcile globalization and their culture in order to find inner unity. Nowadays, some Chinese adolescents embrace the global culture with great enthusiasm, while others hold on to their local culture, and still others find themselves either trying to balance or reject both the global and the local cultures.¹⁸¹ Therefore, one of the primary tasks for Christian educators is to assist Chinese adolescents to learn how to maintain contact with one’s cultural roots and heritage while dealing with globalization in their own nation.¹⁸²

Over recent decades, massive technological, sociological, and economic developments have accelerated globalization, which has led to rapid changes in human culture on both the macro and the micro level. Younger generations are encountering drastic changes coming from technological development and cultural vicissitudes. These changes have produced many unexpected issues, for which current church leaders are unprepared. Yijun Guo, an experienced pastor in China, points out that “consumerism” and “sexual liberation” are the two main challenges within the Chinese house church.¹⁸³ Researcher Jong Keol Yoo says, “Western capitalism and secularism strongly influence the people living in these kinds of mega-cities. Now they are eagerly pursuing money and success for their family’s happiness. They are too busy to pay attention to their spiritual fate.”¹⁸⁴ These values are also reflected in Chinese adolescents’ lives and in how they

¹⁸⁰ Min Cheng, and Steve L. Berman, “Globalization and Identity Development: A Chinese Perspective,” *Identity around the World: New Directions for Child and Adolescent Development* 138, no. 40 (2012): 117.

¹⁸¹ Cheng, and Berman, “Globalization and Identity Development,” 117.

¹⁸² Cheng, and Berman, “Globalization and Identity Development,” 117.

¹⁸³ Guo, *Thoughts on the Future Development*, 98.

¹⁸⁴ Jong Keol Yoo, “Training Chinese House Church Leaders: Factors Influencing Leadership Development Strategies” (PhD diss., The Southern Baptist Theological Seminary, 2005), 6.

understand the world, the meaning of life, and the value of human identity. In this modern era, it is easy to get the truth, but people can also access evil things with little effort. Without a worshipful personal commitment to the truth, the media, secular music, and movies can all compromise these adolescents' moral standards and cause them to lose godly discernment.

In addition to technology, the internet, and globalization, the media plays a dominant role in shaping people's aesthetic, especially when it comes to appreciating physical image. Korean and Japanese fashion has greatly influence how Chinese people do make-up, wear clothes, and even compose music. With all their physical changes and outside influences, Chinese adolescents are either passively but naturally accept the value or embrace it as the ideal physical image. As a result, they struggle if they cannot meet the perceived expectations.

CHAPTER 3

METHODOLOGICAL DESIGN

Introduction

This study sought to prepare leaders to serve adolescents and help them grow in love and wisdom and bear fruit for the kingdom of God. The existing literature review indicated that Chinese leaders' understanding of Christian education is still at the early stage, while adolescents are developing and changing faster than ever before. The literature review suggested the need for conducting an empirical research study to establish a curriculum that could equip Chinese house churches' educational leaders to disciple adolescents who go to public schools. This chapter describes the methodologies and procedures which were used in this research study.

Research Purpose

The purpose of this sequential transformative mixed-method study was to develop a means of equipping Chinese Christian educational leaders so that they could be able to assist public-school adolescents to grow in wisdom and stature for the kingdom of Christ. To be more specific, this research intended to develop a curriculum for educational leaders that could help them disciple public-school adolescents in the Chinese urban house church context. This curriculum did not only aggregate educational resources for churches but also served as a resource for delivering professional training to educational ministry leaders. The ultimate hope is that churches will use this curriculum to train their future educational leaders to more effectively pursue the Great Commission.

Research Questions

The first two research questions below aimed to determine the factors that describe successful curriculum content for training educational leaders. The last two research questions focused on using these factors to develop an initial curriculum model that could be practically implemented in Chinese urban house churches.

1. What is the current state of educational ministry leadership development with regard to discipling public school adolescents in the Chinese urban house church context?
2. What are the themes and content that should constitute an educational ministry leadership development curriculum regarding discipling public school adolescents in the Chinese urban house church context?
3. What are the specific goals and objectives of the curriculum for educational leaders to disciple public school adolescents in Chinese urban house churches?
4. How can such a curriculum model be effectively implemented in Chinese urban house churches?

Research Design Overview

This research study was a sequential transformative mixed methodological study which included two phases.¹ Mixed methods research combined quantitative and qualitative study together to integrate the data depending on the need for the research.² John Creswell and Vicki Clark stated that this design “is most useful when the researcher wants to access trends and relationships with quantitative data but also be able to explain the mechanism or reasons behind the resultant trends.”³

In the case of this mixed-methods study, qualitative research sought to “explore and understand the meaning individuals or groups ascribe to a social or human problem,”⁴ which displayed an inductive style in tackling complex situations. Therefore,

¹ John W. Creswell and Vicki L. Plano Clark, *Designing and Conducting Mixed Methods Research*, 3rd ed. (Los Angeles: SAGE, 2017), 279.

² Creswell and Plano Clark, *Designing and Conducting Mixed Methods Research*, 84.

³ Creswell and Plano Clark, *Designing and Conducting Mixed Methods Research*, 82.

⁴ Creswell and Plano Clark, *Designing and Conducting Mixed Methods Research*, 43.

with the purposes of exploring or building a theory, this approach was better supported by the constructivist worldview and transformative worldview. Quantitative research expresses itself in a deductive way in “testing objective theories by examining the relationship among variables.”⁵ Therefore, this thesis relied on mixed methods research to combine quantitative and qualitative approaches together and to integrate the data.

Phase 1

The first phase of this mixed methods study used the Delphi method to examine significant themes, content, objectives, and goals related to creating a Christian educational leadership development curriculum. The Delphi technique was mainly utilized to determine a potential consensus among the expert panel. “The Delphi Method for Graduate Research” defines the Delphi Method as

an iterative process used to collect and distill the judgments of experts using a series of questionnaires interspersed with feedback. The questionnaires are designed to focus on problems, opportunities, solutions, or forecasts. Each subsequent questionnaire is developed based on the results of the previous questionnaire. The process stops when the research question is answered: for example, when consensus is reached, theoretical saturation is achieved, or when sufficient information has been exchanged.⁶

Therefore, the Delphi Method was used as a judgment, decision-aiding, or forecasting tool, and applied to program planning and administration.⁷ After comprehensively reviewing the Delphi process, Gregory J. Skulmoski, Francis T. Hartman, and Jennifer Krahn presented a brief overview of how they used it in some of their graduate students’ research projects.⁸

⁵ Creswell and Plano Clark, *Designing and Conducting Mixed Methods Research*, 44.

⁶ Gregory J. Skulmoski, Francis T. Hartman, and Jennifer Krahn, “The Delphi Method for Graduate Research,” *Journal of Information Technology Education* 6, no. 1 (2007): 2.

⁷ Gene Rowe and George Wright, “The Delphi Technique as a Forecasting Tool: Issues and Analysis,” *International Journal of Forecasting* 15, no. 4 (1999): 354.

⁸ Skulmoski, Hartman, and Krahn, “The Delphi Method for Graduate Research,” 3.

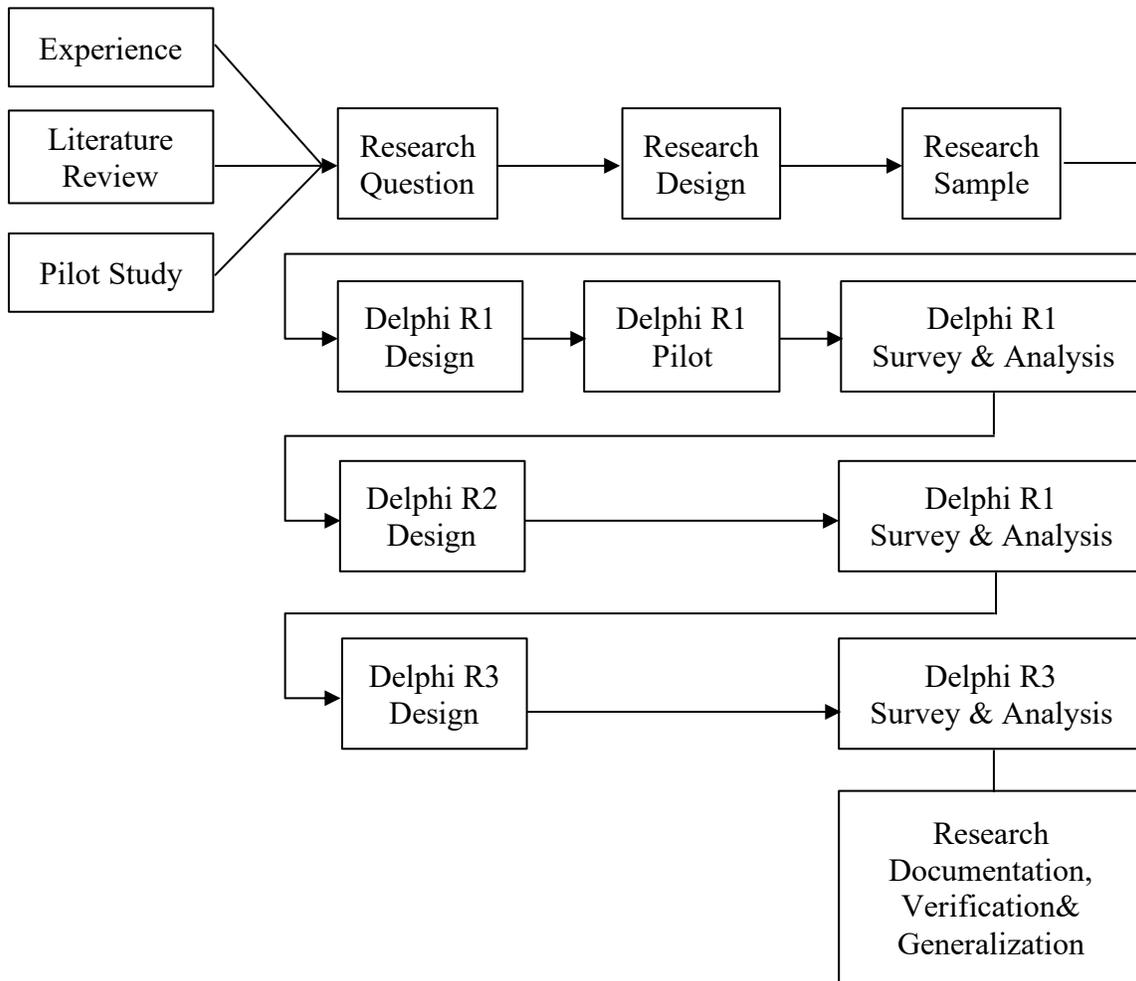


Figure 1. Three-round Delphi process

Essentially, Delphi was used to facilitate communication within a group and to structure the issue-solving process.⁹ Gene Rowe and George Wright illustrated four key features of the Delphi Method.

1. Anonymity of Delphi participants: allows the participants to freely express their opinions without undue social pressure from others in the group. Decisions are evaluated on their merit, rather than based on who has proposed the idea.

⁹ Murray Turoff and Harold Linstone, *The Delphi Method: Techniques and Applications* (London, UK: Addison-Wesley, 1975): 17.

2. Iteration: allows the participants to refine their views in light of the progress of the group's work from round to round.
3. Controlled feedback: informs the participants of the other participant's perspectives, and provides the opportunity for Delphi participants to clarify or change their views.
4. Statistical aggregation of group response: allows for a quantitative analysis and interpretation of data.¹⁰

Based on these characteristics of a Delphi study, the first phase of this thesis utilized a three-round Delphi study to better discover the potential consensus among thirteen experts as it relates to an effective curriculum for training educational leaders.¹¹ Ten educational leaders from new urban churches in China were grouped together as a panel of experts for this research, along with three Christian education professors from The Southern Baptist Theological Seminary who specialize in curriculum design, adolescent development, and the theology and philosophy of Christian education.

Round 1. Prior to conducting the first round, the designed questions were pilot tested by the researcher's supervisor who could help ascertain if the questions were easy to comprehend as well as relevant to the research questions. During the first round of the Delphi study, the expert panel was required to answer qualitative questions and comment on each topic based on their personal opinions, experience, or previous research. The purpose of the first Delphi round was to brainstorm.¹² The questions were categorized in different themes based on the literature review in chapter 2. The last question invited experts to provide any additional insights that were relevant to the topic. A questionnaire was distributed to each Delphi participant, who completed it and returned it to the

¹⁰ Rowe and Wright, "The Delphi Technique as a Forecasting Tool," 354.

¹¹ Norman Dalkey and Olaf Helmer, *An Experimental Application of the Delphi Method to the Use of Experts* (Santa Monica: Rand, 1962), https://www.rand.org/content/dam/rand/pubs/research_memoranda/2009/RM727.1.pdf; Gregory J. Skulmoski, Francis T. Hartman, and Jennifer Krahn, "The Delphi Method for Graduate Research," *Journal of Information Technology Education* 6, (January 2007): 2.

¹² Skulmoski, Hartman, and Krahn, "The Delphi Method for Graduate Research," 3; Roy C. Schmit, "Managing Delphi Survey Using Nonparametric Statistical Techniques," *Decision Sciences* 28, no 3 (2007): 763–64.

researcher. After receiving the responses, the research returned the findings to the participants to see if they need any revision.

Round 2. The responses to round 1 were used as the basis for creating the questions in round 2. The questionnaire was released to the expert panel and when completed, returned for analysis. Similar to round 1, participants were given the opportunity to verify and revise their responses if needed. This step enabled continuous verification throughout the Delphi process, which was critical to improve the reliability of the results.¹³ In this round, a Likert-type survey was developed which included a four-option scale for each question.

Round 3. The answers obtained from the second round were used to design the round 3 questionnaire. Skulmoski, Hartman, and Krahn noted that “typically, the questions become more focused on the specifics of the research at each round.”¹⁴ The third round used a simple dichotomous scale where respondents could chose “agree” or “disagree.” After this round, the process stopped when consensus was reached. Just as in the first and second round, the panel was allowed to revise their answers after receiving the results, which demonstrated the characteristics of the Delphi technique.¹⁵ Through the Delphi study, the researcher gained consensus from the expert panel on significant factors, contents, objectives, and goals of the curriculum, which laid the foundation for the curriculum design in the next phase.

Phase 2

The second phase focused on developing and assessing the curriculum model.

¹³ Skulmoski, Hartman, and Krahn, “The Delphi Method for Graduate Research,” 4.

¹⁴ Skulmoski, Hartman, and Krahn, “The Delphi Method for Graduate Research,” 5.

¹⁵ Chia-Chien Hsu and Brian A. Sandford, “The Delphi Technique: Making Sense of Consensus,” *Practical Assessment, Research & Evaluation* 12, no. 10 (2007): 2.

According to the consensus results of the Delphi study in phase 1, in phase 2, the researcher developed a curriculum model to assist Christian educational leaders in Chinese house churches to disciple adolescents. The curriculum model was sent out to the expert panel for their assessment and feedback. Both quantitative and qualitative research methods were used to construct the evaluation rubric. Therefore, the survey consisted of quantitative Likert scales and qualitative questions in order to generate numerical data about how strongly responders feel about the curricular contents, as well as raise all possible options regarding the content of the curriculum.¹⁶ Finally, the research adjusted the curriculum model accordingly.

To eliminate research bias, all the translation of the surveys and questionnaires were conducted by a third party. For the security reason, the research was undertaken anonymously, and the researcher's name was withheld. If some unexpected thing happened to the participants, the researcher would remove all their responses and kept the study moving on.

Research Population

The research population was Christian educators who had been served in Chinese house churches for more than five years. In addition, these Christian teachers were in cities in China and had witness the cultural changes of the society. Since the curriculum model aimed to equip these educators to disciple adolescents who go to Chinese public schools, they ought to be able to use communication platforms to engage with adolescent life. To make sure the curriculum model was operational and professional, American seminary professors who specialize in Christian education were invited to participate in this group decision-making process.

¹⁶ James Estep and Karen Estep, "Checking the Legend and Accessing the Journey," in *Mapping Out Curriculum in Your Church: Cartography or Christian Pilgrims*, ed. James Estep, Roger White, and Karen Estep (Nashville: B&H, 2012), 226.

Sample and Delimitations

Because this research tried to establish a curriculum model for Christian educators' professional development in a Chinese context, the population must have in-depth exploration of Christian education, adolescent development, curriculum design, and contextualization. As previously discussed, because China does not have enough professional Christian leaders who specialize in Christian education, three experts from The Southern Baptist Theological Seminary were included to support the credibility and validity of the curriculum model. The rest of the research population consisted of ten Chinese educators who are serving at Protestant evangelical churches in mainland China for more than five years. More specifically, these leaders are serving in Chinese urban house churches. In addition, they must have experience engaging with adolescents in the churches who go to Chinese public schools in their teaching ministries. Another criterion for choosing Chinese educational leaders was that they must at least have biblical literacy.

Because of economic, political, and cultural influences, Chinese new urban house churches are clustered in some of the country's bigger cities. Based on China's Top 100 Cities Ranking from 2017 to 2021 and on geographical and economic factors, the research population was selected from the average top five cities—Beijing, Shanghai, Guangzhou, Shenzhen, and Hangzhou.¹⁷ Additionally, ten educational leaders who each had more than ten years of experience serving in the churches of these five cities provided the panel of experts for this research.

¹⁷ "2021 Top 100 Cities in China," Wharton Institute of Economics, last modified May 24, 2021, https://www.sohu.com/a/468280653_100210748; Perry Wong and Michael C.Y. Lin, "Best-Performing Cities China 2020: The Nation's Most Successful Economies," Milken Institute, last modified December 3, 2020, https://milkeninstitute.org/sites/default/files/reports-pdf/BPC-ExecSummary-final_0.pdf. 2017 top five cities are Beijing, Shanghai, Guangzhou, Shenzhen, and Tianjin. 2018 top five cities are Beijing, Shanghai, Guangzhou, Shenzhen, Hangzhou. The top five cities from 2019 to 2021 are same to 2018.

Limitations of Generalization

This research focused on the basic elements required for educational leaders to serve public school adolescents in the Chinese house church context. Therefore, the curriculum model may not serve well in other nations. Additionally, this research focused on evangelical and Protestant Christians, and other traditions were not included. Since this curriculum was a general curriculum for educational leadership development regarding discipling public-school adolescents, it may not be applicable for other types of leadership training or for more specific demands. However, it has the potential to be developed into more specific curricula based on different needs.

This project was limited in application towards individuals who are called to Christian educational ministry in the Chinese underground urban local church, and at the same time, to leaders who have basic literacy levels. Additionally, due to the language and culture differences of Chinese ethnic groups, the research sample was limited to the biggest ethnic group of mainland China—Han people, which means that ethnic minorities were not included in this study.¹⁸ Lastly, because China is a huge country and has vastly diverse regions, the multiplicity of situations might hinder generalization of these research findings.

Instrumentation

The instrument utilized in the first phase of this research was a three-round Delphi method. Round 1 aimed to collect responses using open-ended questions which then were categorized into four themes: theological foundation, philosophical foundation, theoretical foundation, and contextualization. The current status, objectives, goals, and contents regarding each theme were asked. The last question allowed the participants to

¹⁸ National Civil Affairs Commission, “Chinese Ethnic Groups,” The Central People’s Government of the People’s Republic of China, accessed 2013, http://www.gov.cn/test/2005-07/26/content_17366_3.htm. According to the Fifth National Population Census of the People’s Republic of China in 2000, there are 115, 940 Han People, which is 91.59 percent of the national population. 10,643 people belong to national minorities, which is 8.41 percent of the national population.

add whatever they thought was missing in the questionnaire. The researcher prepared both Chinese and English versions of the questionnaire for the participants and used Google Forms to distribute them. A pilot test was employed with three experts to ensure the validity and clarity of the questions. All round 1 responses were imported to and coded by *NVivo*, a qualitative data analysis software produced by QSR international.¹⁹ This tool helped researcher to organize, analyze and visualize qualitative data from interviews, open-ended survey responses, focus groups, social media, and web pages, where deep levels of analysis on small or large volumes of data were required.²⁰

The Likert-Type survey carried out by Google Forms in round 2 was based on the themes discovered in round 1. To gain consensus from the expert panel, the research designed a four-option scale that ranked the importance of statements from “very important,” “somewhat important,” “not very important,” to “not important at all.” Participants got 4 points for “very important” and 1 point for “not important at all.” In order to navigate the scale’s reliability, a pilot test was conducted prior to the survey distribution with Cronbach Alpha, which measured internal consistency, that is, how closely related a set of items are as a group.²¹ This research took a 70 percent rating of three or higher on a four-point scale as indicating a consensus.²² Participants were able to review the results and revised their answers after the completion of the round 2 survey.

The third round of this Delphi study used a simple dichotomous scale where

¹⁹ QSR International, *NVivo*, V. 12, QSR International, Mac OS, 2018.

²⁰ Kath McNiff, “What Is Qualitative Research?” *NVivo Blog*, last modified November 09, 2016, <https://www.qsrinternational.com/nvivo-qualitative-data-analysis-software/resources/blog/what-is-qualitative-research>.

²¹ UCLA: Statistical Consulting Group, “What Does Cronbach’s Alpha Mean?” UCLA Institute for Digital Research & Education, Statistical Consulting, accessed August 22, 2016, <https://stats.idre.ucla.edu/sas/modules/sas-learning-moduleintroduction-to-the-features-of-sas/>.

²² Paul Green, “The Content of a College-Level Outdoor Leadership Course for Land-based Outdoor Pursuits in the Pacific Northwest: A Delphi Consensus,” EdD diss., University of Oregon, 1981; John Beck Cartwright, “Best Practices for Online Theological Ministry Preparation: A Delphi Method Study,” EdD diss., The Southern Baptist Theological Seminary, 2014.

respondents could choose “agree” or “disagree.” All the questions in the round-three survey were developed based on the consensus obtained in round 2. The responses that had a 70 percent rating on “agree” were counted and utilized in the curriculum design. Round 3 aimed at “reiterating the consensus discovered in round 2” and also “provided another opportunity for review, revision, and clarification.”²³ Google Forms was utilized again in round 3. It should be noted that the participants were allowed to take the surveys from rounds 1 to 3 anonymously due to the sensitivity of research topic.

The main goal of phase 2 was to develop a curriculum model based on the consensus obtained in the Delphi study and to get assessment from the expert panel. The curriculum for equipping Chinese Christian educational leaders was developed around four themes: theological foundation, philosophical foundation, theoretical foundation, and contextualization. After receiving a consensus on the objectives, goals, outcomes, and content for each theme, the researcher adopted Canvas to design and display the curriculum. This teaching and learning tool enabled participants to access all teaching and learning materials and observe the modules of the curriculum virtually, as well as assess the curriculum at any time and anywhere.

This evaluation process followed the process in the book *Mapping Out Curriculum in Your Church*, which included four steps: “(1) establishing a basis for evaluation, that is, criteria; (2) conducting the evaluation, that is, evaluation methods; (3) reviewing the evaluation data, that is, interpretation and analysis of the evaluation data; and (4) responding to evaluation, that is, rendering a decision on how to act in response to the data.”²⁴

The evaluation criteria consisted of the consensus of the experts on the four themes as well as the “Dimensions of Curriculum Evaluation,” developed by Karen Estep

²³ Cartwright, “Best Practices for Online Theological Ministry Preparation,” 52.

²⁴ Estep and Estep, “Checking the Legend and Accessing the Journey,” 224.

and James Estep.²⁵ Each theme was evaluated based on the six dimensions of curriculum evaluation: Theory and purpose, student learning, program facilities and resources, instructional methodology, content and materials, and teacher ability. However, since the curriculum was not evaluated in the real field, the “teacher ability” part was not applicable to this curriculum yet.

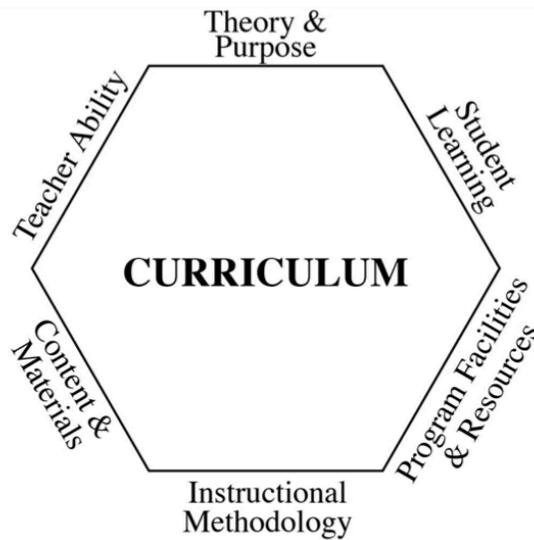


Figure 2. Dimensions of curriculum evaluation

Then, the evaluation rubric was sent out through Google Forms and the link posted on Canvas. Based on feedback from the panelists, the literature review, and comments about the tentative curriculum, the researcher made a final revision of the curriculum model that could equip educational leaders to disciple public school adolescents in house churches in China.

²⁵ Estep and Estep, “Checking the Legend and Accessing the Journey,” 217.

Ethical Considerations

Since this research intended to develop a curriculum that could help Christian leaders disciple Chinese public-school adolescents, the participants gave opinions or viewpoints on highly charged issues, including political, cultural, spiritual, or religious matters. Therefore, this research was considered high-risk and followed the high-risk protocol required that The Southern Baptist Theological Seminary provided. To mitigate the effect on the participant, first, a high-risk informed consent was sent to the participants so that they could decide to join the research or not. Any information they provided was held strictly confidential, and at no time would their name be reported, or their name identified with the responses. Participation in this study were totally voluntary, and they were free to withdraw from the study at any time. Second, to better protect participants, the research was undertaken anonymously, and the researcher's name was withheld. Third, the researcher invited a third party not bound by Chinese law to help distribute surveys and gather the data using VPN (Virtual Private Network) so that both the researcher and participants could be protected by not relating themselves to specific answers.

Pre-research Communications

This section mainly summaries the changes that the author made throughout the research process due to various reasons. Although there were some minor changes of the methodology, the research was proved to be to more effective in Chinese context.

Research Sample

The initial plan for this research was to find Christian education experts from the United States to conduct a theological and theoretical evaluation of the curriculum design, as well as house church leaders or Christian education teachers from five major cities in China. However, before the research officially began, I had conversations with some church pastors, and they suggested that I should consider expanding the sample to

the entire country instead of five major cities, but only to the Han Chinese.

The reason for this was that although China is large, they believed that the urban churches in China are very similar in the way they run their churches, the struggles they go through, and so on. More importantly, China is experiencing decentralization among younger generations, as well as the persecutions, people start moving out of bigger cities and establishing churches in some relatively smaller cities, but they fit the characteristics that I was trying to pinpoint.

Though they agreed that a curriculum developed based on the first five cities could be used in other cities, they thought it would be more beneficial and compelling if I could include some of the other cities as well. Therefore, during the formal process of the research, the qualified experts were not limited to the leaders from the top five cities in China.

Research Instrumentation

Based on feedbacks from pastors and teachers in China, Google Forms and Canvas were often not working properly for some pastors due to tighter controls on network firewalls in China. Finally, Gmail and Enigma message were chosen to deliver the pdf file or word file of the questionnaires. The experts could fill in or modify the document directly.

Procedures

The particular procedural steps implemented in completing the study included the following:

1. The researcher established a plan for “steps of study.”
2. The methodology for this research project was reviewed and approved by all the members of the research team of The Southern Baptist Theological Seminary.
3. The researcher recruited experts to participate in the study.
4. The first-round pilot test was distributed for three participants to evaluate.

5. The round 1 questionnaire was sent out to the expert panel. Each participant read and acknowledged an informed consent and signed the statement of faith.
6. Anonymous results were collected and returned to the panel for revision.
7. The finalized answers from round 1 were input into *NVivo* for coding and data analyzing.
8. The researcher developed a four-point Likert-type survey based on the responses on from round 1.
9. The second-round pilot-test was measured by Cronbach Alpha and distributed to the participants through Gmail or Enigma message.
10. Anonymous results were collected and analyzed by Google Forms. The researcher took a 70 percent ranking of three or higher on a given answer as indicating a round 2 consensus.
11. The results from round 2 were returned to the panel for revision.
12. The researcher created a dichotomous survey in round 3. Participants chose from “agree” or “disagree.”
13. The third-round pilot-test was measured by Cronbach Alpha and distributed to the participants through Gmail or Enigma message.
14. Anonymous results from the third round were collected and analyzed. The researcher took a 70 percent ranking of “agree” on a given answer as indicating a round 3 consensus.
15. The results from round 3 were returned to the panel for revision.
16. The researcher conceived a curriculum that intended to equip Chinese Christian educators in house churches to disciple adolescents who go to public school. The consensus of phase 1 on objects, goals, and contents of the curriculum laid the foundation for the curriculum design.
17. The evaluation criteria from “Dimensions of Curriculum Evaluation” was customized to this specific research.
18. Participants observed the curriculum and fill out the evaluation forms.
19. The researcher gathered feedback from the expert panel and drew conclusion for further curriculum revision.

CHAPTER 4

ANALYSIS OF FINDINGS

Through exploring the current situation of Christian educational leadership training and adolescent ministry in Chinese house churches, this research aimed at developing a curriculum to prepare Christian educational leaders to serve public school adolescents in the church. Using a mixed-methods approach that was a sequential transformative design, the Delphi method was utilized in the first phase to determine the significant elements of the curriculum, and an evaluation survey was implemented in the second phase. This chapter describes how the data related to the research question were compiled, analyzed, and summarized. Lastly, the methodology itself is evaluated as to its strengths and weaknesses.

Complication Protocol

This section provides the overview of the research process. It first introduces how the qualified participants were selected. Also, this section explicitly explains how the phase 1 and phase 2 of the research were conducted, and when each stage completed.

Qualified Participants

This research was carried out in several stages. Choosing qualified experts to take part in the Delphi study was the first stage. The participants in the research consisted of two parts. The first part of the participants were experts in Christian education in the U.S. who had a deep knowledge of curriculum design. The second part of the participants were pastors or Christian educators from Chinese house churches who had more than five years of adolescent ministry experience and had exposure to public school adolescents.

Due to security reasons, the experts from Chinese house churches were

contacted by an elder in the United States who helped the researcher contact the participants through the App called Enigma. Twenty experts from the United States and China were first contacted by email and invited to participate in the study.¹ Thirteen of these individuals responded that they were willing to participate in the survey and confirmed that their qualifications met the requirements of this survey. However, after receiving the first round of questionnaires, two participants could not continue to participate in the survey due to personal reasons. Therefore, there were 11 experts left to participate in the research.

Phase 1

Round 1. After gathering all the participating experts, the research started with the first round of the Delphi study, allowing free scope for experts to elaborate on issues they deem important under certain categories.² Therefore, the questionnaire used a qualitative approach for content elicitation. As a sequential design, the data from the first round prepared the ground for the quantitative data from the second and third rounds. The first round of the questionnaire was sent on May 31, 2022. The questionnaire consisted of 31 questions to which participants responded in a free-form format.³ The first part of the questionnaire was divided into an introduction to the study and a consent form for participation, while the second part chose to seek answers to the research questions in the form of open-ended questions, which included a survey of the current state of training of Christian teachers in China, an understanding of the current state of adolescent ministry in Chinese house churches, a survey of the challenges that public school adolescents are

¹ The email of invitation to American experts may be found in appendix 1. The Chinese invitation letter may be found in appendix 2.

² Gene Rowe, George Wright, and Fergus Bolger, "Delphi: A Reevaluation of Research and Theory," *Technological Forecasting and Social Change* 39 (May 1991), 235–51.

³ The English round 1 questionnaire may be found in appendix 3. The Chinese round 1 questionnaire may be found in appendix 4.

facing, and a survey of theological foundations, the philosophical foundations, theoretical foundations, and contextualization of the curriculum objectives and contents.

Before the questionnaire was launched, I conducted a pilot study with three Chinese experts. A pilot study was designed to address any questions and improve the understanding of the survey.⁴ After the pilot study, the first round of questionnaires was finalized. Then, it was distributed to the participants through email as an electronic document. The experts were given two weeks to finish up the questionnaire and send the document back before June 17, 2022. The Chinese experts' email or information was handled by the Chinese elder who is living in the US and not bound by Chinese security law. The round 1 questionnaire was completed by 11 of the 13 participants who had previously agreed to participate in the research. The two who did not complete the questionnaire requested to opt out of the research due to the time commitment. Then 11 responses were consolidated within two days, and the participants got the grouped questionnaire answers to review and have a chance to decide if they wanted to change theirs or not. Anonymity was carefully maintained throughout the study. None of the experts chose to change their answers. The finalized answers were grouped into "nodes" based on the topics in the questionnaire. Then all 11 answers under each node were analyzed by *NVivo* software and developed into different themes based on the contents as well as the recurrence with which those themes showed up. The grouped experts discovered 107 themes served as the quantitative statements of round 2 Likert-type survey.

Round 2. The round 2 survey was developed based on the round 1 results. Before the round 2 survey was sent out to the participants, 5 experts were invited to the pilot testing process of this survey, which aimed at testing the reliability of the survey.

⁴ Gregory J. Skulmoski, Francis T. Hartman, and Jennifer Krahn, "The Delphi Method for Graduate Research," *Journal of Information Technology Education* 6 (January 2007): 4.

During this step, Cronbach's alpha was used as "a measure of internal consistency, that is, how closely related a set of items are as a group."⁵ The value range for alpha is 0–1, and most scientific research offered indications of alpha having a threshold as an acceptable level, and "this was normally seen as ≥ 0.70 ."⁶ Statistical Package for the Social Sciences (SPSS) was used to undergo the pilot testing because Cronbach Alpha is one of several possible approaches in SPSS.⁷ Additionally, "SPSS identifies what the Alpha rating will become if a particular item is deleted. This is helpful if a scale in the survey falls below the desired 0.7 Alpha rating."⁸

After the pilot testing and data analysis of the round 2 survey, seven themes that were intrinsically conflicting with other themes were eliminated.⁹ There were 100 statements left after the pilot testing process. The round 2 survey was designed as a Likert-type survey which allowed experts to rate on a scale of 1–4. Level 4 indicates strongly agree or very important; level 1 means strongly disagree or very unimportant. As round 1, each respondent consented to take the survey, and anonymity was maintained throughout round 2. To develop a manageable and operable curriculum to equip Chinese Christian educational leaders, the experts were encouraged to select themes that are most appropriate and aligned with the "learning objectives" of each section. The survey was sent out to the experts on June 27, 2022, and they had one week to complete the survey.¹⁰ As with round 1 of this research, after gathering all the responses, the researcher

⁵ UCLA: Statistical Consulting Group, "What Does Cronbach's Alpha Mean?" accessed September 28, 2022, <https://stats.oarc.ucla.edu/spss/faq/what-does-cronbachs-alpha-mean/>.

⁶ Keith S. Taber, "The Use of Cronbach's Alpha When Developing and Reporting Research Instruments in Science Education," *Research in Science Education* 48 (June 2017): 1273–96.

⁷ IBM, IBM SPSS Statistics, Version 28.0., IBM, PC, 2021.

⁸ John Beck Cartwright, "Best Practices for Online Theological Ministry Preparation: A Delphi Method Study," EdD diss., The Southern Baptist Theological Seminary, 2014.

⁹ Round 3 pilot testing results may be found in appendix 5.

¹⁰ Round 2 English and Chinese surveys may be found in appendix 6 and 7.

displayed the results to the experts, and they were given three days to revise or confirm their answers. Due to no changes in experts' responses, the results of the survey were directly analyzed using Cronbach Alpha.¹¹ In addition, to verify the reliability of the data and the consensus of the experts, the statements in round 3 also met the following requirements: the combined percentage of level 4 and level 3 should ≥ 70 percent, mean ≥ 3 , and standard deviation < 1 . After removing all items that failed to reach consensus and items that reduced the reliability of the survey, 88 statements were kept.

Round 3. According to the data analysis, the statements in this round of the survey were the consensus reached by the experts in the round 2 survey. The round 3 research was the iteration of the round 2 survey. However, unlike the second round, the third round used a simple disagree/agree dichotomous scale. Consensus for the third round of the survey was defined as 70 percent of respondents choosing "agree." As with round 2 of this research, all participants were presented with the opportunity to review and revise their own responses in light of the rest of the responses after receiving feedback from the researcher. The round 3 survey was sent out to the participants on July 11, 2022, and the responses were gathered a week after. Two of the participants did not finish the survey within one week due to their personal reasons. But all 11 experts completed the survey before July 28. As always, anonymity was maintained throughout round 2 and round 3.¹²

Phase 2

After the final results of the third round of questionnaires, the experts reached a relative consensus on a series of questions about the curriculum design. I spent two months on designing the first draft of a curriculum for training Christian educators in

¹¹ Round 3 pilot testing results may be found in appendix 9.

¹² Round 3 English and Chinese surveys may be found in appendix 11 and 12.

Chinese house churches, based on the data I received and through my reading of the literature. Please refer to appendix 15 for the English version of the curriculum design. The Chinese version of the curriculum was distributed to the 11 experts on September 20, 2022, and the English version was sent out through email to the English-speaking experts on September 25. Along with the first draft of the curriculum design, a curriculum evaluation form was sent out.¹³

The curriculum evaluation form was developed based on the “Dimensions of Curriculum Evaluation,” developed by Karen Estep and James Estep. There were six dimensions of the evolution process: theory and purpose, student learning, program facilities and resources, instructional methodology, content and materials, and teacher ability.¹⁴ Since the curriculum has not been officially put into use in the Chinese context, the “teacher ability” dimension was not applicable to this research at this stage. 8 out of 11 experts completed the evaluation form before September 30 in 2022. The results were analyzed and served as the basis of curriculum revision guidelines.

Findings and Displays

The following section presents a detailed presentation of the results of each round of the study. The round 1 tables present all the statements of themes that resulted from the completion of the questionnaire by the 11 experts. The results of the round 2 survey present the results and statistical analysis of the Likert-type survey. Themes that failed to reach a consensus and those that did not meet internal consistency were also identified and eliminated. The results of the third round of the survey show the results and statistical analysis of the dichotomous survey. Finally, the results of the evaluation of the curriculum are also presented as statistical data in the last section.

¹³ English and Chinese curriculum evaluation forms may be found in appendix 13 and 14.

¹⁴ Estep and Estep, “Checking the Legend and Accessing the Journey,” 226.

Round 1

Three experts were invited to testify if the questions are understandable and comprehensive before the open-ended questionnaire was sent out. After gathering the official responses from 11 experts, 107 themes were found under 8 nodes by *NVivo*. The “percentage of respondents citing this concept” indicates the frequency of those themes appearing. “N” shows how many experts cited those themes.

Table 1. Round 1 current status of Chinese Christian educational leadership training

	The current state of Christian educational leadership development/training in the Chinese urban house churches	N	Percentage of respondents citing this concept
1	The tightened political environment makes Christian educational leadership training scattered and secretive.	10	90.9
2	The secularization of society has had a major impact on the church and on Christian teachers.	1	9.1
3	Most Chinese house church pastors have not recognized the importance of Christian education. Therefore, most house church pastors or educational leaders have not received or have received very little training in Christian education. Not many are willing to commit themselves to it either.	6	54.5
4	In recent years, many church pastors have recognized the importance of Christian education and have been actively promoting the mission of Christian education in their churches.	5	45.5
5	Overseas platforms conduct most training for Christian educational leaders. Such as overseas’ training institutes, online courses in overseas seminaries, etc.	8	72.7
6	Only a few domestic underground seminaries and house-church pastors use overseas resources for educational leadership training on their initiative.	9	81.8
7	The overseas platforms’ training is less consistent and routine due to national security challenges.	2	22.0
8	Online courses are lacking in the interactivity between teachers and instructors, and between teachers.	2	22.0
9	The quality of training varies. The content of training courses is not systematic enough. Most of the teaching and training are not localized enough either.	2	22.0
10	There is a shortage of resources and numbers of Christian teachers, and most teachers or native lecturers need to grow in professional and practical areas of Christian education.	7	63.6
11	Most existing training resources are mainly in English, and Chinese resources are scarce. The integration of resources is a simple combination, leading to content fragmentation and a lack of contextualization.	4	36.4
12	The content of existing training courses needs to be discerned and integrated by teachers and pastors using a solid theological foundation.	3	27.3
13	Christian teacher training resources and materials are unevenly distributed. Most of the existing ones are concentrated in more developed cities in China.	3	27.3

Table 2. Round 1 Chinese public school adolescents' faith formation ministry

	The current situation of faith formation ministry to adolescents who attend public schools in Chinese urban house churches.	N	Percentage of respondents citing this concept
1	The increasingly austere political system and enforcement measures are highly challenging to children and parents' faith. Therefore, it is hard and difficult to have faith formation ministry in China.	3	27.3
2	China is tightening its ideology and indoctrinating children with the Antichrist through school curriculum activities and the media.	1	9.1
3	The local house church in China is still at a very early stage of understanding youth and the importance of this ministry.	5	45.5
4	Parents have a shallow understanding of their God-given roles and responsibilities. Therefore, they tend to neglect their children's faith development.	3	27.3
5	In most churches, the faith formation of public-school adolescents is limited to the youth attending church with their parents once a week.	5	45.5
6	Only a few churches have a weekly Sunday school or youth fellowship for youth.	6	54.5
7	A few Christian educational institutions or churches organize camps and study tours during the winter and summer holidays for adolescents.	2	22.0
8	The gap between youth and adult culture causes some youth to become confused about their faith life when facing unique difficulties and challenges. They are tired of their parents' requests to take them to the church.	6	54.5
9	Chinese house churches lack teacher resources, and most church pastors are responsible for teaching people at all levels, putting a lot of pressure on church pastoral care. Therefore, on the one hand, it is difficult for pastors to take care of the faith formation of youth. On the other hand, professionalism and relevance need to be improved.	8	72.7
10	There is a lack of daily interaction to develop close relationships among the youth who attend public schools. Therefore, faith formation development is often limited to the transmission of doctrines within the church and lacks companionship or guidance in adolescents' real life.	3	27.3
11	Most current youth ministries do not effectively promote change in adolescents' parents, and many parental philosophies need to be updated by God's Word.	1	9.1
12	Most young people are enthusiastic about interesting and novel camps or study tours but have less interest in participating in church activities.	1	9.1
13	There is a lack of systematic teaching materials and programs for the faith formation of public-school adolescents. There are relatively few quality teaching materials in Chinese.	4	36.4
14	Domestic house churches need to establish a good Sunday school concept and enrich the experience of cultivating youth by using innovative ways to integrate faith and life so that Christian faith can be rooted in public school adolescents.	6	54.5

Table 3. Round 1 challenges that public school adolescents in the church are facing

	Challenges and issues that adolescents are facing in Chinese public schools.	N	Percentage of respondents citing this concept
1	Anti-biblical worldviews that are promoted in public schools have significant impacts on adolescents. For example, communism, materialism, atheism, the supremacy of science, and an anti-biblical understanding of the nature of man.	9	81.8
2	The heavy academic load and standardized testing regime place a tremendous physical and psychological burden on adolescents.	7	63.6
3	There is a growing opposition to the ethical, moral and spiritual issues of Christianity.	3	27.3
4	The influence of postmodern anti-authoritarian values encourages adolescents to pursue self-actualization and oppose being obedient.	3	27.3
5	Agnosticism or skepticism makes adolescents lack an absolute standard for ultimate truth. As a result, adolescents have difficulties establishing biblical standards of ethics, morality, life, etc.	2	22.0
6	Secular culture instills unbiblical attitudes in youth through media platforms, which leads to unhealthy lifestyles that have tensions with the cost of having faith in Christ.	6	54.5
7	The contradictions and tensions between the secular world and the Christian faith have left some teenagers with two sets of value systems in the church and society. Their identity recognition is in a state of division.	10	90.9
8	Adolescents feel confused about their bodies, psyches, identities, and values and develop an identity crisis.	7	63.6
9	Parents and schools tend to define the value of a child by evaluating their children's achievements and accomplishments in the academic world.	2	22.0
10	The parent-child relationship during adolescence is more intense, and young people are prone to have rebellious emotions and behaviors.	6	54.5
11	Public school adolescents in the church lack the platform, opportunity, or motivation to build strong fellowship in the church and have a poor spiritual life and companionship.	10	90.9
12	Public school adolescents in the church cannot share their Christian identity with their friends and classmates. They feel lonely on their faith development journey.	4	36.4
13	Peer pressure substantially impacts adolescents (e.g., material competition, academic competition, sexuality tensions, secularizing influence. etc.).	3	27.3

Table 4. Round 1 overarching learning objectives of the curriculum

	The essential overarching learning objectives of the Christian educational leadership training program (adolescence faith formation).	N	Percentage of respondents citing this concept
1	Students will be able to articulate and master important foundational theological concepts to ensure a sound doctrinal foundation for Christian educational teaching.	8	72.7
2	The Gospel will renew students' lives and mindsets, and they will commit themselves to the ministry of Christian education and determine to become lifelong learners.	5	45.5
3	Students will be able to understand essential characteristics and thoughts of Christian educational philosophy to figure out the different foundations between the biblical and secular worldviews.	3	27.3
4	Students will be able to develop a biblical philosophy and structure of Christian education and use this structure to guide youth to develop a biblical worldview.	5	45.5
5	Students will demonstrate the ability to minister to adolescents and parents in the church with the practice of leading and teaching.	6	54.5
6	Students will be able to interpret the learning, cognitive, and psychological developmental characteristics of adolescents from a biblical perspective and apply sound pedagogical strategies in teaching and guiding students and parents through the challenges of this stage of life.	7	63.6
7	Students will be able to use biblical principles to evaluate and discern the youth curriculum.	4	36.4
8	Students will be able to understand the basic principles of curriculum design and development and have the essential ability to work collaboratively to develop Christian education modules that are meaningful to the lives of young people.	3	27.3
9	Students will be able to understand the dominant culture and challenges affecting adolescent faith development in the Chinese context.	9	81.8
10	Students will be able to develop a mature biblical framework to discern secular culture and have viable methods to guide adolescents in developing discernment in the face of different cultures.	9	81.8

Table 5. Round 1 Christian education—theological foundation

	<i>Learning Objectives</i>	N	Percentage of respondents citing this concept
1	Students will be able to recognize the holistic nature of the Bible and articulate God's complete plan of salvation.	11	100
2	Students will be able to articulate and explain the nature of God and the universe based on biblical and systematic theology.	8	72.7
3	Students will be able to grasp the Christian understanding of anthropology by having a solid biblical and systematic theology foundation.	8	72.7
4	Students will be able to articulate and explain the definition, goals, and importance of Christian education based on biblical and systematic theology.	4	36.4
	<i>Themes and Contents</i>		
5	A Christ-centered historical perspective on God's whole redemptive history and plan	8	72.7
6	The integrity, inerrancy, and consistency of God's inspired Scriptures	6	54.5
7	Theism, humanism, Christology, salvation, etc.	4	36.4
8	Explore the biblical nature of man, human identity, and the way of being redeemed	6	54.5
9	Discuss the definition, goals, essence, and importance of Christian education based on theology, and promote the vision	9	81.8
10	Overview of the history of Christian education	2	22.0
11	The roles of the church, teachers, students, and parents in Christian education	1	9.1
12	Christian education and contemporary Chinese society	1	9.1
13	Principles of biblical hermeneutics	1	9.1
14	The importance of prayer	1	9.1
15	The problem of suffering	1	9.1
16	Case studies in the lives of Christians facing persecution and obstacles	1	9.1
17	Hope for the Kingdom of God	1	9.1
18	The problem of evil	1	9.1

Table 6. Round 1 Christian education—philosophical foundation

	<i>Learning Objectives</i>	N	Percentage of respondents citing this concept
1	Students will be able to articulate the relationship between the philosophy of education and educational practice.	10	90.9
2	Students will be able to grasp the primary lineage of the perspectives of educational philosophy and understand the fundamental differences between biblical and secular worldviews.	8	72.7
3	Students will be able to synthesize and construct a personal philosophy of Christian education.	6	54.5
4	Students will be able to explain the relationship between Christian educational philosophy and educational purposes, pedagogy, and curricular strategies.	7	63.6
5	Students will be able to responsibly critique and appropriate wisdom from major historical and contemporary philosophies of education for the practice of teaching and learning in evangelical ministry contexts.	9	81.8
	<i>Themes and Contents</i>		
6	The relationship between philosophy and theology and the influence on the establishment of the worldviews.	10	90.9
7	Fundamental questions of philosophy (metaphysics, epistemology, axiology)	3	27.3
8	Major Western philosophical perspectives on education and its development	4	36.4
9	Major philosophical perspectives on education in China and the lineage of development	9	81.8
10	Use the biblical worldview to analyze the influence of different philosophical perspectives on the development of one's worldview.	5	45.5
11	Explore the connections and gaps between secular philosophy and the Scripture, and understand the impact of God's special revelation and common grace.	5	45.5
12	Establish a biblical and personal philosophy of Christian education	5	45.5
13	Explore the responsibility of teachers and students in Christian educational philosophy	8	72.7

Table 7. Round 1 Christian education—theoretical foundation

	<i>Learning Objectives</i>	N	Percentage of respondents citing this concept
1	Students will be able to identify the differences between Christian and secular worldviews in educational practice.	6	54.5
2	Students will be able to identify strategies for how the integration methodology can be integrated with biblical faith.	5	45.5
3	Students will be able to develop a biblical understanding of Christian spiritual formation and human development by examining developmental theories from a biblical perspective.	7	63.6
4	Students will be able to understand the learning characteristics of adolescents and choose appropriate teaching methods.	6	54.5
5	Students will be able to understand the history of pedagogy and typical theories and doctrines of pedagogy.	2	22.0
6	Students will be able to understand the principles and methods of curriculum construction based on biblical and systematic theology, and they will be able to discern the existing adolescent faith formation programs.	10	90.9
7	Students will be able to understand theories and models related to assignment design and evaluation.	1	9.1
	<i>Themes and Contents</i>		
8	Explore the categories, characteristics, and advantages and disadvantages of the integration methodology	3	27.3
9	Establish an ideological framework for discerning secular theories	5	45.5
10	Understand and analyze adolescent development theories based on biblical and systematic theology	4	36.4
11	Understand the basic methods of biblical counseling for youth	3	27.3
12	Learn about major adolescent learning theories	3	27.3
13	Understand the learning characteristics of adolescents based on biblical and systematic theology	1	9.1
14	Understand major pedagogical theories from biblical perspectives	2	22.0
15	Understand basic principles of curriculum design and evaluation from biblical perspectives	1	9.1

Table 8. Round 1 Christian education—contextualization

	<i>Learning Objectives</i>	N	Percentage of respondents citing this concept
1	Students will be able to gain a deep awareness of the cultural characteristics that arise in Chinese culture and institutions and use a biblical worldview to discern them.	10	90.9
2	Students will be able to use Christian educational philosophy to discern the nature of education in the public school system.	4	36.4
3	Students will be able to recognize the cultural trends that attract adolescents in today’s society and conclude practical ways to help young people cope with the impact of the challenges.	9	81.8
4	Students will be able to reflect on the church’s youth educational ministry in the historical practice and consolidate, renew, and correct it.	2	22.0
	<i>Themes and Contents</i>		
5	Communism, atheism, materialism, etc.	8	72.7
6	Chinese political ideology	8	72.7
7	Postmodernist philosophy	2	22.0
8	Learn about the development and current situation of public schools in China. For example, the attributes and characteristics of schools and teacher teams, the ideology and implementation methods following major educational reforms in China, and the implementation of educational policies in China.	1	9.1
9	Discern the impact of China’s public education system on students and families	5	45.5
10	The main challenges adolescents face in public schools are presented in Table 3. Do you think it is crucial to analyze the challenges of adolescents in the contextualization section?	11	100
11	The Bible and globalization	1	9.1

Round 2

After collecting and analyzing the first round of responses, the questionnaire was integrated into a Likert-type survey. 5 experts were invited to conduct a pilot test. After analyzing and editing the results, seven statements were removed, and the internal consistency’s Alpha value was raised to 0.7 or above.¹⁵ The deleted statements are 1.2, 1.4, 2.2, 3.3, 5.12, 7.5, and 7.7. After the official data were gathered, ten statements that

¹⁵ See appendix 8 for the change of round 2 Cronbach’s Alpha analysis after removing non-consistent statements. Appendix 10 shows the change of round 3 Cronbach’s Alpha statistics.

did not meet consensus were removed. They are 2.3, 5.8, 5.9, 6.1, 7.1, 7.10, 8.6, 8.7, 8.8, and 8.11. What is more, 1.2 and 2.1 did not contribute to the internal consistency of the survey. Hence, these two statements were removed from the round 3 survey as well.

Table 9. Round 2 current status of Chinese Christian educational leadership training

#	The current state of Christian educational leadership development/training in the Chinese urban house churches	Level of Agreement (%)				Mean	STD
		4	3	2	1		
1	The tightened political environment makes Christian educational leadership training scattered and secretive.	90.9	9.1	0	0	3.91	0.30
2	Most Chinese house church pastors have not recognized the importance of Christian education. Therefore, most house church pastors, or educational leaders have not received or have received very little training in Christian education. Not many are willing to commit themselves to it either.	18.2	63.6	18.2	0	3.00	0.63
3	Overseas platforms conduct most training for Christian educational leaders—for example, overseas’ training institutes, online courses in overseas seminaries, etc.	45.5	54.6	0	0	3.45	0.52
4	Only a few domestic underground seminaries and house-church pastors use overseas resources for educational leadership training on their initiative.	45.5	36.4	18.2	0	3.27	0.79
5	The overseas platforms’ training is less consistent and routine due to national security challenges.	72.7	27.3	0	0	3.73	0.47
6	Online courses are lacking in the interactivity between teachers and instructors, and between teachers.	27.3	63.6	9.1	0	3.18	0.60
7	The quality of training varies. The content of training courses is not systematic enough. Most of the teaching and training are not localized enough either.	72.7	18.2	9.1	0	3.64	0.67
8	There is a shortage of resources and numbers of Christian teachers, and most teachers or native lecturers need to grow in professional and practical areas of Christian education.	72.7	27.3	0	0	3.73	0.47
9	Most existing training resources are mainly in English, and Chinese resources are scarce. The integration of resources is a simple combination, leading to content fragmentation and a lack of contextualization.	27.3	63.6	9.1	0	3.18	0.60
10	The content of existing training courses needs to be discerned and integrated by teachers and pastors using a solid theological foundation.	63.6	27.3	9.1	0	3.55	0.69
11	Christian teacher training resources and materials are unevenly distributed. Most of the existing ones are concentrated in more developed cities in China.	63.6	36.4	0	0	3.64	0.50

Table 10. Round 2 Chinese public school adolescents' faith formation ministry

#	The current situation of faith formation ministry to adolescents who attend public schools in Chinese urban house churches.	Level of Agreement (%)				Mean	STD
		4	3	2	1		
1	The increasingly austere political system and enforcement measures are highly challenging to children and parents' faith. Therefore, it is hard and difficult to have faith formation ministry in China.	45.5	36.4	18.2	0	3.27	0.79
2	The local house church in China is still at a very early stage of understanding youth and the importance of this ministry.	36.4	63.6	0	0	3.36	0.50
3	Parents have a shallow understanding of their God-given roles and responsibilities. Therefore, they tend to neglect their children's faith development.	9.1	72.7	18.2	0	2.91	0.54
4	In most churches, the faith formation of public-school adolescents is limited to the youth attending church with their parents once a week.	63.6	18.2	18.2	0	3.45	0.82
5	Only a few churches have a weekly Sunday school or youth fellowship for youth.	54.6	36.4	9.1	0	3.45	0.69
6	A few Christian educational institutions or churches organize camps and study tours during the winter and summer holidays for adolescents.	40	50	10.0	0	3.30	0.67
7	The gap between youth and adult culture causes some youth to become confused about their faith life when facing unique difficulties and challenges. They are tired of parents' requests to take them to the church.	70	30	0	0	3.70	0.48
8	Chinese house churches lack teaching resources, and most church pastors are responsible for teaching people at all levels. Therefore, it is difficult for pastors to take care of the faith formation of youth. Also, professionalism and relevance need to be improved.	90.9	9.1	0	0	3.91	0.30
9	There is a lack of daily interaction to develop close relationships among the youth who attend public schools. Therefore, faith formation development is often limited to the transmission of doctrines within the church and lacks companionship or guidance in adolescents' real life.	81.8	18.2	0	0	3.82	0.40
10	Most youth ministries do not effectively promote change in adolescents' parents, and many parental philosophies need to be renewed by God's Word.	54.6	36.4	9.1	0	3.45	0.69
11	Most young people are enthusiastic about interesting and novel camps or study tours but have less interest in participating in church activities.	30	70	0	0	3.30	0.48
12	There is a lack of systematic teaching materials and programs for the faith formation of public-school adolescents. There are relatively few quality teaching materials in Chinese.	100	0	0	0	4.00	0
13	Domestic house churches need to establish a good Sunday school concept and enrich the experience of cultivating youth by using innovative ways to integrate faith and life.	81.8	18.2	0	0	3.82	0.40

Table 11. Round 2 challenges that public school adolescents in the church are facing

#	Challenges and issues that adolescents are facing in Chinese public schools.	Level of Agreement (%)				Mean	STD
		4	3	2	1		
1	Anti-biblical worldviews that are promoted in public schools have significant impacts on adolescents. For example, communism, materialism, atheism, the supremacy of science, and an anti-biblical understanding of the nature of man.	81.8	18.2	0	0	3.82	0.40
2	The heavy academic load and standardized testing regime place a tremendous physical and psychological burden on adolescents.	100	0	0	0	4.00	0
3	The influence of postmodern anti-authoritarian values encourages adolescents to pursue self-actualization and oppose being obedient.	54.6	36.4	9.1	0	3.45	0.69
4	Agnosticism or skepticism makes adolescents lack an absolute standard for ultimate truth. As a result, adolescents have difficulties establishing biblical standards of ethics, morality, life, etc.	63.6	27.3	9.1	0	3.55	0.69
5	Secular culture instills unbiblical attitudes in youth through media platforms, which leads to unhealthy lifestyles that have tensions with the cost of having faith in Christ.	81.8	18.2	0	0	3.82	0.40
6	The contradictions and tensions between the secular world and the Christian faith have left some teenagers with two sets of value systems in the church and society. Their identity recognition is in a state of division.	81.8	18.2	0	0	3.82	0.40
7	Adolescents feel confused about their bodies, psyches, identities, and values and develop an identity crisis.	36.4	54.6	9.1	0	3.27	0.65
8	Parents and schools tend to define the value of a child by evaluating their children's achievements and accomplishments in the academic world.	72.7	18.2	9.1	0	3.64	0.67
9	The parent-child relationship during adolescence is more intense, and young people are prone to have rebellious emotions and behaviors.	45.5	54.6	0	0	3.45	0.52
10	Public school adolescents in the church lack the platform, opportunity, or motivation to build strong fellowship in the church and have a poor spiritual life and companionship.	90.9	9.1	0	0	3.91	0.30
11	Public school adolescents in the church cannot share their Christian identity with their friends and classmates. They feel lonely on their faith development journey.	72.7	27.3	0	0	3.73	0.47
12	Peer pressure substantially impacts adolescents (e.g., material competition, academic competition, sexuality tensions, secularizing influence. etc.).	63.6	36.4	0	0	3.64	0.50

Table 12. Round 2 overarching learning objectives of the curriculum

#	The essential overarching learning objectives of the Christian educational leadership training program (adolescence faith formation).	Level of Agreement (%)				Mean	STD
		4	3	2	1		
1	Students will be able to articulate and master important foundational theological concepts to ensure a sound doctrinal foundation for Christian educational teaching.	90.9	9.1	0	0	3.91	0.30
2	The Gospel will renew students' lives and mindsets, and they will commit themselves to the ministry of Christian education and determine to become lifelong learners.	81.8	18.2	0	0	3.82	0.40
3	Students will be able to understand essential characteristics and thoughts of Christian educational philosophy to figure out the different foundations between the biblical and secular worldviews.	90.9	9.1	0	0	3.91	0.30
4	Students will be able to develop a biblical philosophy and structure of Christian education and use this structure to guide youth to develop a biblical worldview.	81.8	18.2	0	0	3.82	0.40
5	Students will demonstrate the ability to minister to adolescents and parents in the church with the practice of leading and teaching.	72.7	18.2	9.1	0	3.64	0.67
6	Students will be able to interpret the learning, cognitive, and psychological developmental characteristics of adolescents from a biblical perspective and apply sound pedagogical strategies in teaching and guiding students and parents through the challenges of this stage of life.	72.7	27.3	0	0	3.73	0.47
7	Students will be able to use biblical principles to evaluate and discern the youth curriculum.	80	20	0	0	3.80	0.42
8	Students will be able to understand the basic principles of curriculum design and development and have the essential ability to work collaboratively to develop Christian education modules that are meaningful to the lives of young people.	72.7	18.2	9.1	0	3.64	0.67
9	Students will be able to understand the dominant culture and challenges affecting adolescent faith development in the Chinese context.	90.9	9.1	0	0	3.91	0.30
10	Students will be able to develop a mature biblical framework to discern secular culture and have viable methods to guide adolescents in developing discernment in the face of different cultures.	90.9	9.1	0	0	3.91	0.30

Table 13. Round 2 Christian education—theological foundation

#	<i>Learning Objectives</i>	Level of Importance (%)				Mean	STD
		4	3	2	1		
1	Students will be able to recognize the holistic nature of the Bible and articulate God’s complete plan of salvation.	100	0	0	0	4	0
2	Students will be able to articulate and explain the nature of God and the universe based on biblical and systematic theology.	72.7	27.3	0	0	3.73	0.47
3	Students will be able to grasp the Christian understanding of anthropology by having a solid biblical and systematic theology foundation.	90.9	9.1	0	0	3.91	0.30
4	Students will be able to articulate and explain the definition, goals, and importance of Christian education based on biblical and systematic theology.	72.7	18.2	9.1	0	3.64	0.67
#	<i>Themes and Contents</i>	Level of Importance (%)				Mean	STD
		4	3	2	1		
5	A Christ-centered historical perspective on God’s whole redemptive history and plan	90.9	9.1	0	0	3.91	0.30
6	The integrity, inerrancy, and consistency of God’s inspired Scriptures	72.7	27.3	0	0	3.73	0.47
7	Theism, humanism, Christology, salvation, etc.	63.6	36.4	0	0	3.64	0.50
8	Explore the biblical nature of man, human identity, and the way of being redeemed	81.8	9.1	9.1	0	3.73	0.65
9	Discuss the definition, goals, essence, and importance of Christian education based on theology, and promote the vision	72.7	27.3	0	0	3.73	0.47
10	Overview of the history of Christian education	36.4	27.3	36.4	0	3.00	0.89
11	The roles of the church, teachers, students, and parents in Christian education	63.6	27.3	9.1	0	3.55	0.69
12	Christian Education and Contemporary Chinese Society	54.6	27.3	18.2	0	3.36	0.81
13	Principles of biblical hermeneutics	30	30	30	10	2.80	1.03
14	The importance of prayer	50	50	0	0	3.50	0.53
15	The problem of suffering	40	40	20	0	3.20	0.79
16	Hope for the Kingdom of God	60	40	0	0	3.60	0.52
17	The problem of evil	50	40	10	0	3.40	0.70

Table 14. Round 2 Christian education—philosophical foundation

#	<i>Learning Objectives</i>	Level of Importance (%)				Mean	STD
		4	3	2	1		
1	Students will be able to articulate the relationship between the philosophy of education and educational practice.	27.3	36.4	36.4	0	2.91	0.83
2	Students will be able to grasp the primary lineage of the perspectives of educational philosophy and understand the fundamental differences between biblical and secular worldviews.	81.8	18.2	0	0	3.82	0.40
3	Students will be able to synthesize and construct a personal philosophy of Christian education.	54.6	27.3	18.2	0	3.36	0.81
4	Students will be able to explain the relationship between Christian educational philosophy and educational purposes, pedagogy, and curricular strategies.	54.6	36.4	9.1	0	3.45	0.69
5	Students will be able to responsibly critique and appropriate wisdom from major historical and contemporary philosophies of education for the practice of teaching and learning in evangelical ministry contexts.	54.6	27.3	18.2	0	3.36	0.81
#	<i>Themes and Contents</i>	Level of Importance (%)				Mean	STD
		4	3	2	1		
6	The relationship between philosophy and theology and the influence on the establishment of the worldviews.	81.8	9.1	9.1	0	3.73	0.65
7	Fundamental questions of philosophy (metaphysics, epistemology, axiology)	63.6	18.2	18.2	0	3.45	0.82
8	Major Western philosophical perspectives on education and its development	45.5	27.3	27.3	0	3.18	0.87
9	Major philosophical perspectives on education in China and the lineage of development	63.6	36.4	0	0	3.64	0.50
10	Use the biblical worldview to analyze the influence of different philosophical perspectives on the development of one's worldview.	90.9	9.1	0	0	3.91	0.30
11	Explore the connections and gaps between secular philosophy and the Scripture, and understand the impact of God's special revelation and common grace.	54.6	36.4	9.1	0	3.45	0.69
12	Establish a biblical and personal philosophy of Christian education	81.8	9.1	9.1	0	3.73	0.65
13	Explore the responsibility of teachers and students in Christian educational philosophy	45.5	45.5	9.1	0	3.36	0.67

Table 15. Round 2 Christian education—theoretical foundation

#	<i>Learning Objectives</i>	Level of Importance (%)				Mean	STD
		4	3	2	1		
1	Students will be able to identify the differences between Christian and secular worldviews in educational practice.	54.6	27.3	9.1	9.1	3.27	1.01
2	Students will be able to identify strategies for how the integration methodology can be integrated with biblical faith.	45.5	45.5	9.1	0	3.36	0.67
3	Students will be able to develop a biblical understanding of Christian spiritual formation and human development by examining developmental theories from a biblical perspective.	63.6	27.3	9.1	0	3.55	0.69
4	Students will be able to understand the learning characteristics of adolescents and choose appropriate teaching methods.	81.8	18.2	0	0	3.82	0.40
5	Students will be able to understand the principles and methods of curriculum construction based on biblical and systematic theology, and they will be able to discern the existing adolescent faith formation programs.	63.6	18.2	18.2	0	3.45	0.82
#	<i>Themes and Contents</i>	Level of Importance (%)				Mean	STD
		4	3	2	1		
6	Explore the categories, characteristics, and advantages and disadvantages of the integration methodology	54.6	27.3	18.2	0	3.36	0.81
7	Establish an ideological framework for discerning secular theories	63.6	27.3	9.1	0	3.55	0.69
8	Understand and analyze adolescent development theories based on biblical and systematic theology	54.6	27.3	18.2	0	3.36	0.81
9	Understand the basic methods of biblical counseling for youth	72.7	27.3	0	0	3.73	0.47
10	Learn about major adolescent learning theories	45.5	27.3	27.3	0	3.81	0.87
11	Understand the learning characteristics of adolescents based on biblical and systematic theology	63.6	27.3	9.1	0	3.55	0.69
12	Understand major pedagogical theories from biblical perspectives	63.6	9.1	27.3	0	3.36	0.92
13	Understand basic principles of curriculum design and evaluation from biblical perspectives	45.5	36.4	18.2	0	3.27	0.79

Table 16. Round 2 Christian education—contextualization

#	<i>Learning Objectives</i>	Level of Importance (%)				Mean	STD
		4	3	2	1		
1	Students will be able to gain a deep awareness of the cultural characteristics that arise in Chinese culture and institutions and use a biblical worldview to discern them.	81.8	18.2	0	0	3.82	0.40
2	Students will be able to use Christian educational philosophy to discern the nature of education in the public school system.	45.5	54.6	0	0	3.45	0.52
3	Students will be able to recognize the cultural trends that attract adolescents in today’s society and conclude practical ways to help young people cope with the impact of the challenges.	63.6	36.4	0	0	3.64	0.50
4	Students will be able to reflect on the church’s youth educational ministry in the historical practice and consolidate, renew, and correct it.	63.6	27.3	9.09	0	3.55	0.69
#	<i>Themes and Contents</i>	Level of Importance (%)				Mean	STD
		4	3	2	1		
5	Communism, atheism, materialism, etc.	81.8	18.2	0	0	3.82	0.40
6	Chinese political ideology	18.2	54.6	27.3	0	2.91	0.70
7	Postmodernist philosophy	54.6	18.2	18.2	0	3.18	1.08
8	Learn about the development and current situation of public schools in China. For example, the attributes and characteristics of schools and teacher teams, the ideology and implementation methods following major educational reforms in China, and the implementation of educational policies in China.	27.3	36.4	36.4	0	2.91	0.83
9	Discern the impact of China’s public education system on students and families	72.7	27.3	0	0	3.73	0.47
10	The main challenges adolescents face in public schools are presented in Table 3. Do you think it is crucial to analyze the challenges of adolescents in the contextualization section?	72.7	27.3	0	0	3.73	0.47
11	The Bible and globalization	45.5	9.1	45.5	0	3.00	1.00

Round 3

After completing and analyzing the second round of the survey, 11 participants reached a consensus on the remaining 88 statements. Round 3 survey, as the iteration of the second round of the survey, tried to confirm the consensus that had been discovered. The difference between round 2 and round 3 surveys was that the previous one used a Likert-type survey which required experts to rate the importance of the statement from 1–

4. Instead, round 3 survey adopted a simple dichotomous scale of disagreement and agreement for participants to choose from. Consensus for the third round of the survey was defined as 70 percent of respondents selecting “agree”. As with the second round of this study, all participants were given the opportunity to review and revise their responses in light of other participants’ responses. However, none of the experts changed their answers. Therefore, the ultimate results are shown in the following section, which indicates that all 88 statements met the criteria for consensus.

Table 17. Round 3 current status of Chinese Christian educational leadership training

#	The current state of Christian educational leadership development/training in the Chinese urban house churches	Agree (%)	Disagree (%)	Mean	STD
1	The tightened political environment makes Christian educational leadership training scattered and secretive.	100	0	2	0
2	Overseas platforms conduct most training for Christian educational leaders—for example, overseas’ training institutes, online courses in overseas seminaries, etc.	100	0	2	0
3	Only a few domestic underground seminaries and house-church pastors use overseas resources for educational leadership training on their initiative.	100	0	2	0
4	The overseas platforms’ training is less consistent and routine due to national security challenges.	100	0	2	0
5	The quality of training varies. The content of training courses is not systematic enough. Most of the teaching and training are not localized enough either.	100	0	2	0
6	There is a shortage of resources and numbers of Christian teachers, and most teachers or native lecturers need to grow in professional and practical areas of Christian education.	100	0	2	0
7	Online courses are lacking in the interactivity between teachers and instructors, and between teachers.	90.9	9.1	1.91	0.3
8	Most existing training resources are mainly in English, and Chinese resources are scarce. The integration of resources is a simple combination, leading to content fragmentation and a lack of contextualization.	90.9	9.1	1.91	0.3
9	The content of existing training courses needs to be discerned and integrated by teachers and pastors using a solid theological foundation.	90.9	9.1	1.91	0.3
10	Christian teacher training resources and materials are unevenly distributed. Most of the existing ones are concentrated in more developed cities in China.	72.7	27.3	1.73	0.47

Table 18. Round 3 Chinese public school adolescents' faith formation ministry

#	The current situation of faith formation ministry to adolescents who attend public schools in Chinese urban house churches.	Agree (%)	Disagree (%)	Mean	STD
1	In most churches, the faith formation of public-school adolescents is limited to the youth attending church with their parents once a week.	100	0	2	0
2	A few Christian educational institutions or churches organize camps and study tours during the winter and summer holidays for adolescents.	100	0	2	0
3	The gap between youth and adult culture causes some youth to become confused about their faith life when facing unique difficulties and challenges. They are tired of their parents' requests to take them to the church.	100	0	2	0
4	Chinese house churches lack teacher resources, and most church pastors are responsible for teaching people at all levels, putting a lot of pressure on church pastoral care. Therefore, on the one hand, it is difficult for pastors to take care of the faith formation of youth. On the other hand, professionalism and relevance need to be improved.	100	0	2	0
5	There is a lack of daily interaction to develop close relationships among the youth who attend public schools. Therefore, faith formation development is often limited to the transmission of doctrines within the church and lacks companionship or guidance in adolescents' real life.	100	0	2	0
6	Most current youth ministries do not effectively promote change in adolescents' parents, and many parental philosophies need to be updated by God's Word.	100	0	2	0
7	Most young people are enthusiastic about interesting and novel camps or study tours but have less interest in participating in church activities.	100	0	2	0
8	Domestic house churches need to establish a good Sunday school concept and enrich the experience of cultivating youth by using innovative ways to integrate faith and life so that Christian faith can be rooted in public school adolescents.	100	0	2	0
9	There is a lack of systematic teaching materials and programs for the faith formation of public-school adolescents. There are relatively few quality teaching materials in Chinese.	90.9	0	2	0
10	The local house church in China is still at a very early stage of understanding youth and the importance of this ministry.	90.9	9.1	1.91	0.3
11	Only a few churches have a weekly Sunday school or youth fellowship for youth.	90.9	9.1	1.91	0.3

Table 19. Round 3 challenges that public school adolescents in the church are facing

#	Challenges and issues that adolescents are facing in Chinese public schools.	Agree (%)	Disagree (%)	Mean	STD
1	Anti-biblical worldviews that are promoted in public schools have significant impacts on adolescents. For example, communism, materialism, atheism, the supremacy of science, and an anti-biblical understanding of the nature of man.	100	0	2	0
2	The heavy academic load and standardized testing regime place a tremendous physical and psychological burden on adolescents.	100	0	2	0
3	Parents and schools tend to define the value of a child by evaluating their children's achievements and accomplishments in the academic world.	100	0	2	0
4	The parent-child relationship during adolescence is more intense, and young people are prone to have rebellious emotions and behaviors.	100	0	2	0
5	Public school adolescents in the church lack the platform, opportunity, or motivation to build strong fellowship in the church and have a poor spiritual life and companionship.	100	0	2	0
6	Public school adolescents in the church cannot share their Christian identity with their friends and classmates. They feel lonely on their faith development journey.	100	0	2	0
7	Peer pressure substantially impacts adolescents (e.g., material competition, academic competition, sexuality tensions, secularizing influence. etc.).	100	0	2	0
8	Agnosticism or skepticism makes adolescents lack an absolute standard for ultimate truth. As a result, adolescents have difficulties establishing biblical standards of ethics, morality, life, etc.	90.9	9.1	1.91	0.3
9	Secular culture instills unbiblical attitudes in youth through media platforms, which leads to unhealthy lifestyles that have tensions with the cost of having faith in Christ.	90.9	9.1	1.91	0.3
10	The contradictions and tensions between the secular world and the Christian faith have left some teenagers with two sets of value systems in the church and society. Their identity recognition is in a state of division.	90.9	9.1	1.91	0.3
11	Adolescents feel confused about their bodies, psyches, identities, and values and develop an identity crisis.	90.9	9.1	1.91	0.3
12	The influence of postmodern anti-authoritarian values encourages adolescents to pursue self-actualization and oppose being obedient.	72.7	27.3	1.73	0.47

Table 20. Round 3 overarching learning objectives of the curriculum

#	The essential overarching learning objectives of the Christian educational leadership training program (adolescence faith formation).	Agree (%)	Disagree (%)	Mean	STD
1	Students will be able to articulate and master important foundational theological concepts to ensure a sound doctrinal foundation for Christian educational teaching.	100	0	2	0
2	Students will be able to understand essential characteristics and thoughts of Christian educational philosophy to figure out the different foundations between the biblical and secular worldviews.	100	0	2	0
3	Students will be able to interpret the learning, cognitive, and psychological developmental characteristics of adolescents from a biblical perspective and apply sound pedagogical strategies in teaching and guiding students and parents through the challenges of this stage of life.	100	0	2	0
4	Students will be able to use biblical principles to evaluate and discern the youth curriculum.	100	0	2	0
5	Students will be able to understand the basic principles of curriculum design and development and have the essential ability to work collaboratively to develop Christian education modules that are meaningful to the lives of young people.	100	0	2	0
6	Students will be able to understand the dominant culture and challenges affecting adolescent faith development in the Chinese context.	90.9	9.1	1.91	0.3
7	Students will be able to develop a mature biblical framework to discern secular culture and have viable methods to guide adolescents in developing discernment in the face of different cultures.	90.9	9.1	1.91	0.3
8	The Gospel will renew students' lives and mindsets, and they will commit themselves to the ministry of Christian education and determine to become lifelong learners.	90.9	9.1	1.91	0.3
9	Students will be able to develop a biblical philosophy and structure of Christian education and use this structure to guide youth to develop a biblical worldview.	90.9	9.1	1.91	0.3
10	Students will demonstrate the ability to minister to adolescents and parents in the church with the practice of leading and teaching.	90.9	9.1	1.91	0.3

Table 21. Round 3 Christian education—theological foundation

#	<i>Learning Objectives</i>	Agree (%)	Disagree (%)	Mean	STD
1	Students will be able to recognize the holistic nature of the Bible and articulate God's complete plan of salvation.	100	0	2	0
2	Students will be able to articulate and explain the nature of God and the universe based on biblical and systematic theology.	100	0	2	0
3	Students will be able to grasp the Christian understanding of anthropology by having a solid biblical and systematic theology foundation.	100	0	2	0
4	Students will be able to articulate and explain the definition, goals, and importance of Christian education based on biblical and systematic theology.	100	0	2	0
#	<i>Themes and Contents</i>	Agree (%)	Disagree (%)	Mean	STD
5	A Christ-centered historical perspective on God's whole redemptive history and plan	100	0	2	0
6	Discuss the definition, goals, essence, and importance of Christian education based on theology, and promote the vision	100	0	2	0
7	The roles of the church, teachers, students, and parents in Christian education	100	0	2	0
8	Christian Education and Contemporary Chinese Society	100	0	2	0
9	Theism, humanism, Christology, salvation, etc.	81.8	18.8	1.82	0.4
10	Hope for the Kingdom of God	81.8	18.2	1.82	0.4
11	Explore the biblical nature of man, human identity, and the way of being redeemed	81.8	9.1	1.9	0.32
12	The problem of evil	72.7	27.3	1.73	0.47
13	The problem of suffering	72.7	27.3	1.73	0.47
14	The integrity, inerrancy, and consistency of God's inspired Scriptures	72.7	18.8	1.8	0.42
15	The importance of prayer	72.7	18.8	1.8	0.42

Table 22. Round 3 Christian education—philosophical foundation

#	<i>Learning Objectives</i>	Agree (%)	Disagree (%)	Mean	STD
1	Students will be able to grasp the primary lineage of the perspectives of educational philosophy and understand the fundamental differences between biblical and secular worldviews.	100	0	2	0
2	Students will be able to explain the relationship between Christian educational philosophy and educational purposes, pedagogy, and curricular strategies.	100	0	2	0
3	Students will be able to synthesize and construct a personal philosophy of Christian education.	90.9	9.1	1.91	0.3
4	Students will be able to responsibly critique and appropriate wisdom from major historical and contemporary philosophies of education for the practice of teaching and learning in evangelical ministry contexts.	72.7	27.3	1.73	0.47
#	<i>Themes and Contents</i>	Agree (%)	Disagree (%)	Mean	STD
5	Major philosophical perspectives on education in China and the lineage of development	100	0	2	0
6	Explore the connections and gaps between secular philosophy and the Scripture, and understand the impact of God's special revelation and common grace.	100	0	2	0
7	Use the biblical worldview to analyze the influence of different philosophical perspectives on the development of one's worldview.	90.9	9.1	1.91	0.3
8	Explore the responsibility of teachers and students in Christian educational philosophy	90.9	9.1	1.91	0.3
9	The relationship between philosophy and theology and the influence on the establishment of the worldviews.	81.8	18.2	1.82	0.4
10	Fundamental questions of philosophy (metaphysics, epistemology, axiology)	81.8	18.2	1.82	0.4
11	Major Western philosophical perspectives on education and its development	72.7	27.3	1.73	0.47
12	Establish a biblical and personal philosophy of Christian education	72.7	27.3	1.73	0.47

Table 23. Round 3 Christian education—theoretical foundation

#	<i>Learning Objectives</i>	Agree (%)	Disagree (%)	Mean	STD
1	Students will be able to identify strategies for how the integration methodology can be integrated with biblical faith.	100	0	2	0
2	Students will be able to develop a biblical understanding of Christian spiritual formation and human development by examining developmental theories from a biblical perspective.	100	0	2	0
3	Students will be able to understand the learning characteristics of adolescents and choose appropriate teaching methods.	100	0	2	0
4	Students will be able to understand the principles and methods of curriculum construction based on biblical and systematic theology, and they will be able to discern the existing adolescent faith formation programs.	100	0	2	0
#	<i>Themes and Contents</i>	Agree (%)	Disagree (%)	Mean	STD
5	Explore the categories, characteristics, and advantages and disadvantages of the integration methodology	100	0	2	0
6	Understand and analyze adolescent development theories based on biblical and systematic theology	100	0	2	0
7	Understand the basic methods of biblical counseling for youth	100	0	2	0
8	Understand basic principles of curriculum design and evaluation from biblical perspectives	100	0	2	0
9	Establish an ideological framework for discerning secular theories	90.9	9.1	1.91	0.3
10	Understand the learning characteristics of adolescents based on biblical and systematic theology	90.9	9.1	1.91	0.3
11	Understand major pedagogical theories from biblical perspectives	81.8	18.2	1.82	0.4

Table 24. Round 3 Christian education—contextualization

#	<i>Learning Objectives</i>	Agree (%)	Disagree (%)	Mean	STD
1	Students will be able to gain a deep awareness of the cultural characteristics that arise in Chinese culture and institutions and use a biblical worldview to discern them.	100	0	2	0
2	Students will be able to use Christian educational philosophy to discern the nature of education in the public school system.	100	0	2	0
3	Students will be able to recognize the cultural trends that attract adolescents in today’s society and conclude practical ways to help young people cope with the impact of the challenges.	100	0	2	0
4	Students will be able to reflect on the church’s youth educational ministry in the historical practice and consolidate, renew, and correct it.	100	0	2	0
#	<i>Themes and Contents</i>	Agree (%)	Disagree (%)	Mean	STD
5	Communism, atheism, materialism, etc.	100	0	2	0
6	Discern the impact of China’s public education system on students and families	90.9	9.1	1.91	0.3
7	The main challenges adolescents face in public schools are presented in Table 3. Do you think it is crucial to analyze the challenges of adolescents in the contextualization section?	90.9	0	2	0

Phase 2

This section presents an outline of a curriculum that equips Chinese Christian educational leaders, especially focusing on improving public school adolescent ministry. This curriculum design was based on data from a Delphi study and the consensus of the experts. The curriculum was evaluated by 11 experts, 8 of whom completed the evaluation form. The survey was in the form of a Likert-type survey in which the participants rated the curriculum on a scale of 1 to 4. At the same time, under each form there was a place asking for more suggestions for improvement of the curriculum design. The results of the curriculum evaluation showed that the sum of level 3 and level 4 for all questions reached more than 70 percent.

The curriculum consisted of five chapters: curriculum description, theological foundation module, philosophical foundation module, theoretical foundation module, and contextualization module. The first chapter listed the curriculum description, curriculum philosophy, goals, objectives, and curriculum map. The other four chapters all included two main sections: module outline and module syllabus. The module outline section includes an introduction to the module, the module’s objectives, a bibliography, recommended learning tasks, and a teaching schedule. The main task of the module syllabus was laying out the plan for every unit. All agreed 88 statements from the third round were listed after the corresponding objectives or contents in the curriculum map. The first number refers to the table number, and the second number indicated the statement number in the corresponding table. The 10 overarching objectives of the curriculum in table 20 were listed as the “Curriculum Objectives” in the curriculum design in appendix 15.

Table 25. Curriculum map—theological foundation

Module	Module Objectives	Unit	Lessons
Theological Foundation	1. The participant will be able to recognize the wholeness of the Bible and articulate God’s complete plan of salvation. (21:1) 2. Participants are able to articulate and explain the nature of God and the universe on the basis of biblical and systematic theology. (21:2) 3. Participants are able to grasp the Christian understanding of the nature of the human person from a biblical theology and systematic theology as a foundation. (21:3) 4. Participants will be able to articulate and explain the definition, goals, and importance of Christian education based on biblical theology and systematic theology. (21:4)	Course Description	1. Introduction to the course outline and course requirements
			2. The Great Commission and Christian teaching (21:6–8)
			3. Definition of education (21:6–8)
		Christian Education	4. Definitions of theology and categories (21:5, 9, 11, 14)
			5. Relationship between theology and education (21:5, 9, 11, 14)
			6. Definition and mission of Christian education (21: 6–8)
		Christian Educational Ministry	7. Christian education ministry (21:10, 12, 13, 15)
			8. Current situation and challenges of Christian education in Chinese house churches (17:1–10; 18:1–11)

Table 26. Curriculum map—philosophical foundation

Module	Module Objectives	Unit	Lessons
Philosophical Foundation	<p>1. Participants will be able to grasp the basic lineage of thought in the development of philosophical perspectives on education and understand the fundamental differences between the biblical and secular worldviews. (22:1)</p> <p>2. Participants are able to construct a personal philosophy of Christian education. (22:2)</p> <p>3. The participant will be able to explain the relationship between Christian educational philosophy and the aims of education, teaching methods, and curriculum strategies. (22:3)</p> <p>4. Students are able to critique responsibly and draw wisdom from key historical and contemporary educational philosophies on a biblical basis for teaching and learning practices in the context of evangelical ministry. (22:4)</p>	Philosophy and Theology	<p>1. Fundamental issues of philosophy (22:6, 8, 10)</p> <p>2. Philosophy in relation to the Bible and worldview (22:9)</p>
		Philosophy and Education	<p>3. Major Western philosophical perspectives on education and their lineage (22:11)</p> <p>4. Major Chinese philosophical views on education and their lineage (22:5)</p>
		Christian Educational Philosophy	5. Personal Christian educational philosophy development (22:7, 12)
			6. Practice (22: 12)
			7. General philosophical views of adolescents in public schools

Table 27. Curriculum map—Theoretical foundation

Module	Module Objectives	Unit	Lessons
Theoretical Foundation	<p>1. Participants will be able to identify strategies for how the integration method can be integrated with biblical faith. (23:1)</p> <p>2. Participants are able to examine theories of adolescent development and develop a distinctively Christian philosophy of spiritual formation and human development based on Scripture and theology. (23:2)</p> <p>3. Participants will be able to understand the learning characteristics of adolescents on a biblical and theological basis and to select appropriate educational and teaching methods and strategies for their faith formation. (23:3)</p> <p>4. Participants will be able to understand the principles and methods of curriculum construction based on the Bible and theology and be able to discern existing faith formation programs for young people. (23:4)</p>	Guiding principle	<p>1. Basic understanding of Christian anthropology (23:6)</p> <p>2. What is the relevance of Athens to Jerusalem? (23:5, 9)</p> <p>3. Union with Christ and Christian Formation (23:5, 9)</p>
		Adolescent Development	4. Nature or nurture (23:6)
			5. Introduction to adolescent development theory (23:6, 10)
			6. Introduction to biblical counseling methods for adolescents (23:7)
			7. Practice (case studies)
		Learning and Teaching Pedagogics	8. Teaching and learning (23:11)
			9. Practice (teaching demonstrations)
		Curriculum Development	10. Curriculum design and evaluation (23:8)
			11. Practice (identification of existing curricula)

Table 28. Curriculum map—contextualization

Module	Module Objectives	Unit	Lessons
Contextualization	<p>1. Participants will be able to gain a deep awareness of the cultural characteristics that arise in Chinese culture and institutions and to discern them using a biblical worldview. (24:1)</p> <p>2. Participants will be able to use Christian educational philosophy to discern the nature of education in the public school system. (24:2)</p> <p>3. Participants will be able to recognize the cultural currents that attract children in today’s society and conclude ways to deal with them to help young people cope with the impact of the current thinking on their beliefs. (24:3)</p> <p>4. Participants are able to reflect on the Church’s youth education ministry in historical practice and to consolidate, renew, and correct it in curricular practice. (24:4)</p>	Christ and Culture	1. Definition of culture
			2. Christ and culture
		Question 1: Chinese Public Education System	3. The impact of communist philosophy on Chinese education (24:1)
			4. The nature and impact of China’s public education system (24:2)
			5. Practice (public school observation and discussion)
		Question 2: Challenges for Chinese Public School Adolescents	6. Typical issues to be addressed (24:7; 19:1–12)
			7. Practice (our church’s youth ministry)

Details of the curriculum may be found in appendix 15. The participants were given one week to scan the curriculum design and evaluate the curriculum. the evaluation form was developed around five topics: theory and objectives, student learning experience, course facilities and resources, teaching guidance methods, and content and materials. The participants rated on a scale of 1–4 to describe how much the curriculum accomplishes the objectives or fulfills the goals.

Table 29. Theory and objectives—overarching objectives of the curriculum

	The essential overarching learning objectives of the Christian educational leadership training program (adolescence faith formation).	Not good 1(%)	Not so good 2(%)	Good 3(%)	Very good 4(%)
1	Students will be able to articulate and master important foundational theological concepts to ensure a sound doctrinal foundation for Christian educational teaching.	0	0	75.0	25.0
2	Students will be able to understand essential characteristics and thoughts of Christian educational philosophy to figure out the different foundations between the biblical and secular worldviews.	0	0	75.0	25.0
3	Students will be able to interpret the learning, cognitive, and psychological developmental characteristics of adolescents from a biblical perspective and apply sound pedagogical strategies in teaching and guiding students and parents through the challenges of this stage of life.	0	0	87.5	12.5
4	Students will be able to use biblical principles to evaluate and discern the youth curriculum.	0	0	62.5	37.5
5	Students will be able to understand the basic principles of curriculum design and development and have the essential ability to work collaboratively to develop Christian education modules that are meaningful to the lives of young people.	0	0	75.0	25.0
6	Students will be able to understand the dominant culture and challenges affecting adolescent faith development in the Chinese context.	0	0	50.0	50.0
7	Students will be able to develop a mature biblical framework to discern secular culture and have viable methods to guide adolescents in developing discernment in the face of different cultures.	0	0	25.0	75.0
8	The Gospel will renew students' lives and mindsets, and they will commit themselves to the ministry of Christian education and determine to become lifelong learners.	0	0	71.4	28.6
9	Students will be able to develop a biblical philosophy and structure of Christian education and use this structure to guide youth to develop a biblical worldview.	0	0	57.1	42.9
10	Students will demonstrate the ability to minister to adolescents and parents in the church with the practice of leading and teaching.	0	0	71.4	28.6

Table 30. Theory and objectives—theological foundation objectives

	Christian Education Teacher Training—Theological Foundations Section	Not good 1(%)	Not so good 2(%)	Good 3(%)	Very good 4(%)
1	Students will be able to recognize the holistic nature of the Bible and articulate God’s complete plan of salvation.	0	0	12.5	87.5
2	Students will be able to articulate and explain the nature of God and the universe based on biblical and systematic theology.	0	0	25.0	75.0
3	Students will be able to grasp the Christian understanding of anthropology by having a solid biblical and systematic theology foundation.	0	0	25.0	75.0
4	Students will be able to articulate and explain the definition, goals, and importance of Christian education based on biblical and systematic theology.	0	0	25.0	75.0

Table 31. Theory and objectives—philosophical foundation objectives

	Christian Education Teacher Training—Philosophical Foundations Section	Not good 1(%)	Not so good 2(%)	Good 3(%)	Very good 4(%)
1	Students will be able to grasp the primary lineage of the perspectives of educational philosophy and understand the fundamental differences between biblical and secular worldviews.	0	0	0	100.0
2	Students will be able to explain the relationship between Christian educational philosophy and educational purposes, pedagogy, and curricular strategies.	0	0	62.5	37.5
3	Students will be able to synthesize and construct a personal philosophy of Christian education.	0	0	25.0	75.0
4	Students will be able to responsibly critique and appropriate wisdom from major historical and contemporary philosophies of education for the practice of teaching and learning in evangelical ministry contexts.	0	0	25.0	75.0

Table 32. Theory and objectives—theoretical foundation objectives

	Christian Education Teacher Training—Theoretical Foundations Section	Not good 1(%)	Not so good 2(%)	Good 3(%)	Very good 4(%)
1	Students will be able to identify strategies for how the integration methodology can be integrated with biblical faith.	0	12.5	37.5	50.0
2	Students will be able to develop a biblical understanding of Christian spiritual formation and human development by examining developmental theories from a biblical perspective.	0	0	25.0	75.0
3	Students will be able to understand the learning characteristics of adolescents and choose appropriate teaching methods.	0	0	50.0	50.0
4	Students will be able to understand the principles and methods of curriculum construction based on biblical and systematic theology, and they will be able to discern the existing adolescent faith formation programs.	0	0	37.5	62.5

Table 33. Theory and objectives—contextualization objectives

	Christian Education Teacher Training—Contextualization Section	Not good 1(%)	Not so good 2(%)	Good 3(%)	Very good 4(%)
1	Students will be able to gain a deep awareness of the cultural characteristics that arise in Chinese culture and institutions and use a biblical worldview to discern them.	0	0	0	100.0
2	Students will be able to use Christian educational philosophy to discern the nature of education in the public school system.	0	0	12.5	87.5
3	Students will be able to recognize the cultural trends that attract adolescents in today's society and conclude practical ways to help young people cope with the impact of the challenges.	0	0	12.5	87.5
4	Students will be able to reflect on the church's youth educational ministry in the historical practice and consolidate, renew, and correct it.	0	0	12.5	87.5

Table 34. Student learning experience

	Student Learning Experience	Not good 1(%)	Not so good 2(%)	Good 3(%)	Very good 4(%)
1	The goals stated in the course are achievable and measurable.	0	0	14.3	85.7
2	The course makes reasonable assumptions about the participants' abilities.	0	0	14.3	85.7
3	The curriculum reflects learning in all three areas of learning (cognitive, affective, and behavioral).	0	0	12.5	87.5
4	The modules are relevant and applicable to the participants.	0	0	12.5	87.5
5	The courses are culturally/socially relevant and applicable to the participants.	0	0	12.5	87.5

Table 35. Course facilities and resources

	Course Facilities and Resources	Not good 1(%)	Not so good 2(%)	Good 3(%)	Very good 4(%)
1	The curriculum matches the training needs of Christian teachers in Chinese house churches.	0	0	25.0	75.0
2	Christian teachers in Chinese house churches have access to the materials and content needed for the course (some English materials will need to be translated subsequently, so it is assumed that the materials and content are translated and completed).	0	0	14.3	85.7
3	Christian teachers in Chinese house churches have the technological skills needed for the curriculum. That is, audio, video, computer, and Internet.	0	0	14.3	85.7

Table 36. Teaching guidance methods

	Teaching Guidance Methods	Not good 1(%)	Not so good 2(%)	Good 3(%)	Very good 4(%)
1	The course provides instructors with a variety of teaching methods for reference.	0	0	0	100.0
2	Learning activities are meaningful to students, not like busy, meaningless work.	0	0	0	100.0
3	The course is adaptable and can be modified by the instructor.	0	0	12.5	87.5
4	The curriculum fully explains the teaching methods so that teachers can use them.	0	0	12.5	87.5
5	These methods involve depth of learning, not just breadth.	0	0	12.5	87.5

Table 37. Contents and materials

	Teaching Guidance Methods	Not good 1(%)	Not so good 2(%)	Good 3(%)	Very good 4(%)
1	The course reflects the lecturer's theological convictions.	0	0	12.5	87.5
2	The curriculum affirms and appeals to the authority of Scripture. The Bible is seen as the truth and the ultimate source of the curriculum.	0	0	25.0	75.0
3	The curriculum is Christ-centered and ultimately leads students to Christ.	0	0	25.0	75.0
4	Curriculum materials are attractive to curriculum users.	0	0	12.5	87.5
5	The curriculum is appropriate for today's society. For example, it is up-to-date and reflects today, not yesterday.	0	0	14.3	85.7
6	The statement or interpretation of the course objectives focuses not only on knowledge but also on attitude and behavior change.	0	0	25.0	75.0
7	Materials (visual, auditory, technological) support learning activities.	0	0	12.5	87.5
8	The curriculum users can spend an acceptable amount of time preparing lessons using the course.	0	0	0	100.0

Evaluation of the Research Design

This research was a sequential transformative mixed-method study, which aimed at developing a curriculum model of equipping Chinese Christian educational leaders so that they will be able to assist public-school adolescents in growing in wisdom and stature for the kingdom of Christ. This section presents an evaluation of the strengths and weaknesses of this research design.

Strengths

This study employed a sequential transformative mixed-methods design, which included two phases that prepared for the curriculum design as well as the evaluation of the curriculum. The first phase adopted the Delphi study method to discover the consensus about the research questions and elements related to the curriculum model among the experts. Using the Delphi mixed methods as the research approach allowed the researchers to collect and analyze both quantitative and qualitative data within the same study.¹⁶ Mixed methods research draws on the potential strengths of both qualitative and quantitative methods, allowing researchers to explore diverse perspectives and uncover relationships that exist between the intricate layers of our multifaceted research questions.¹⁷ Therefore, through the three-round surveys, the consensus was discovered and served as the basis for the curriculum design well. More importantly, the design was sufficient for the stated research purposes because it thoroughly tested and identified the significant factors that would assist Chinese educational leaders to succeed in ministry.

The second advantage is that the experts involved in this study are all very experienced and capable of providing insightful input. Because of their diverse backgrounds, they were able to provide a multifaceted and comprehensive contribution to

¹⁶ Allison Shorten, Joanna Smith, "Mixed Methods Research: Expanding the Evidence Base," *BMJ Journals* 20 (July 2017): 74–75.

¹⁷ Nataliya V. Ivankova, John W. Creswell, and Sheldon L. Stick, "Using Mixed Methods Sequential Explanatory Design: From Theory to Practice," *Field Methods* 18 (February 2006): 3–20.

the design of the curriculum. The U.S. experts had a rich understanding of the theoretical aspects of curriculum and church youth ministry, providing a wealth of resources and suggestions for information gathering in the early stages of the study. And their educational and teaching backgrounds allowed them to provide solid insights into the theological, philosophical, and theoretical foundations of the curriculum from a professional perspective when answering the questionnaire. The Chinese experts are very knowledgeable about Chinese politics, economy, and social culture and have been in ministry for many years, with many successes and failures, so they were able to provide very objective and practical guidance for the curriculum design. The combination of experts from different cultural backgrounds to participate in this study makes the findings and the designed curriculum more in-depth and practical.

The third strength of this study is that, unlike other empirical research that stops at getting data and analyzing it, this study used the data obtained from the Delphi study and put it into practice in the second phase so that the data can and should be used to make meaningful use. This research explains this principle in a very practical way. Using the data obtained, the curriculum not only covers as many basic aspects of Christian teacher training as possible but is also rooted in the core of Chinese culture, helping Christian teachers in house churches to use the curriculum in a more targeted way to disciple the public school adolescents in their churches.

Finally, the potential impact of the curriculum is a strong strength of this study. While the curriculum was designed to equip educational leaders in Chinese house churches to disciple adolescents who go to Chinese public schools, the foundational parts of the curriculum could also be used in a variety of other settings, such as training Christian teachers working for private Christian schools or equipping leaders to disciple children or adults. The first three chapters of this curriculum, in particular, are foundational to Christian education and are integral to any Christian education training. While Chapter 4 on contextualization focuses on its application in the Chinese context, it

presents principles for understanding culture and responding to it, which are also important aspects. Since we are not called to live outside the world, but to interact with it in a biblical manner. Therefore, this section will empower all Christians to understand how to live in their cultural context in a way that glorifies God.

Weakness

There are several aspects of the research process that could be improved. First, the first round of questions in the Delphi study could have been more streamlined and more clearly organized in terms of the language of the questions so that participants could complete the questionnaire within a reasonable time frame, rather than becoming a burden to them. For example, the first round of questions asked, “How do you determine and measure that these goals are fulfilled?” and “What are your recommended instructional activities to help achieve the curriculum objectives?” In fact, these two questions have the same focus and can be combined. Also, if a pilot test was done in advance of the course evaluation form, some of the questions that were not very applicable to the “curriculum that has not been put into practice” could have been removed before they were officially sent to the experts. Other statements that could be revised in the future research is question 10 in table 18. This question included two sentences which were not identical. Therefore, this question could be separated to two questions. Similarly, some of the languages could be more concisely expressed and organized.

Since this study was conducted bilingually, some vocabulary or concepts did not get the perfect translation. For example, in the curriculum design, some ancient Chinese poems and ancient philosophical ideas have not found a better English translation to interpret them in a short period of time, so that the American experts would be a little confused when they saw that part. In addition, there are some grammar mistakes that still need to be corrected and perfected in the translation process.

Another prevalent issue regarding the Delphi study is the form of participant anonymity, leading to a concern that this “characteristic can detract from the credibility of the study and can make the experts inaccessible to future researchers and practitioners.”¹⁸ In particular, the process of contacting experts in China was handled by an elder in the United States, so there could be disagreements about what was said and who said what. However, this also increased the credibility of the participants’ answers, as it avoided the pressure that the participants may bring because of factors coming from within the group or on a political level, etc.

¹⁸ Ravonne A. Green, “The Delphi Technique in Educational Research,” *SAGE Open* 4, no. 2 (April 1, 2014): 6.

CHAPTER 5

CONCLUSIONS

The purpose of this sequential transformative mixed-method study was to develop a means of equipping Chinese Christian educational leaders so that they will be able to assist public-school adolescents to grow in wisdom and stature for the kingdom of Christ. This research first described the current state of educational leaders' training in Chinese house churches. Through testing and identifying the significant factors that would assist Chinese educational leaders to succeed in ministry, a curriculum for educational leaders that can help disciple public-school adolescents in the Chinese urban house church context was developed. This curriculum not only helps aggregate educational resources to help churches but also serve as a resource for delivering professional training to educational ministry leaders. This chapter provides reflections on the research questions as well as the challenges and suggestions for the future use of the curriculum.

Analysis of the Results

Four research questions were explored through the sequential transformative mixed-method study. The first two research questions below aimed to determine the factors that describe successful curriculum content for training educational leaders. The last two research questions focus on using these factors to develop an initial curriculum model that can be practically implemented in Chinese urban house churches.

1. What is the current state of educational ministry leadership development with regard to discipling public school adolescents in the Chinese urban house church context?

2. What are the themes and content that should constitute an educational ministry leadership development curriculum regarding discipling public school adolescents in the Chinese urban house church context?
3. What are the specific goals and objectives of the curriculum for educational leaders to disciple public school adolescents in Chinese urban house churches?
4. How can such a curriculum model be effectively implemented in Chinese urban house churches?

Research Question 1

In order to comprehensively understand the first research question, it was divided into two parts to be explored: the current situation of Christian educational leadership training in Chinese house churches, and the current situation of public school adolescent ministry in Chinese house churches. According to the research results, we can conclude 10 significant characters of educational leadership training in China.

1. The tightened political environment makes Christian educational leadership training scattered and secretive.
2. Overseas platforms conduct most training for Christian educational leaders—for example, overseas’ training institutes, online courses in overseas seminaries, etc.
3. Only a few domestic underground seminaries and house-church pastors use overseas resources for educational leadership training on their initiative.
4. The overseas platforms’ training is less consistent and routine due to national security challenges.
5. Online courses are lacking in the interactivity between teachers and instructors, and between teachers.
6. The quality of training varies. The content of training courses is not systematic enough. Most of the teaching and training are not localized enough either.
7. There is a shortage of resources and numbers of Christian teachers, and most teachers or native lecturers need to grow in professional and practical areas of Christian education.
8. Most existing training resources are mainly in English, and Chinese resources are scarce. The integration of resources is a simple combination, leading to content fragmentation and a lack of contextualization.

9. The content of existing training courses needs to be discerned and integrated by teachers and pastors using a solid theological foundation.
10. Christian teacher training resources and materials are unevenly distributed. Most of the existing ones are concentrated in more developed cities in China.

These statements reflected the fact that Christian teacher training in Chinese house churches is still in its infancy and faces very great challenges. Because of this, public school adolescent ministry in Chinese house churches is either not yet in place or is also at a very early stage, and here are 11 distinct features.

20. The local house church in China is still at a very early stage of understanding youth and the importance of this ministry. Only a few churches are intentionally ministering to youth.
21. In most churches, the faith formation of public-school adolescents is limited to the youth attending church with their parents once a week.
22. Only a few churches have a weekly Sunday school or youth fellowship for youth.
23. A few Christian educational institutions or churches organize camps and study tours during the winter and summer holidays for adolescents.
24. The gap between youth and adult culture causes some youth to become confused about their faith life when facing unique difficulties and challenges. They are tired of their parents' requests to take them to the church.
25. Chinese house churches lack teacher resources, and most church pastors are responsible for teaching people at all levels, putting a lot of pressure on church pastoral care. Therefore, on the one hand, it is difficult for pastors to take care of the faith formation of youth. On the other hand, professionalism and relevance need to be improved.
26. There is a lack of daily interaction to develop close relationships among the youth who attend public schools. Therefore, faith formation development is often limited to the transmission of doctrines within the church and lacks companionship or guidance in adolescents' real life.
27. Most current youth ministries do not effectively promote change in adolescents' parents, and many parental philosophies need to be updated by God's Word.
28. Most young people are enthusiastic about interesting and novel camps or study tours but have less interest in participating in church activities.

29. There is a lack of systematic teaching materials and programs for the faith formation of public-school adolescents. There are relatively few quality teaching materials in Chinese.
30. Domestic house churches need to establish a good Sunday school concept and enrich the experience of cultivating youth by using innovative ways to integrate faith and life so that Christian faith can be rooted in public school adolescents.

Research Questions 2–4

There were four modules identified by the researcher through the literature review, and the experts identified the contents through the three-round Delphi study. The specific goals and objectives of the curriculum for educational leaders to disciple public school adolescents in Chinese urban house churches were listed under each module in the curriculum design (see appendix 15). To better implement the curriculum in Chinese urban house churches, the curriculum provided a solid theological foundation for Christian education, which holds the ultimate truth from God. Besides, the curriculum aimed to explore the understanding of education in the Chinese context, its impact, and the characteristics of Chinese public school youth. This allows the curriculum to be useful in the Chinese context.

Research Implications and Applications

This study demonstrated teacher training and youth ministry difficulties in Chinese house churches. In light of China's increasingly tightening political policies, the situation found in this study will only become harsher. By seeing this situation clearly, pastors of Chinese house churches should pay more attention to the training of teachers in their churches and the faith formation of the next generation. From ancient times to the present, the devil has been like a roaring lion, marching around looking for people to devour, and now the situation is even bleaker (1 Peter 5:8). Chinese house church leaders should stand up together to watch and be equipped in the last days. The application of data from this research has been reflected in the first draft of the course design. Therefore, the specific applications of the research may be found in appendix 15. More

specially, you will be able to find the reference in the curriculum map that shows where the 88 statements located in the curriculum in table 25–28 and the curriculum map in appendix 15. However, the curriculum’s contents were not limited to these 88 statements.

Challenges and Suggestions for Further Practice

First, in the current political context in China, many house churches are unable to have a fixed place to meet or even gather in person. Meanwhile, the government is now blocking multiple locations using the Covid-19 excuse. Therefore, there will be security challenges if the course is used for face-to-face operations. Conversely, if this course were to be used online for Christian teacher training, the following elements would need to be adjusted or noted.

Due to increasing governmental scrutiny of the Internet, the training should be conducted in a centralized online format as much as possible. If online teaching is used, the teaching style should be adjusted accordingly. Especially for online training for adults, instructors should be aware of the limitations of the trainees. For example, adults have relatively more concerns and have relatively limited time. Kathleen Cercone provides a thorough discussion of adult learning characteristics and online teaching, and course users can refer to his approach for pedagogical adaptations.¹ What is more, online teaching requires both the teachers and the students to have access to the Internet and computer. If either party is not familiar with computers, a basic training of operating computer will be needed.

Second, because of the lockdown and political pressures in China, it is even more difficult for Christian educational leaders to reach out to public school students. Therefore, it is up to church pastors to brainstorm on how to carry out youth ministry in

¹ Kathleen Cercone, “Characteristics of Adult Learners with Implications for Online Learning Design,” *AACE Journal* 16 (2008): 137–59.

the current situation based on their church situations. The curriculum has some contents and activities that require interaction with adolescents, and curriculum users can adapt the activities to their own church.

Third, this curriculum was designed to include some English materials for use as teaching and learning materials. However, most of the trainees are not able to read English, so one of the bigger challenges to making the curriculum operational is to translate these English materials into proper Chinese. This translation process requires not only professional translators, but also permission to translate from the relevant organizations. Currently, there are some overseas Chinese language organizations that specialize in translating Christian literature. However, most of their translations are of classical theological works, and there are very few books related to Christian education. Next, contacting these organizations will be one of the important steps, as they have more professional ways and people to carry out the translation process.

Another thing that needs to be improved, corrected, or even removed in the future is the “Learning Style Theory” section of the curriculum. In recent years, much research has shown that learning style theory is outdated and limiting. However, learning preferences are viable and replacing the term “style” with “preference” is more relevant to the latest research and findings.² Pedagogy based on perceived “learning styles” falls short as it tends to major on accommodating those styles. Therefore, the curriculum designer should either keep intact with learning styles by bring a notation about the limitations of this theory or remove this section. Instead, the curriculum could introduce the latest and popularized insights to the students the extensive research, such as *Make it Stick* wrote by Peter C. Brown, Henry L. Roediger, and Mark A. McDaniel.³

² Carol Lethaby, “Four Reasons to Avoid Learning Styles—and One Alternative,” British Council, last modified October 18, 2017, <https://www.britishcouncil.org/voices-magazine/four-reasons-avoid-learning-styles-one-alternative>.

³ Peter C. Brown et al., *Make It Stick: The Science of Successful Learning* (Cambridge, MA: Belknap Press of Harvard University Press, 2014).

Furthermore, in order to help teachers who will be using the curriculum better understand the core of the curriculum and use it effectively, the curriculum designer need to provide a basic training to users. Therefore, a training process of implementing the curriculum will be needed. Another approach to better guide curriculum users is to create a practical manual or handbook for this curriculum.

Finally, the successful use of this curriculum cannot be just one person's effort; it needs to be tested and improved in practice. Next, the curriculum needs to be initially modified based on the results of the existing curriculum evaluation results. After the revision, the curriculum can be sent to more Christian education practitioners for evaluation and improvement accordingly. After that, the curriculum will be used in a partial form with a small group of people. During this practice, the curriculum developer will need to design a new curriculum evaluation form for participants and teachers to evaluate. This step will be repeated until the course is put into use in its complete form. Curriculum developer must realize that the evaluation process is based on its objectives, and is a continuous, cumulative process with the systematic gathering of data.⁴ In other words, the curriculum improvement process must involve continuous evaluation.

⁴ Vernon E. Anderson, *Principles and Procedures of Curriculum Improvement* (New York: Ronald Press, 1965), 219.

APPENDIX 1

INITIAL CONTACT EMAIL (ENGLISH VERSION)

Greetings, Dr. (name removed for anonymity),

This is Name Withheld, and I am currently a doctoral student at The Southern Baptist Theological Seminary. Over the next several months, I hope to be conducting research that seeks to develop a curriculum for equipping Chinese Christian educational leaders so that they will be able to disciple public-school adolescents in the church. With your background and expertise in Christian education and research, I believe your input will significantly help ensure the quality of this research, which will benefit many Chinese churches and students in the future.

Here is a brief introduction to this research:

Due to national educational law in China, students have little opportunity to avoid anti-Christian teachings throughout their educational journey. Meanwhile, Chinese adolescents are experiencing identity crises under the impacts and challenges of social culture changes, technology development, and globalization. To assist Chinese public school adolescents in achieving spiritual prosperity, Chinese house church leaders must deepen their understanding of Christian education and the needs of those adolescents. This curriculum will serve as a resource for delivering professional training in Chinese house churches.

The study involves a multi-phase process. The first phase of the study aims at establishing consensus on the training curriculum and will be conducted through one questionnaire (1.5 to 2 hours) and two surveys (5 to 10 mins each). The second phase will invite participants to provide assessments and feedback for the curriculum model through a survey. To ensure the safety of participants, the research is going to be undertaken anonymously.

My initial question for you is whether or not you might be interested in participating in my research as an expert panel member. I am more than happy to provide much greater detail about the nature of the study and the commitment required for the study if you are indeed interested. Thank you so much for your consideration.

Sincerely,

Name Withheld

APPENDIX 2

INITIAL CONTACT EMAIL (CHINESE VERSION)

亲爱的主内牧者、教师平安，

我是(名字被隐藏)，自幼成长在北京一家传统家庭教会，大学毕业后在中国公立学校担任三年英语教师和班主任，之后到美南浸信会神学院进修基督教教育，如今在同一所学校攻读教育学博士。蒙上帝的恩待和怜悯，现进入到论文研究的最后一年。我的毕业论文旨在为中国家庭教会设计一份基督教教师的培训课程，特别关注在训练牧者或教师帮助教会中去公立学校的青少年建立信仰根基。

以下为本论文研究简介：

在特殊国情下，出于不同原因的考虑，绝大部分基督徒家庭最终选择将孩子送进公立学校接受教育。面对世俗教育与文化的冲击，以及相关政策的缩紧，青少年正在、并将持续经历信仰上极大的挑战。为了在乌云黑暗的日子成为更好的守望者，国内家庭教会的牧者或教师亟需对基督教教育以及当代青少年有更深一步的认知和理解。因此，若上帝允许，我希望通过这个论文研究，可以为中国家庭教会的牧者和教师提供一份专业实用的基督教教育培训课程。

此次调查主要由两个阶段组成。第一部分将使用三轮调查问卷来获取参与者对课程设置的一致意见。在第二阶段，我将根据参与者得出的一致结果完成课程设计，之后参与者将使用课程评估表对课程进行评价。

大致流程是：第一轮调查问卷(需要回答问题)。约 1.5-2 小时；第二轮和第三轮调查问卷每份约 5-10 分钟；根据调查结果和文献研究，研究者设计基督教教师培训课程；参与者使用课程评估表对课程进行评价。

现需要寻找有五年以上教会服侍经历，并有接触和服侍公立学校青少年的教会牧者或教师。为了保护参与者的安全，所有调查将通过安全网络媒介匿名进行。不知您是否有兴趣参加本次调研？若感兴趣，欢迎您与（中间人名字被隐藏）联系。感谢您的阅读和支持！

平安，

(名字被隐藏) 敬上

APPENDIX 3

ROUND 1 SURVEY (ENGLISH VERSION)

Agreement to Participate

The research in which you are about to participate is designed to develop a curriculum for equipping Chinese Christian educational leaders so that they will be able to disciple adolescents who go to public schools in house churches. This research is being conducted by Name Withheld for the purposes of writing her Ed. D. thesis. In this research, you will be asked to answer the questions below. Any information you provide will be held *strictly confidential*, and at no time will your name be reported, or your name identified with your responses. *Participation in this study is totally voluntary, and you are free to withdraw from the study at any time.*

By your completion of this survey, and checking the appropriate box below, you are giving informed consent for the use of your responses in this research.

I agree to participate

I do not agree to participate

Although not intended to serve as a comprehensive faith statement, are you able to at least affirm the following widely accepted characteristics of Evangelical Christianity?

- 1) The Bible is central and authoritative for Christian faith and life.
- 2) The death of Jesus on the cross provided atonement for sin.
- 3) Human beings need to repent and trust in Jesus.
- 4) This conversion changes how individuals relate to other people and the world.

Yes

No

-
1. Please describe the current state of Christian educational leadership development/training in the Chinese urban house churches. Please explain the strengths, weaknesses, and challenges.

1.1 If you are not familiar with this issue in the Chinese context, please describe the current state of Christian educational leadership development/training. Please explain the strengths, weaknesses, and challenges.

2. Please describe the current state of the discipleship ministry to adolescents who go to

public schools in the Chinese urban house churches. Please explain the strengths, weaknesses, and challenges.

- 2.1 If you are not familiar with this issue in the Chinese context, please describe the current state of the discipleship ministry to adolescents who go to public schools in your church. Please explain the strengths, weaknesses, and challenges.
3. Please list all the major challenges and problems which public school adolescents in your church are experiencing.
4. What are the top 5–7 overarching learning objectives that should be addressed in the curriculum of equipping Chinese educational leaders to disciple public school adolescents in Chinese urban house churches?
5. What 3–5 specific teaching-learning experiences are highly recommended to achieve the overarching goals of the curriculum? Please give detailed examples and provide explanations.
6. How do you determine if the overarching objectives are attained? Please give detailed examples.

Theological Foundation

7. To help Chinese Christian educational leaders have a deeper understanding of Christian education, what are the top 3–5 learning objectives that should be addressed in the theological foundation section of this curriculum? Please explain why you set these objectives as priorities.
8. What themes or sub-topics should constitute the theological foundation section in this curriculum? Please give a brief explanation about why these themes should be included.
9. According to the themes or sub-topics you just listed above, what are the specific contents you will include in each theme? Please give detailed examples and explain why you feel they need to be included.
10. What are some specific resources (e.g., books, articles, lectures, videos, etc.) you would recommend to be included in the theological foundation section of this curriculum?
11. How do you determine if the learning objectives are attained? Please give detailed examples.

Philosophical Foundation

12. To assist Chinese Christian educational leaders to develop a biblical educational philosophy, what are the top 3–5 learning objectives that should be addressed in the philosophical foundation section of this curriculum? Please explain why you set these

objectives as priorities.

13. What themes or sub-topics should constitute the philosophical foundation section in this curriculum? Please give a brief explanation about why these themes should be included.
14. According to the themes or sub-topics you just listed above, what are the specific contents you will include in each theme? Please give detailed examples and explain why you feel they need to be included.
15. What are some specific resources (e.g., books, articles, lectures, videos, etc.) you would recommend to be included in the philosophical foundation section of this curriculum?
16. How do you determine if the learning objectives are attained? Please give detailed examples.

Theoretical Foundation

17. To equip Chinese Christian educational leaders to better disciple public school adolescents, what are the top 3–5 learning objectives that should be addressed in the theoretical foundation section of this curriculum? Please explain why you set these objectives as priorities.
18. What themes or sub-topics (e.g., human development theories, learning theories, teaching methodologies, etc.) should constitute the theoretical foundation section in this curriculum? Please give a brief explanation about why these themes should be included.
19. According to the themes or sub-topics you just listed above, what are the specific contents you will include in each theme? Please give detailed examples and explain why you feel they need to be included.
20. What are some specific resources (e.g., books, articles, lectures, videos, etc.) you would recommend to be included in the theoretical foundation section of this curriculum?
21. How do you determine if the learning objectives are attained? Please give detailed examples.

Contextualization

22. To equip Chinese Christian educational leaders better understand the challenges public school adolescents are experiencing, what are the top 3–5 learning objectives that should be addressed in the contextualization section of this curriculum? Please explain why you set these objectives as priorities.

23. What themes or sub-topics (e.g., Chinese public school system, Chinese ideology, globalization, etc.) should constitute the contextualization section in this curriculum? Please give a brief explanation about why these themes should be included.
24. According to the themes or sub-topics you just listed above, what are the specific contents you will include in each theme? Please give detailed examples and explain why you feel they need to be included.
25. What are some specific resources (e.g., books, articles, lectures, videos, etc.) you would recommend to be included in the contextualization section of this curriculum?
26. How do you determine if the learning objectives are attained? Please give detailed examples.

Other Possible Categories

27. What are other specific areas that do not fit any of the general categories already listed above (theological foundation, philosophical foundation, theoretical foundation, and contextualization) that you deem necessary for this curriculum? Please give detailed examples and explain why you feel they need to be included.
28. What learning objectives should be addressed in the categories you mentioned above?
29. What themes or sub-topics should be included in the categories you mentioned in question #27?
30. What are some specific resources (e.g., books, articles, lectures, videos, etc.) you would recommend to be included in the categories you mentioned in question #27?
31. How do you determine if the learning objectives are attained? Please give detailed examples.

APPENDIX 4

ROUND 1 SURVEY (CHINESE VERSION)

参与同意书

你即将参与的研究是为了开发一个装备中国基督教教育领袖的课程。旨在通过普及基督教教育的神学基础，哲学基础，理论基础，和处境化等方面，来装备中国城市家庭教会的牧者或教师，帮助教会中就读于公立学校的青少年建立信仰根基。研究者将会根据问卷调查来完成他的博士学位论文。在调查问卷中，你会回答如下的这些问题。你所提供的任何信息都将被严格保密，你的姓名决定不会被泄露，也不有任何人通过你的回答来推测你的个人信息。参与这次调研是完全自愿的，你可以在任何时候自由的退出这次调查。

请你完整回答这份调查问卷，并且在下面的两个选项中选择~~一个~~，在你完全了解知情的前提下，是否同意此次调查使用你的以下答案。

我同意参加 我不同意参加

虽然以下内容并非全面的信仰声明，但你是否至少同意基督教福音派的以下信仰内容？

- 1) 圣经是基督徒信仰和生活的核心和权威。
- 2) 耶稣在十字架上的死亡提供了赎罪的机会。
- 3) 人类需要悔改并相信耶稣。
- 4) 这种信仰转变改变了个人与其他人和世界的关系。

是 不

-
1. 请简述中国城市家庭教会在基督教教育领域对牧者或教师的培训和装备现状。请解释其优势、劣势和挑战。
 2. 请简述在中国城市家庭教会中，对在公立学校就读的青少年的信仰栽培事工的现状。请解释其优势、劣势和挑战。

3. 请列出在你的教会中，就读于公立学校的青少年面临的所有主要挑战和问题。
4. 为了帮助中国城市家庭教会的基督教教师更好的栽培就读于公立学校青少年，你认为这套课程最重要的 5-7 个总体学习目标是什么？
5. 为实现课程的总体学习目标，你会强烈推荐那些具体的教育教学策略？请举出 3-5 个详细的例子并作出解释。
6. 你如何确定总体学习目标是否得到实现？请举出详细的例子。

神学基础

7. 为了帮助中国家庭教会的牧者或教师对基督教教育有更深入的了解，你认为在这个课程的神学基础部分，最应该解决的 3-5 个学习目标是什么？请解释你为什么将这些目标定为优先事项。
8. 本课程中的神学基础部分应该由哪些主题或子主题构成？请简要解释为什么要包括这些主题。
9. 根据以上列出的主题或子主题，你将在每个主题中包括哪些具体内容？请举出详细的例子，并解释你认为需要包括这些内容的原因。
10. 你建议将哪些具体资源（如书籍、文章、讲座、视频等）纳入该课程的神学基础部分？
11. 你如何确定是否达到了本部分的学习目标？请举出详细的例子。

哲学基础

12. 为了帮助中国家庭教会的牧者或教师发展符合圣经的教育哲学理念，在这个课程的哲学基础部分，最应该解决的 3-5 个学习目标是什么？请解释你为什么将这些目标定为优先事项。
13. 哪些主题或子主题应构成本课程的哲学基础部分？请简要说明为什么要包括这些主题。
14. 根据以上列出的主题或子主题，你将在每个主题中包括哪些具体内容？请举出详细的例子，并解释为什么你觉得需要包括这些内容。

15. 你建议将哪些具体的资源（如书籍、文章、讲座、视频等）纳入该课程的哲学基础部分？
16. 你如何确定是否达到了本部分的学习目标？请举出详细的例子。

理论基础

17. 为了使中国家庭教会的牧者或教师能够更好地对教会中就读于公立学校的青少年进行信仰栽培，在这个课程的理论基础部分，最应该解决的 3-5 个学习目标是什么？请解释你为什么将这些目标定为优先事项。
18. 哪些主题或子主题（例如，青少年发展理论、学习理论、教学方法等）应构成本课程的理论基础部分？请简要解释为什么要包括这些主题。
19. 根据以上列出的主题或子主题，你将在每个主题中包括哪些具体内容？请举出详细的例子，并解释你认为需要包括这些内容的原因。
20. 您建议将哪些具体资源（如书籍、文章、讲座、视频等）纳入该课程的理论基础部分？
21. 你如何确定是否达到了本部分的学习目标？请举出详细的例子。

处境化

22. 为了让中国家庭教会的牧者或教师更好地理解公立学校青少年所面临的挑战，在这个课程的处境化部分，最重要的 3-5 个学习目标应该是什么？请解释你为什么将这些目标定为优先事项。
23. 哪些主题或子主题（如中国的公立学校制度、中国文化中的意识形态、全球化等）应构成本课程的情境化部分？请简要说明为什么要包括这些主题。
24. 根据以上列出的主题或子主题，你将在每个主题中包括哪些具体内容？请举出详细的例子，并解释你认为需要包括这些内容的原因。
25. 你建议将哪些具体资源（如书籍、文章、讲座、视频等）纳入本课程的处境化部分？
26. 你如何确定是否达到了本部分的学习目标？请举出详细的例子。

其他可能的类别

27. 还有哪些不符合上述任何一般类别（神学基础、哲学基础、理论基础和情境化）的具体领域，你认为对这个课程是必要的？请举出详细的例子，并解释你认为需要包括这些内容的原因。
28. 在你上面提到需要添加的类别中，应该涉及哪些学习目标？
29. 你在问题 27 中提到的类别中应包括哪些主题或子主题？
30. 你会推荐哪些具体的资源（如书籍、文章、讲座、视频等）列入你在第 27 个问题中提到的类别中？
31. 你如何确定是否达到了学习目标？请举出详细的例子。

APPENDIX 5

ROUND 2 SURVEY (ENGLISH VERSION)

Agreement to Participate

The research in which you are about to participate is designed to develop a curriculum for equipping Chinese Christian educational leaders so that they will be able to disciple adolescents who go to public schools in house churches. This research is being conducted by Name Withheld for the purposes of writing her Ed. D. thesis. In this research, you will be asked to answer the questions below. Any information you provide will be held *strictly confidential*, and at no time will your name be reported, or your name identified with your responses. *Participation in this study is totally voluntary, and you are free to withdraw from the study at any time.*

By completing this survey and checking the appropriate box below, you are giving informed consent for using your responses in this research.

I agree to participate I do not agree to participate

Important Information:

1. Round 2 Survey was integrated based on the founded themes in round 1 Questionnaire. After pilot testing and data analysis of the round 2 Survey (using Cronbach's Alpha), some of the contents or themes that were intrinsically conflicting with other themes were eliminated.
2. It is impossible to cover everything in one curriculum. Therefore, in order to develop a manageable and operable curriculum to equip Chinese Christian educational leaders, please read the questions carefully, then select themes that are most appropriate and aligned with the "learning objectives" of each section.
3. In this round of questionnaires, you will rate the contents under different topics on a scale of 1–4. Level 4 indicates strongly agree, or very important; Level 1 means strongly disagree, or very unimportant.

Current Status of Chinese Christian Educational Leadership Training

Description		The current state of Christian educational leadership development/training in the Chinese urban house churches	Level of Agreement			
			4	3	2	1
Political Environment	1	The tightened political environment makes Christian educational leadership training scattered and secretive.				
	2	Most Chinese house church pastors have not recognized the importance of Christian education. Therefore, most house church pastors or educational leaders have not received or have received very little training in Christian education. Not many are willing to commit themselves to it either.				
Training Platforms	3	Overseas platforms conduct most training for Christian educational leaders—for example, overseas’ training institutes, online courses in overseas seminaries, etc.				
	4	Only a few domestic underground seminaries and house-church pastors use overseas resources for educational leadership training on their initiative.				
The Characteristics of Christian Teaching Training	5	The overseas platforms’ training is less consistent and routine due to national security challenges.				
	6	Online courses are lacking in the interactivity between teachers and instructors, and between teachers.				
	7	The quality of training varies. The content of training courses is not systematic enough. Most of the teaching and training are not localized enough either.				
Educational Resources	8	There is a shortage of resources and numbers of Christian teachers, and most teachers or native lecturers need to grow in professional and practical areas of Christian education.				
	9	Most existing training resources are mainly in English, and Chinese resources are scarce. The integration of resources is a simple combination, leading to content fragmentation and a lack of contextualization.				
	10	The content of existing training courses needs to be discerned and integrated by teachers and pastors using a solid theological foundation.				
	11	Christian teacher training resources and materials are unevenly distributed. Most of the existing ones are concentrated in more developed cities in China.				

Chinese Public School Adolescents' Faith Formation Ministry

Description		The current situation of faith formation ministry to adolescents who attend public schools in Chinese urban house churches.	Level of Agreement			
			4	3	2	1
Political Environment	1	The increasingly austere political system and enforcement measures are highly challenging to children and parents' faith. Therefore, it is hard and difficult to have faith formation ministry in China.				
	2	The local house church in China is still at a very early stage of understanding youth and the importance of this ministry.				
Perceptions of the Importance	3	Parents have a shallow understanding of their God-given roles and responsibilities. Therefore, they tend to neglect their children's faith development.				
	4	In most churches, the faith formation of public-school adolescents is limited to the youth attending church with their parents once a week.				
Ministry Platforms	5	Only a few churches have a weekly Sunday school or youth fellowship for youth.				
	6	A few Christian educational institutions or churches organize camps and study tours during the winter and summer holidays for adolescents.				
	7	The gap between youth and adult culture causes some youth to become confused about their faith life when facing unique difficulties and challenges. They are tired of their parents' requests to take them to the church.				
The Characteristics of Adolescent Ministry	8	Chinese house churches lack teacher resources, and most church pastors are responsible for teaching people at all levels, putting a lot of pressure on church pastoral care. Therefore, on the one hand, it is difficult for pastors to take care of the faith formation of youth. On the other hand, professionalism and relevance need to be improved.				
	9	There is a lack of daily interaction to develop close relationships among the youth who attend public schools. Therefore, faith formation development is often limited to the transmission of doctrines within the church and lacks companionship or guidance in adolescents' real life.				
	10	Most current youth ministries do not effectively promote change in adolescents' parents, and many parental philosophies need to be updated by God's Word.				
	11	Most young people are enthusiastic about interesting and novel camps or study tours but have less interest in participating in church activities.				
Educational Resources	12	There is a lack of systematic teaching materials and programs for the faith formation of public-school adolescents. There are relatively few quality teaching materials in Chinese.				
	13	Domestic house churches need to establish a good Sunday school concept and enrich the experience of cultivating youth by using innovative ways to integrate faith and life so that Christian faith can be rooted in public school adolescents.				

Challenges that Public School Youth in the Church are Facing

Description		Challenges and issues that adolescents are facing in Chinese public schools.	Level of Agreement			
			4	3	2	1
Public School System	1	Anti-biblical worldviews that are promoted in public schools have significant impacts on adolescents. For example, communism, materialism, atheism, the supremacy of science, and an anti-biblical understanding of the nature of man.				
	2	The heavy academic load and standardized testing regime place a tremendous physical and psychological burden on adolescents.				
Philosophy	3	The influence of postmodern anti-authoritarian values encourages adolescents to pursue self-actualization and oppose being obedient.				
	4	Agnosticism or skepticism makes adolescents lack an absolute standard for ultimate truth. As a result, adolescents have difficulties establishing biblical standards of ethics, morality, life, etc.				
Secularization	5	Secular culture instills unbiblical attitudes in youth through media platforms, which leads to unhealthy lifestyles that have tensions with the cost of having faith in Christ.				
Identity	6	The contradictions and tensions between the secular world and the Christian faith have left some teenagers with two sets of value systems in the church and society. Their identity recognition is in a state of division.				
	7	Adolescents feel confused about their bodies, psyches, identities, and values and develop an identity crisis.				
	8	Parents and schools tend to define the value of a child by evaluating their children's achievements and accomplishments in the academic world.				
Social Relations	9	The parent-child relationship during adolescence is more intense, and young people are prone to have rebellious emotions and behaviors.				
	10	Public school adolescents in the church lack the platform, opportunity, or motivation to build strong fellowship in the church and have a poor spiritual life and companionship.				
	11	Public school adolescents in the church cannot share their Christian identity with their friends and classmates. They feel lonely on their faith development journey.				
	12	Peer pressure substantially impacts adolescents (e.g., material competition, academic competition, sexuality tensions, secularizing influence. etc.).				

Overarching Learning Objectives of the Curriculum

Themes		The essential overarching learning objectives of the Christian educational leadership training program (adolescence faith formation).	Level of Importance			
			4	3	2	1
Theology	1	Students will be able to articulate and master important foundational theological concepts to ensure a sound doctrinal foundation for Christian educational teaching.				
	2	The Gospel will renew students' lives and mindsets, and they will commit themselves to the ministry of Christian education and determine to become lifelong learners.				
Philosophy	3	Students will be able to understand essential characteristics and thoughts of Christian educational philosophy to figure out the different foundations between the biblical and secular worldviews.				
	4	Students will be able to develop a biblical philosophy and structure of Christian education and use this structure to guide youth to develop a biblical worldview.				
Pedagogy	5	Students will demonstrate the ability to minister to adolescents and parents in the church with the practice of leading and teaching.				
	6	Students will be able to interpret the learning, cognitive, and psychological developmental characteristics of adolescents from a biblical perspective and apply sound pedagogical strategies in teaching and guiding students and parents through the challenges of this stage of life.				
	7	Students will be able to use biblical principles to evaluate and discern the youth curriculum.				
	8	Students will be able to understand the basic principles of curriculum design and development and have the essential ability to work collaboratively to develop Christian education modules that are meaningful to the lives of young people.				
Contextualization	9	Students will be able to understand the dominant culture and challenges affecting adolescent faith development in the Chinese context.				
	10	Students will be able to develop a mature biblical framework to discern secular culture and have viable methods to guide adolescents in developing discernment in the face of different cultures.				

Christian Education—Theological Foundation

NO.		Learning Objectives	Level of Importance			
			4	3	2	1
1		Students will be able to recognize the holistic nature of the Bible and articulate God’s complete plan of salvation.				
2		Students will be able to articulate and explain the nature of God and the universe based on biblical and systematic theology.				
3		Students will be able to grasp the Christian understanding of anthropology by having a solid biblical and systematic theology foundation.				
4		Students will be able to articulate and explain the definition, goals, and importance of Christian education based on biblical and systematic theology.				
NO.		Themes and Contents	Level of Importance			
			4	3	2	1
Biblical Theology	5	A Christ-centered historical perspective on God’s whole redemptive history and plan				
Systematic Theology	6	The integrity, inerrancy, and consistency of God’s inspired Scriptures				
	7	Theism, humanism, Christology, salvation, etc.				
Christian Anthropology	8	Explore the biblical nature of man, human identity, and the way of being redeemed				
Christian Education	9	Discuss the definition, goals, essence, and importance of Christian education based on theology, and promote the vision				
	10	Overview of the history of Christian education				
	11	The roles of the church, teachers, students, and parents in Christian education				
	12	Christian Education and Contemporary Chinese Society				
Others	13	Principles of biblical hermeneutics				
	14	The importance of prayer				
	15	The problem of suffering				
	16	Hope for the Kingdom of God				
	17	The problem of evil				

Christian Education—Philosophical Foundation

NO.		Learning Objectives	Level of Importance			
			4	3	2	1
1		Students will be able to articulate the relationship between the philosophy of education and educational practice.				
2		Students will be able to grasp the primary lineage of the perspectives of educational philosophy and understand the fundamental differences between biblical and secular worldviews.				
3		Students will be able to synthesize and construct a personal philosophy of Christian education.				
4		Students will be able to explain the relationship between Christian educational philosophy and educational purposes, pedagogy, and curricular strategies.				
5		Students will be able to responsibly critique and appropriate wisdom from major historical and contemporary philosophies of education for the practice of teaching and learning in evangelical ministry contexts.				
NO.		Themes and Contents	Level of Importance			
			4	3	2	1
Basic Questions	6	The relationship between philosophy and theology and the influence on the establishment of the worldviews.				
	7	Fundamental questions of philosophy (metaphysics, epistemology, axiology)				
Educational Philosophy	8	Major Western philosophical perspectives on education and its development				
	9	Major philosophical perspectives on education in China and the lineage of development				
	10	Use the biblical worldview to analyze the influence of different philosophical perspectives on the development of one's worldview.				
Christian Educational Philosophy	11	Explore the connections and gaps between secular philosophy and the Scripture, and understand the impact of God's special revelation and common grace.				
	12	Establish a biblical and personal philosophy of Christian education				
	13	Explore the responsibility of teachers and students in Christian educational philosophy				

Christian Education—Theoretical Foundation

NO.		Learning Objectives	Level of Importance			
			4	3	2	1
1		Students will be able to identify the differences between Christian and secular worldviews in educational practice.				
2		Students will be able to identify strategies for how the integration methodology can be integrated with biblical faith.				
3		Students will be able to develop a biblical understanding of Christian spiritual formation and human development by examining developmental theories from a biblical perspective.				
4		Students will be able to understand the learning characteristics of adolescents and choose appropriate teaching methods.				
5		Students will be able to understand the principles and methods of curriculum construction based on biblical and systematic theology, and they will be able to discern the existing adolescent faith formation programs.				
NO.		Themes and Contents	Level of Importance			
			4	3	2	1
Integration	6	Explore the categories, characteristics, and advantages and disadvantages of the integration methodology				
	7	Establish an ideological framework for discerning secular theories				
Developmental Theory	8	Understand and analyze adolescent development theories based on biblical and systematic theology				
	9	Understand the basic methods of biblical counseling for youth				
Learning Theory	10	Learn about major adolescent learning theories				
	11	Understand the learning characteristics of adolescents based on biblical and systematic theology				
Teaching Pedagogy	12	Understand major pedagogical theories from biblical perspectives				
Curriculum Design	13	Understand basic principles of curriculum design and evaluation from biblical perspectives				

Christian Education—Contextualization

NO.		Learning Objectives	Level of Importance			
			4	3	2	1
1		Students will be able to gain a deep awareness of the cultural characteristics that arise in Chinese culture and institutions and use a biblical worldview to discern them.				
2		Students will be able to use Christian educational philosophy to discern the nature of education in the public school system.				
3		Students will be able to recognize the cultural trends that attract adolescents in today’s society and conclude practical ways to help young people cope with the impact of the challenges.				
4		Students will be able to reflect on the church’s youth educational ministry in the historical practice and consolidate, renew, and correct it.				
NO.		Themes and Contents	Level of Importance			
			4	3	2	1
Ideology	5	Communism, atheism, materialism, etc.				
	6	Chinese political ideology				
	7	Postmodernist philosophy				
Public Educational System	8	Learn about the development and current situation of public schools in China. For example, the attributes and characteristics of schools and teacher teams, the ideology and implementation methods following major educational reforms in China, and the implementation of educational policies in China.				
	9	Discern the impact of China’s public education system on students and families				
Challenges	10	The main challenges adolescents face in public schools are presented in Table 3. Do you think it is crucial to analyze the challenges of adolescents in the contextualization section?				
Others	11	The Bible and globalization				

基督教教育领袖培训现状

现状描述		中国城市家庭教会在基督教教育领域对牧者或教师的培训和装备现状。	同意程度			
			4	3	2	1
政治因素	1	严峻的政治环境，导致宗教活动空间日益紧缩，基督教教育培训有分散和隐蔽的特点。				
对重要性认知	2	大部分中国家庭教会的牧者并未认识到基督教教育的重要性，因此，牧者或教师缺乏基督教教育理念和策略的装备。				
培训平台	3	大多数对基督教牧者或教师的培训以海外提供的平台为主。如：海外培训机构，海外在线课程等。				
	4	个别地下神学院和教会使用海外课程自发对牧师或教师进行培训。				
培训特点	5	政治安全性是基督教教师的培训面临的最大挑战之一。因此，海外提供的培训不够稳定，也不够常规。				
	6	线上课程和集中式培训，学员与学员之间在互动上有欠缺。				
	7	培训质量参差不齐，培训内容不够系统，大部分教培不够本土化。				
教育资源	8	基督教教师资源和数量紧缺，大多数教师或本土讲师在基督教教育的专业和实践领域有待成熟。				
	9	现有的培训资源大多数以英文资源为主，中文资源稀缺，资源整合生硬，导致内容的碎片化，和缺乏处境化。				
	10	现有的培训课程内容需要教师和牧者利用扎实的神学基础进行分辨和整合。				
	11	基督教教师培训资源和材料分配不均，现有的大多集中在中国的一线城市。				

教会中公立学校青少年信仰栽培事工现状

现状描述		中国城市家庭教会中，对在公立学校就读的青少年的信仰栽培事工的现状。	同意程度			
			4	3	2	1
政治因素	1	日益紧缩的政治体制和执法措施给孩子的信仰和家长的信心带来极大的挑战，因此，青少年信仰栽培事工难以开展。				
	2	国内家庭教会对青少年的认识以及这一事工的重要性的了解还处于很初级的阶段。				
对重要性认识	3	由于家长对上帝赋予其角色和责任认知较浅，易忽略对子女的信仰栽培。				
	4	大多数教会中，对公立学校青少年的栽培，仅限于青少年每周与父母去一次教会。				
事工平台	5	少部分教会为青少年设立每周一次的主日学，或青少年团契。				
	6	个别基督教教育机构，或个别教会自身会在寒暑假期中组织营会和游学等活动。				
事工特点	7	青少年和成人文化之间的差距，使得一些只参与教会集体敬拜的青少年，在面对其特有的困难和挑战时，产生对信仰生活的困惑，并对家长提出的让其参与教会的要求感到厌烦。				
	8	中国家庭教会缺乏教师资源，大多数教会的牧者要肩负对于各个层面人群的教导，教会牧养压力大。因此，一方面牧者很难顾及到对青少年的信仰栽培，另一方面，专业性和针对性亟待提高。				
	9	教会公立学校的青少年缺乏日常的互动来发展紧密的关系。信仰栽培过于局限在教会内的信仰传递，而缺乏生活中的陪伴与引导。				
	10	目前大部分青少年事工不能有效地推动其父母的转变，家长许多理念亟待被圣经更新。				
	11	大部分青少年对有趣新颖的营会或游学活动热情高涨，但参与教会活动的态度比较冷淡。				
教育资源	12	国内缺乏青少年信仰栽培的系统教材和方案，优质的中文的教学材料相对较少。				
	13	国内教会缺乏神学基础稳固的主日学理念，并需要探索更新颖的方式将青少年信仰和生活结合在一起。				

教会中公立学校青少年面临的挑战

现状描述		公立学校的青少年面临的挑战和问题。	同意程度			
			4	3	2	1
学校系统	1	公立学校里推行的反圣经的世界观（如：共产主义、唯物主义、无神论、科学至上、反圣经的对人本质的认识等），对青少年在教会中接收的圣经世界观产生冲击。				
	2	沉重的学业负担和高分标准化考试机制，给学生身体和心理带来很大负担。				
哲学思想	3	受后现代主义反权威价值观的影响，青少年更关注自我实现，反对顺服。				
	4	不可知论或怀疑论使得青少年缺乏对真理标准的确切认定，使得青少年难以建立合乎圣经的伦理、道德、生活等标准。				
世俗化	5	世俗文化透过多种媒介，向青少年灌输不合乎圣经的生活态度（如：摆烂、躺平、佛系等），挑战教会青少年的认知（如：两性关系、人格意义等），导致产生不健康的生活方式（如：享乐主义、沉溺网络、消费主义等），与青少年面对信仰时需付出的代价产生张力。				
身份认同	6	世俗世界与基督教信仰之间的矛盾和张力，使一些青少年在教会中和社会上有一套价值体系，个人身份认同处于分裂状态。				
	7	青少年发展时期，对自己身体、心理、身份和价值感到困惑，产生身份认同危机。				
	8	家长和学校倾向于通过学生的成就和成绩来定义孩子的存在价值。				
社会关系	9	青少年时期的亲子关系较为紧张，易出现反叛的情绪和行为。				
	10	教会中公立学校的青少年缺乏平台、机会、或动力在教会中建立紧密的团契关系，属灵生活和陪伴贫乏。				
	11	教会中公立学校的青少年无法与学校朋友、同学分享他们的基督徒身份，在寻求信仰过程中比较孤单。				
	12	同侪压力对教会中青少年影响大（如：物质攀比，成绩攀比，两性关系，世俗化影响等）。				

培训课程总体学习目标

主题		基督教教师培训课程（青少年信仰栽培方向）最重要的总体学习目标。	重要程度			
			4	3	2	1
神学方面	1	学员能够阐明并掌握重要的基础神学概念，以确保教育教学有良好的教义基础。				
	2	学员的生命和观念被福音所更新，愿意投身于基督教教育的事工中，并决心成为一个终身学习者。				
哲学方面	3	学员能够了解重要的基督教教育哲学思想特点，从而明白圣经世界观和世俗世界的思想根基差异。				
	4	学员能够建立合乎圣经的基督教教育哲学理念和架构，并以此架构引导青少年建立正确的世界观、价值观、人生观。				
理论方面	5	学员能够在带领和教学的实践中，展示出服侍教会青少年和家长的能力。				
	6	学员能够从圣经的角度阐释青少年的学习、认知、和心理发展特点，并在教授中应用合理的教学原则和策略引导学生和家长面对此阶段的挑战。				
	7	学员能够使用合乎圣经的原则对当下使用的青少年课程进行评估和分辨。				
	8	学员能够理解课程设计和发展的基本原则，有在合作中开发对青少年生活有意义的基督教教育模块的基本能力。				
处境化方面	9	学员能够了解中国国情下影响青少年信仰发展的主流文化和挑战。				
	10	学员能够建立成熟的分辨世俗文化的思想架构，并有可行的方法引导学生发展面对不同文化的分辨力。				

基督教教育—神学基础

序号		学习目标	重要程度			
			4	3	2	1
1		学员能够认识圣经的整体性，并阐述上帝完全的救恩计划。				
2		学员能够以圣经神学和系统神学为基础，阐明并解释上帝和宇宙的本质。				
3		学员能够从以圣经神学和系统神学为基础，掌握基督教对人本质的认识。				
4		学员能够以圣经神学和系统神学为基础，阐明和解释基督教教育的定义，目标，及其重要性。				
序号		主题和内容	重要程度			
			4	3	2	1
圣经神学	5	用以基督为中心的历史观看待上帝整全的救赎历史和计划				
系统神学	6	上帝启示的圣经的完整性、无误性、和连贯性				
	7	神论，人论，基督论，救恩论等				
基督教人类学	8	探讨圣经中人的本质，身份，和被救赎的方法				
基督教教育	9	以神学基础，讨论基督教教育的定义，目标，本质，及重要性，推动异象				
	10	概览基督教教育历史				
	11	探讨基督教教育中教会、教师、学生、家长的角色				
	12	探讨基督教教育与当代中国社会的关系				
其它	13	简述释经学原则				
	14	探讨祈祷的重要性				
	15	探讨苦难的问题				
	16	探讨对上帝国度的盼望				
	17	探讨邪恶的问题				

基督教教育—哲学基础

序号		学习目标	重要程度			
			4	3	2	1
1		学员能够阐明教育哲学与教育实践的关系。				
2		学员能够掌握教育哲学观点发展的基本思想脉络，并理解圣经世界观和世俗世界观的根基差异。				
3		学员能够综合并建构个人的基督教教育哲学理念。				
4		学员能够阐释基督教教育哲学与教育目的、教学方法，和课程策略之间的关系。				
5		学生能够以圣经为基础，负责任地批判并从主要的历史和当代教育哲学中汲取智慧，用于福音派事工背景下的教与学实践。				
序号		主题和内容	重要程度			
			4	3	2	1
基本 框架	6	哲学与神学的关系，以及对三观建立的影响				
	7	哲学的基本问题（形而上学，认识论，价值论）				
教育 哲学	8	西方主要教育哲学观点和发展脉络				
	9	中国主要教育哲学观点和发展脉络				
基督 教教 育哲 学	10	使用圣经世界观分析不同哲学观点对个人世界观建立产生的影响				
	11	探究哲学与圣经的连接与鸿沟，明白神的特殊恩典与普遍恩典的影响。				
	12	建立合乎圣经的个人基督教教育哲学观				
	13	探讨基督教教育哲学中教师和学生的责任				

基督教教育—理论基础

序号		学习目标	重要程度			
			4	3	2	1
	1	学员能够明确基督教的世界观与世俗世界观在教育实践中的不同之处。				
	2	学员能够确定融会贯通方法论如何与圣经信仰相结合的策略。				
	3	学员能够以圣经和神学为基础，审视青少年发展理论，发展独特的基督教属灵栽培和人类发展哲学。				
	4	学员能够以圣经和神学为基础，了解青少年的学习特点，并选择合宜的教育教学方法和策略对其进行信仰栽培。				
	5	学员能够以圣经和神学为基础，了解课程建构原则和方法，并能分辨已有的青少年信仰栽培课程。				
序号		主题和内容	重要程度			
			4	3	2	1
融会贯通	6	探讨融会贯通方法论的类别，特点，及优劣				
	7	建立分辨世俗理论的思想构架				
发展理论	8	以圣经和神学为基础，认识并分析青少年发展理论				
	9	了解青少年圣经辅导的基本方法				
学习理论	10	了解主要的青少年学习理论				
	11	以圣经和神学基础，理解青少年的学习特点				
教学法	12	以圣经和神学为基础，认识教育教学方法				
课程理论	13	以圣经和神学为基础理解课程设计、开发、评估的特点和方法				

基督教教育—处境化基础

序号		学习目标	重要程度			
			4	3	2	1
1		学员能够深刻认知中国文化和体制下产生的文化特点，并使用圣经世界观加以辨别。				
2		学员能够使用基督教教育哲学甄别公立学校系统的教育本质。				
3		学员能够认知当今社会吸引孩子的文化流，并总结出应对方法帮助青少年应对时代思潮对信仰的冲击。				
4		学员能够在历史实践中反思教会的青少年教育事工，并在课程实践中加以巩固，更新，和改正。				
序号		主题和内容	重要程度			
			4	3	2	1
意识形态	5	共产主义、无神论、唯物主义等				
	6	政治制度				
	7	后现代主义思潮				
公立教育制度	8	了解中国学校发展与现状。如：学校和教师团队的属性和特点，中国重大教育改革后的意识形态和实施方式，各地落实教育政策的情况以及教育的现状。				
	9	分辨中国公立教育制度对学生和家庭的影响				
青少年的挑战	10	公立学校青少年面对的主要挑战已呈现在表格3，你是否认为在处境化部分分析青少年的挑战十分重要？				
其它	11	圣经与全球化				

APPENDIX 7

ROUND 2 PILOT STUDY ANALYSIS SUMMARY

Table A1. Round 2 pilot testing reliability analysis summary

Scale 1: Current Status of Chinese Christian Educational Leadership Training	
Reliability Statistics	
Cronbach's Alpha	N of Items
0.538	13
Scale 2: Chinese Public School Adolescents' Faith Formation Ministry	
Reliability Statistics	
Cronbach's Alpha	N of Items
0.674	14
Scale 3: Challenges that Public School Youth in the Church are Facing	
Reliability Statistics	
Cronbach's Alpha	N of Items
0.602	13
Scale 4: Overarching Learning Objectives of the Curriculum	
Reliability Statistics	
Cronbach's Alpha	N of Items
0.853	10
Scale 5: Christian Education—Theological Foundation	
Reliability Statistics	
Cronbach's Alpha	N of Items
0.641	18
Scale 6: Christian Education—Philosophical Foundation	
Reliability Statistics	
Cronbach's Alpha	N of Items
0.846	13
Scale 7: Christian Education—Theoretical Foundation	
Reliability Statistics	
Cronbach's Alpha	N of Items
0.489	15
Scale 8: Christian Education—Contextualization	
Reliability Statistics	
Cronbach's Alpha	N of Items
0.875	11

APPENDIX 8

ROUND 2 RELIABILITY STATISTICS AFTER REVISION

Table A2. Round 2 reliability statistics change analysis summary

Scale 1: Current Status of Chinese Christian Educational Leadership Training	
Reliability Statistics	
Cronbach's Alpha	N of Items
0.783	13
Scale 2: Chinese Public School Adolescents' Faith Formation Ministry	
Reliability Statistics	
Cronbach's Alpha	N of Items
0.724	14
Scale 3: Challenges that Public School Youth in the Church are Facing	
Reliability Statistics	
Cronbach's Alpha	N of Items
0.771	13
Scale 4: Overarching Learning Objectives of the Curriculum	
Reliability Statistics	
Cronbach's Alpha	N of Items
0.853	10
Scale 5: Christian Education—Theological Foundation	
Reliability Statistics	
Cronbach's Alpha	N of Items
0.726	18
Scale 6: Christian Education—Philosophical Foundation	
Reliability Statistics	
Cronbach's Alpha	N of Items
0.846	13
Scale 7: Christian Education—Theoretical Foundation	
Reliability Statistics	
Cronbach's Alpha	N of Items
0.747	15
Scale 8: Christian Education—Contextualization	
Reliability Statistics	
Cronbach's Alpha	N of Items
0.875	11

APPENDIX 9

ROUND 3 PILOT STUDY ANALYSIS SUMMARY

Table A3. Round 3 pilot testing reliability analysis summary

Scale 1: Current Status of Chinese Christian Educational Leadership Training	
Reliability Statistics	
Cronbach's Alpha	N of Items
0.655	11
Scale 2: Chinese Public School Adolescents' Faith Formation Ministry	
Reliability Statistics	
Cronbach's Alpha	N of Items
0.612	13
Scale 3: Challenges that Public School Youth in the Church are Facing	
Reliability Statistics	
Cronbach's Alpha	N of Items
0.818	12
Scale 4: Overarching Learning Objectives of the Curriculum	
Reliability Statistics	
Cronbach's Alpha	N of Items
0.891	10
Scale 5: Christian Education—Theological Foundation	
Reliability Statistics	
Cronbach's Alpha	N of Items
0.891	17
Scale 6: Christian Education—Philosophical Foundation	
Reliability Statistics	
Cronbach's Alpha	N of Items
0.919	13
Scale 7: Christian Education—Theoretical Foundation	
Reliability Statistics	
Cronbach's Alpha	N of Items
0.894	13
Scale 8: Christian Education—Contextualization	
Reliability Statistics	
Cronbach's Alpha	N of Items
0.842	11

APPENDIX 10

ROUND 3 RELIABILITY STATISTICS AFTER REVISION

Table A4. Round 3 reliability statistics change analysis summary

Scale 1: Current Status of Chinese Christian Educational Leadership Training	
Reliability Statistics	
Cronbach's Alpha	N of Items
0.719	11
Scale 2: Chinese Public School Adolescents' Faith Formation Ministry	
Reliability Statistics	
Cronbach's Alpha	N of Items
0.723	13
Scale 3: Challenges that Public School Youth in the Church are Facing	
Reliability Statistics	
Cronbach's Alpha	N of Items
0.818	12
Scale 4: Overarching Learning Objectives of the Curriculum	
Reliability Statistics	
Cronbach's Alpha	N of Items
0.891	10
Scale 5: Christian Education—Theological Foundation	
Reliability Statistics	
Cronbach's Alpha	N of Items
0.891	17
Scale 6: Christian Education—Philosophical Foundation	
Reliability Statistics	
Cronbach's Alpha	N of Items
0.919	13
Scale 7: Christian Education—Theoretical Foundation	
Reliability Statistics	
Cronbach's Alpha	N of Items
0.894	13
Scale 8: Christian Education—Contextualization	
Reliability Statistics	
Cronbach's Alpha	N of Items
0.842	11

APPENDIX 11

ROUND 3 SURVEY (ENGLISH VERSION)

Agreement to Participate

The research in which you are about to participate is designed to develop a curriculum for equipping Chinese Christian educational leaders so that they will be able to disciple adolescents who go to public schools in house churches. This research is being conducted by Name Withheld for the purposes of writing her Ed. D. thesis. In this research, you will be asked to answer the questions below. Any information you provide will be held *strictly confidential*, and at no time will your name be reported, or your name identified with your responses. *Participation in this study is totally voluntary, and you are free to withdraw from the study at any time.* By completing this survey and checking the appropriate box below, you are giving informed consent for using your responses in this research.

I agree to participate

I do not agree to participate

Current Status of Christian Educational Leadership Training

#	The current state of Christian educational leadership development/training in the Chinese urban house churches	Agree	Disagree
1	The tightened political environment makes Christian educational leadership training scattered and secretive.		
2	Overseas platforms conduct most training for Christian educational leaders—for example, overseas’ training institutes, online courses in overseas seminaries, etc.		
3	Only a few domestic underground seminaries and house-church pastors use overseas resources for educational leadership training on their initiative.		
4	The overseas platforms’ training is less consistent and routine due to national security challenges.		
5	Online courses are lacking in the interactivity between teachers and instructors, and between teachers.		
6	The quality of training varies. The content of training courses is not systematic enough. Most of the teaching and training are not localized enough either.		
7	There is a shortage of resources and numbers of Christian teachers, and most teachers or native lecturers need to grow in professional and practical areas of Christian education.		
8	Most existing training resources are mainly in English, and Chinese resources are scarce. The integration of resources is a simple combination, leading to content fragmentation and a lack of contextualization.		
9	The content of existing training courses needs to be discerned and integrated by teachers and pastors using a solid theological foundation.		
10	Christian teacher training resources and materials are unevenly distributed. Most of the existing ones are concentrated in more developed cities in China.		

Chinese Public School Adolescents' Faith Formation Ministry

#	The current situation of faith formation ministry to adolescents who attend public schools in Chinese urban house churches.	Agree	Disagree
1	The local house church in China is still at a very early stage of understanding youth and the importance of this ministry.		
2	In most churches, the faith formation of public-school adolescents is limited to the youth attending church with their parents once a week.		
3	Only a few churches have a weekly Sunday school or youth fellowship for youth.		
4	A few Christian educational institutions or churches organize camps and study tours during the winter and summer holidays for adolescents.		
5	The gap between youth and adult culture causes some youth to become confused about their faith life when facing unique difficulties and challenges. They are tired of their parents' requests to take them to the church.		
6	Chinese house churches lack teacher resources, and most church pastors are responsible for teaching people at all levels, putting a lot of pressure on church pastoral care. Therefore, on the one hand, it is difficult for pastors to take care of the faith formation of youth. On the other hand, professionalism and relevance need to be improved.		
7	There is a lack of daily interaction to develop close relationships among the youth who attend public schools. Therefore, faith formation development is often limited to the transmission of doctrines within the church and lacks companionship or guidance in adolescents' real life.		
8	Most current youth ministries do not effectively promote change in adolescents' parents, and many parental philosophies need to be updated by God's Word.		
9	Most young people are enthusiastic about interesting and novel camps or study tours but have less interest in participating in church activities.		
10	There is a lack of systematic teaching materials and programs for the faith formation of public-school adolescents. There are relatively few quality teaching materials in Chinese.		
11	Domestic house churches need to establish a good Sunday school concept and enrich the experience of cultivating youth by using innovative ways to integrate faith and life so that Christian faith can be rooted in public school adolescents.		

Challenges that Public School Youth in the Church are Facing

#	Challenges and issues that adolescents are facing in Chinese public schools.	Agree	Disagree
1	Anti-biblical worldviews that are promoted in public schools have significant impacts on adolescents. For example, communism, materialism, atheism, the supremacy of science, and an anti-biblical understanding of the nature of man.		
2	The heavy academic load and standardized testing regime place a tremendous physical and psychological burden on adolescents.		
3	The influence of postmodern anti-authoritarian values encourages adolescents to pursue self-actualization and oppose being obedient.		
4	Agnosticism or skepticism makes adolescents lack an absolute standard for ultimate truth. As a result, adolescents have difficulties establishing biblical standards of ethics, morality, life, etc.		
5	Secular culture instills unbiblical attitudes in youth through media platforms, which leads to unhealthy lifestyles that have tensions with the cost of having faith in Christ.		
6	The contradictions and tensions between the secular world and the Christian faith have left some teenagers with two sets of value systems in the church and society. Their identity recognition is in a state of division.		
7	Adolescents feel confused about their bodies, psyches, identities, and values and develop an identity crisis.		
8	Parents and schools tend to define the value of a child by evaluating their children's achievements and accomplishments in the academic world.		
9	The parent-child relationship during adolescence is more intense, and young people are prone to have rebellious emotions and behaviors.		
10	Public school adolescents in the church lack the platform, opportunity, or motivation to build strong fellowship in the church and have a poor spiritual life and companionship.		
11	Public school adolescents in the church cannot share their Christian identity with their friends and classmates. They feel lonely on their faith development journey.		
12	Peer pressure substantially impacts adolescents (e.g., material competition, academic competition, sexuality tensions, secularizing influence. etc.).		

Overarching Learning Objectives of the Curriculum

#	The essential overarching learning objectives of the Christian educational leadership training program (adolescence faith formation).	Agree	Disagree
1	Students will be able to articulate and master important foundational theological concepts to ensure a sound doctrinal foundation for Christian educational teaching.		
2	The Gospel will renew students' lives and mindsets, and they will commit themselves to the ministry of Christian education and determine to become lifelong learners.		
3	Students will be able to understand essential characteristics and thoughts of Christian educational philosophy to figure out the different foundations between the biblical and secular worldviews.		
4	Students will be able to develop a biblical philosophy and structure of Christian education and use this structure to guide youth to develop a biblical worldview.		
5	Students will demonstrate the ability to minister to adolescents and parents in the church with the practice of leading and teaching.		
6	Students will be able to interpret the learning, cognitive, and psychological developmental characteristics of adolescents from a biblical perspective and apply sound pedagogical strategies in teaching and guiding students and parents through the challenges of this stage of life.		
7	Students will be able to use biblical principles to evaluate and discern the youth curriculum.		
8	Students will be able to understand the basic principles of curriculum design and development and have the essential ability to work collaboratively to develop Christian education modules that are meaningful to the lives of young people.		
9	Students will be able to understand the dominant culture and challenges affecting adolescent faith development in the Chinese context.		
10	Students will be able to develop a mature biblical framework to discern secular culture and have viable methods to guide adolescents in developing discernment in the face of different cultures.		

Christian Education—Theological Foundation

#	Learning Objectives	Agree	Disagree
1	Students will be able to recognize the holistic nature of the Bible and articulate God’s complete plan of salvation.		
2	Students will be able to articulate and explain the nature of God and the universe based on biblical and systematic theology.		
3	Students will be able to grasp the Christian understanding of anthropology by having a solid biblical and systematic theology foundation.		
4	Students will be able to articulate and explain the definition, goals, and importance of Christian education based on biblical and systematic theology.		
#	Themes and Contents	Agree	Disagree
1	A Christ-centered historical perspective on God’s whole redemptive history and plan		
2	The integrity, inerrancy, and consistency of God’s inspired Scriptures		
3	Theism, humanism, Christology, salvation, etc.		
4	Explore the biblical nature of man, human identity, and the way of being redeemed		
5	Discuss the definition, goals, essence, and importance of Christian education based on theology, and promote the vision		
7	The roles of the church, teachers, students, and parents in Christian education		
8	Christian Education and Contemporary Chinese Society		
10	The importance of prayer		
11	The problem of suffering		
12	Hope for the Kingdom of God		
13	The problem of evil		

Christian Education—Philosophical Foundation

#	Learning Objectives	Agree	Disagree
1	Students will be able to grasp the primary lineage of the perspectives of educational philosophy and understand the fundamental differences between biblical and secular worldviews.		
2	Students will be able to synthesize and construct a personal philosophy of Christian education.		
3	Students will be able to explain the relationship between Christian educational philosophy and educational purposes, pedagogy, and curricular strategies.		
4	Students will be able to responsibly critique and appropriate wisdom from major historical and contemporary philosophies of education for the practice of teaching and learning in evangelical ministry contexts.		
#	Themes and Contents	Agree	Disagree
5	The relationship between philosophy and theology and the influence on the establishment of the worldviews.		
6	Fundamental questions of philosophy (metaphysics, epistemology, axiology)		
7	Major Western philosophical perspectives on education and its development		
8	Major philosophical perspectives on education in China and the lineage of development		
9	Use the biblical worldview to analyze the influence of different philosophical perspectives on the development of one's worldview.		
10	Explore the connections and gaps between secular philosophy and the Scripture, and understand the impact of God's special revelation and common grace.		
11	Establish a biblical and personal philosophy of Christian education		
12	Explore the responsibility of teachers and students in Christian educational philosophy		

Christian Education—Theoretical Foundation

#	Learning Objectives	Agree	Disagree
1	Students will be able to identify strategies for how the integration methodology can be integrated with biblical faith.		
2	Students will be able to develop a biblical understanding of Christian spiritual formation and human development by examining developmental theories from a biblical perspective.		
3	Students will be able to understand the learning characteristics of adolescents and choose appropriate teaching methods.		
4	Students will be able to understand the principles and methods of curriculum construction based on biblical and systematic theology, and they will be able to discern the existing adolescent faith formation programs.		
#	Themes and Contents	Agree	Disagree
5	Explore the categories, characteristics, and advantages and disadvantages of the integration methodology		
6	Establish an ideological framework for discerning secular theories		
7	Understand and analyze adolescent development theories based on biblical and systematic theology		
8	Understand the basic methods of biblical counseling for youth		
9	Learn about major adolescent learning theories		
10	Understand the learning characteristics of adolescents based on biblical and systematic theology		
11	Understand major pedagogical theories from biblical perspectives		
12	Understand basic principles of curriculum design and evaluation from biblical perspectives		

Christian Education—Contextualization

#	Learning Objectives	Agree	Disagree
1	Students will be able to gain a deep awareness of the cultural characteristics that arise in Chinese culture and institutions and use a biblical worldview to discern them.		
2	Students will be able to use Christian educational philosophy to discern the nature of education in the public school system.		
3	Students will be able to recognize the cultural trends that attract adolescents in today’s society and conclude practical ways to help young people cope with the impact of the challenges.		
4	Students will be able to reflect on the church’s youth educational ministry in the historical practice and consolidate, renew, and correct it.		
#	Themes and Contents	Agree	Disagree
5	Communism, atheism, materialism, etc.		
6	Discern the impact of China’s public education system on students and families		
7	The main challenges adolescents face in public schools are presented in Table 3. Do you think it is crucial to analyze the challenges of adolescents in the contextualization section?		

教会中公立学校青少年信仰栽培事工现状

#	中国城市家庭教会中，对在公立学校就读的青少年的信仰栽培事工的现状。	同意	不同意
1	国内家庭教会对青少年的认识以及这一事工的重要性的了解还处于很初级的阶段。		
2	大多数教会中，对公立学校青少年的栽培，仅限于青少年每周与父母去一次教会。		
3	少部分教会为青少年设立每周一次的主日学，或青少年团契。		
4	个别基督教教育机构，或个别教会自身会在寒暑假期中组织营会和游学等活动。		
5	青少年和成人文化之间的差距，使得一些只参与教会集体敬拜的青少年，在面对其特有的困难和挑战时，产生对信仰生活的困惑，并对家长提出的让其参与教会的要求感到厌烦。		
6	中国家庭教会缺乏教师资源，大多数教会的牧者要肩负对于各个层面人群的教导，教会牧养压力大。因此，一方面牧者很难顾及到对青少年的信仰栽培，另一方面，专业性和针对性亟待提高。		
7	教会公立学校的青少年缺乏日常的互动来发展紧密的关系。信仰栽培过于局限在教会内的信仰传递，而缺乏生活中的陪伴与引导。		
8	目前大部分青少年事工不能有效地推动其父母的转变，家长许多理念亟待被圣经更新。		
9	大部分青少年对有趣新颖的营会或游学活动热情高涨，但对参与教会活动的态度比较冷淡。		
10	国内缺乏青少年信仰栽培的系统教材和方案，优质的中文的教学材料相对较少。		
11	国内教会缺乏神学基础稳固的主日学理念，并需要探索更新颖的方式将青少年信仰和生活结合在一起。		

教会中公立学校青少年面临的挑战

#	公立学校的青少年面临的挑战和问题。	同意	不同意
1	公立学校里推行的反圣经的世界观（如：共产主义、唯物主义、无神论、科学至上、反圣经的对人本质的认识等），对青少年在教会中接收的圣经世界观产生冲击。		
2	沉重的学业负担和高分标准化考试机制，给学生身体和心理带来很大负担。		
3	受后现代主义反权威价值观的影响，青少年更关注自我实现，反对顺服。		
4	不可知论或怀疑论使得青少年缺乏对真理标准的确切认定，使得青少年难以建立合乎圣经的伦理、道德、生活等标准。		
5	世俗文化透过多种媒介，向青少年灌输不合乎圣经的生活态度（如：摆烂、躺平、佛系等），挑战教会青少年的认知（如：两性关系、人格意义等），导致产生不健康的生活方式（如：享乐主义、沉溺网络、消费主义等），与青少年面对信仰时需付出的代价产生张力。		
6	世俗世界与基督教信仰之间的矛盾和张力，使一些青少年在教会中和社会上有一套价值体系，个人身份认同处于分裂状态。		
7	青少年发展时期，对自己身体、心理、身份和价值感到困惑，产生身份认同危机。		
8	家长和学校倾向于通过学生的成就和成绩来定义孩子的存在价值。		
9	青少年时期的亲子关系较为紧张，易出现反叛的情绪和行为。		
10	教会中公立学校的青少年缺乏平台、机会、或动力在教会中建立紧密的团契关系，属灵生活和陪伴贫乏。		
11	教会中公立学校的青少年无法与学校朋友、同学分享他们的基督徒身份，在寻求信仰过程中比较孤单。		
12	同侪压力对教会中青少年影响大（如：物质攀比，成绩攀比，两性关系，世俗化影响等）。		

培训课程总体学习目标

#	基督教教师培训课程（青少年信仰栽培方向）最重要的总体学习目标。	同意	不同意
1	学员能够阐明并掌握重要的基础神学概念，以确保教育教学有良好的教义基础。		
2	学员的生命和观念被福音所更新，愿意投身于基督教教育的事工中，并决心成为一个终身学习者。		
3	学员能够了解重要的基督教教育哲学思想特点，从而明白圣经世界观和世俗世界观的思想根基差异。		
4	学员能够建立合乎圣经的基督教教育哲学理念和架构，并以此架构引导青少年建立正确的世界观、价值观、人生观。		
5	学员能够在带领和教学的实践中，展示出服侍教会青少年和家长的能力。		
6	学员能够从圣经的角度阐释青少年的学习、认知、和心理发展特点，并在教授中应用合理的教学原则和策略引导学生和家长面对此阶段的挑战。		
7	学员能够使用合乎圣经的原则对当下使用的青少年课程进行评估和分辨。		
8	学员能够理解课程设计和发展的基本原则，有在合作中开发对青少年生活有意义的基督教教育模块的基本能力。		
9	学员能够了解中国国情下影响青少年信仰发展的主流文化和挑战。		
10	学员能够建立成熟的分辨世俗文化的思想架构，并有可行的方法引导学生发展面对不同文化的分辨力。		

基督教教育—神学基础

#	学习目标	同意	不同意
1	学员能够认识圣经的整体性，并阐述上帝完全的救恩计划。		
2	学员能够以圣经神学和系统神学为基础，阐明并解释上帝和宇宙的本质。		
3	学员能够从以圣经神学和系统神学为基础，掌握基督教对人本质的认识。		
4	学员能够以圣经神学和系统神学为基础，阐明和解释基督教教育的定义，目标，及其重要性。		
#	主题和内容	同意	不同意
5	用以基督为中心的历史观看待上帝整全的救赎历史和计划		
6	上帝启示的圣经的完整性、无误性、和连贯性		
7	神论，人论，基督论，救恩论等		
8	探讨圣经中人的本质，身份，和被救赎的方法		
9	以神学基础，讨论基督教教育的定义，目标，本质，及重要性，推动异象		
10	探讨基督教教育中教会、教师、学生、家长的角色		
11	探讨基督教教育与当代中国社会的关系		
12	探讨祈祷的重要性		
13	探讨苦难的问题		
14	探讨对上帝国度的盼望		
15	探讨邪恶的问题		

基督教教育—哲学基础

#	学习目标	同意	不同意
1	学员能够掌握教育哲学观点发展的基本思想脉络，并理解圣经世界观和世俗世界观的根基差异。		
2	学员能够综合并建构个人的基督教教育哲学理念。		
3	学员能够阐释基督教教育哲学与教育目的、教学方法，和课程策略之间的关系。		
4	学生能够以圣经为基础，负责任地批判并从主要的历史和当代教育哲学中汲取智慧，用于福音派事工背景下的教与学实践。		
#	主题和内容	同意	不同意
5	哲学与神学的关系，以及对三观建立的影响		
6	哲学的基本问题（形而上学，认识论，价值论）		
7	西方主要教育哲学观点和发展脉络		
8	中国主要教育哲学观点和发展脉络		
9	使用圣经世界观分析不同哲学观点对个人世界观建立产生的影响		
10	探究哲学与圣经的连接与鸿沟，明白神的特殊恩典与普遍恩典的影响。		
11	建立合乎圣经的个人基督教教育哲学观		
12	探讨基督教教育哲学中教师和学生的责任		

基督教教育—理论基础

#	学习目标	同意	不同意
1	学员能够确定融会贯通方法论如何与圣经信仰相结合的策略。		
2	学员能够以圣经和神学为基础，审视青少年发展理论，发展独特的基督教属灵栽培和人类发展哲学。		
3	学员能够以圣经和神学为基础，了解青少年的学习特点，并选择合宜的教育教学方法和策略对其进行信仰栽培。		
4	学员能够以圣经和神学为基础，了解课程建构原则和方法，并能分辨已有的青少年信仰栽培课程。		
#	主题和内容	同意	不同意
5	探讨融会贯通方法论的类别，特点，及优劣		
6	建立分辨世俗理论的思想构架		
7	以圣经和神学为基础，认识并分析青少年发展理论		
8	了解青少年圣经辅导的基本方法		
9	了解主要的青少年学习理论		
10	以圣经和神学基础，理解青少年的学习特点		
11	以圣经和神学为基础，认识教育教学方法		
12	以圣经和神学为基础理解课程设计、开发、评估的特点和方法		

基督教教育—处境化基础

#	学习目标	同意	不同意
1	学员能够深刻认知中国文化和体制下产生的文化特点，并使用圣经世界观加以辨别。		
2	学员能够使用基督教教育哲学甄别公立学校系统的教育本质。		
3	学员能够认知当今社会吸引孩子的文化流，并总结出应对方法帮助青少年应对时代思潮对信仰的冲击。		
4	学员能够在历史实践中反思教会的青少年教育事工，并在课程实践中加以巩固，更新，和改正。		
#	主题和内容	同意	不同意
5	共产主义、无神论、唯物主义等		
6	分辨中国公立教育制度对学生和家庭的影响		
7	公立学校青少年面对的主要挑战已呈现在表格 3，你是否认为在处境化部分分析青少年的挑战十分重要？		

APPENDIX 13

CURRICULUM EVALUATION (ENGLISH)

I. Theory and Objectives

The degree to which the course accomplishes the following “overall course objectives”.

	The essential overarching learning objectives of the Christian educational leadership training program (adolescence faith formation).	Not good 1(%)	Not so good 2(%)	Good 3(%)	Very good 4(%)
1	Students will be able to articulate and master important foundational theological concepts to ensure a sound doctrinal foundation for Christian educational teaching.				
2	Students will be able to understand essential characteristics and thoughts of Christian educational philosophy to figure out the different foundations between the biblical and secular worldviews.				
3	Students will be able to interpret the learning, cognitive, and psychological developmental characteristics of adolescents from a biblical perspective and apply sound pedagogical strategies in teaching and guiding students and parents through the challenges of this stage of life.				
4	Students will be able to use biblical principles to evaluate and discern the youth curriculum.				
5	Students will be able to understand the basic principles of curriculum design and development and have the essential ability to work collaboratively to develop Christian education modules that are meaningful to the lives of young people.				
6	Students will be able to understand the dominant culture and challenges affecting adolescent faith development in the Chinese context.				
7	Students will be able to develop a mature biblical framework to discern secular culture and have viable methods to guide adolescents in developing discernment in the face of different cultures.				
8	The Gospel will renew students’ lives and mindsets, and they will commit themselves to the ministry of Christian education and determine to become lifelong learners.				
9	Students will be able to develop a biblical philosophy and structure of Christian education and use this structure to guide youth to develop a biblical worldview.				
10	Students will demonstrate the ability to minister to adolescents and parents in the church with the practice of leading and teaching.				
	Other Evaluation or Recommendations:				

The curriculum completes the following “Theological Foundations Objectives” level.

	Christian Education Teacher Training—Theological Foundations Section	Not good 1(%)	Not so good 2(%)	Good 3(%)	Very good 4(%)
1	Students will be able to recognize the holistic nature of the Bible and articulate God’s complete plan of salvation.				
2	Students will be able to articulate and explain the nature of God and the universe based on biblical and systematic theology.				
3	Students will be able to grasp the Christian understanding of anthropology by having a solid biblical and systematic theology foundation.				
4	Students will be able to articulate and explain the definition, goals, and importance of Christian education based on biblical and systematic theology.				
	Other Evaluation or Recommendations:				

The curriculum fulfills the following “Philosophical Foundations Objectives.”

	Christian Education Teacher Training—Philosophical Foundations Section	Not good 1(%)	Not so good 2(%)	Good 3(%)	Very good 4(%)
1	Students will be able to grasp the primary lineage of the perspectives of educational philosophy and understand the fundamental differences between biblical and secular worldviews.				
2	Students will be able to explain the relationship between Christian educational philosophy and educational purposes, pedagogy, and curricular strategies.				
3	Students will be able to synthesize and construct a personal philosophy of Christian education.				
4	Students will be able to responsibly critique and appropriate wisdom from major historical and contemporary philosophies of education for the practice of teaching and learning in evangelical ministry contexts.				
	Other Evaluation or Recommendations:				

The degree to which the curriculum fulfills the “Theoretical Foundation Objectives.”

	Christian Education Teacher Training—Theoretical Foundations Section	Not good 1(%)	Not so good 2(%)	Good 3(%)	Very good 4(%)
1	Students will be able to identify strategies for how the integration methodology can be integrated with biblical faith.				
2	Students will be able to develop a biblical understanding of Christian spiritual formation and human development by examining developmental theories from a biblical perspective.				
3	Students will be able to understand the learning characteristics of adolescents and choose appropriate teaching methods.				
4	Students will be able to understand the principles and methods of curriculum construction based on biblical and systematic theology, and they will be able to discern the existing adolescent faith formation programs.				
	Other Evaluation or Recommendations:				

The curriculum fulfills the following “contextualization section objectives.”

	Christian Education Teacher Training—Contextualization Section	Not good 1(%)	Not so good 2(%)	Good 3(%)	Very good 4(%)
1	Students will be able to gain a deep awareness of the cultural characteristics that arise in Chinese culture and institutions and use a biblical worldview to discern them.				
2	Students will be able to use Christian educational philosophy to discern the nature of education in the public school system.				
3	Students will be able to recognize the cultural trends that attract adolescents in today’s society and conclude practical ways to help young people cope with the impact of the challenges.				
4	Students will be able to reflect on the church’s youth educational ministry in the historical practice and consolidate, renew, and correct it.				
	Other Evaluation or Recommendations:				

II. Student Learning Experience

	Student Learning Experience	Not good 1(%)	Not so good 2(%)	Good 3(%)	Very good 4(%)
1	The goals stated in the course are achievable and measurable.				
2	The course makes reasonable assumptions about the participants' abilities.				
3	The curriculum reflects learning in all three areas of learning (cognitive, affective, and behavioral).				
4	The modules are relevant and applicable to the participants.				
5	The courses are culturally/socially relevant and applicable to the participants.				
	Other Evaluation or Recommendations:				

III. Course Facilities and Resources

	Course Facilities and Resources	Not good 1(%)	Not so good 2(%)	Good 3(%)	Very good 4(%)
1	The curriculum matches the training needs of Christian teachers in Chinese house churches.				
2	Christian teachers in Chinese house churches have access to the materials and content needed for the course (some English materials will need to be translated subsequently, so it is assumed that the materials and content are translated and completed).				
3	Christian teachers in Chinese house churches have the technological skills needed for the curriculum. That is, audio, video, computer, and Internet.				
	Other Evaluation or Recommendations:				

IV. Teaching Guidance Methods

	Teaching Guidance Methods	Not good 1(%)	Not so good 2(%)	Good 3(%)	Very good 4(%)
1	The course provides instructors with a variety of teaching methods for reference.				
2	Learning activities are meaningful to students, not like busy, meaningless work.				
3	The course is adaptable and can be modified by the instructor.				
4	The curriculum fully explains the teaching methods so that teachers can use them.				
5	These methods involve depth of learning, not just breadth.				
	Other Evaluation or Recommendations:				

V. Content and Materials

	Teaching Guidance Methods	Not good 1(%)	Not so good 2(%)	Good 3(%)	Very good 4(%)
1	The course reflects the lecturer's theological convictions.				
2	The curriculum affirms and appeals to the authority of Scripture. The Bible is seen as the truth and the ultimate source of the curriculum.				
3	The curriculum is Christ-centered and ultimately leads students to Christ.				
4	Curriculum materials are attractive to curriculum users.				
5	The curriculum is appropriate for today's society. For example, it is up-to-date and reflects today, not yesterday.				
6	The statement or interpretation of the course objectives focuses not only on knowledge but also on attitude and behavior change.				
7	Materials (visual, auditory, technological) support learning activities.				
8	The curriculum users can spend an acceptable amount of time preparing lessons using the course.				
	Other Evaluation or Recommendations:				

APPENDIX 14

CURRICULUM EVALUATION (CHINESE)

一、理论与目标

该课程完成以下“整体课程目标”的程度。

	基督教教师培训课程（青少年信仰栽培方向）最重要的总体学习目标。	不好 1	不太好 2	好 3	非常好 4
1	学员能够阐明并掌握重要的基础神学概念，以确保教育教学有良好的教义基础。				
2	学员的生命和观念被福音所更新，愿意投身于基督教教育的事工中，并决心成为一个终身学习者。				
3	学员能够了解重要的基督教教育哲学思想特点，从而明白圣经世界观和世俗世界观的思想根基差异。				
4	学员能够建立合乎圣经的基督教教育哲学理念和架构，并以此架构引导青少年建立正确的世界观、价值观、人生观。				
5	学员能够在带领和教学的实践中，展示出服侍教会青少年和家长的能力。				
6	学员能够从圣经的角度阐释青少年的学习、认知、和心理发展特点，并在教授中应用合理的教学原则和策略引导学生和家长面对此阶段的挑战。				
7	学员能够使用合乎圣经的原则对当下使用的青少年课程进行评估和分辨。				
8	学员能够理解课程设计和发展的基本原则，有在合作中开发对青少年生活有意义的基督教教育模块的基本能力。				
9	学员能够了解中国国情下影响青少年信仰发展的主流文化和挑战。				
10	学员能够建立成熟的分辨世俗文化的思想架构，并有可行的方法引导学生发展面对不同文化的分辨力。				
	其他评价与建议：				

该课程完成以下“神学基础部分目标”的程度。

	基督教教育教师培训——神学基础部分	不好 1	不太好 2	好 3	非常好 4
1	学员能够认识圣经的整体性，并阐述上帝完全的救恩计划。				
2	学员能够以圣经神学和系统神学为基础，阐明并解释上帝和宇宙的本质。				
3	学员能够从以圣经神学和系统神学为基础，掌握基督教对人本质的认识。				
4	学员能够以圣经神学和系统神学为基础，阐明和解释基督教教育的定义，目标，及其重要性。				
	其他评价与建议：				

该课程完成以下“哲学基础部分目标”的程度。

	基督教教育教师培训——哲学基础部分	不好 1	不太好 2	好 3	非常好 4
1	学员能够掌握教育哲学观点发展的基本思想脉络，并理解圣经世界观和世俗世界观的根基差异。				
2	学员能够综合并建构个人的基督教教育哲学理念。				
3	学员能够阐释基督教教育哲学与教育目的、教学方法，和课程策略之间的关系。				
4	学生能够以圣经为基础，负责任地批判并从主要的历史和当代教育哲学中汲取智慧，用于福音派事工背景下的教与学实践。				
	其他评价与建议：				

该课程完成以下“理论基础部分目标”的程度。

	基督教教育教师培训——理论基础部分	不好 1	不太好 2	好 3	非常好 4
1	学员能够确定融会贯通方法论如何与圣经信仰相结合的策略。				
2	学员能够以圣经和神学为基础，审视青少年发展理论，发展独特的基督教属灵栽培和人类发展哲学。				
3	学员能够以圣经和神学为基础，了解青少年的学习特点，并选择合宜的教育教学方法和策略对其进行信仰栽培。				
4	学员能够以圣经和神学为基础，了解课程建构原则和方法，并能分辨已有的青少年信仰栽培课程。				
	其他评价与建议：				

该课程完成以下“处境化部分目标”的程度。

	Christian Education Teacher Training— Contextualization Section	不好 1	不太好 2	好 3	非常好 4
1	基督教教育教师培训——理论基础部分				
2	学员能够深刻认知中国文化和体制下产生的文化特点，并使用圣经世界观加以辨别。				
3	学员能够使用基督教教育哲学甄别公立学校系统的教育本质。				
4	学员能够认知当今社会吸引孩子的文化流，并总结出应对方法帮助青少年应对时代思潮对信仰的冲击。				
	其他评价与建议：				

二、学生学习经历

	学生学习经历	不好 1	不太好 2	好 3	非常好 4
1	课程所陈述的目标可实现，可衡量。				
2	课程对学员的能力假设合理。				
3	课程反映了所有三个学习领域的学习（认知、情感和行为）。				
4	课程与学员息息相关，并且适用。				
5	课程与学员的文化/社会有关，并且适用。				
	其他评价与建议：				

三、课程设施与资源

	课程设施与资源	不好 1	不太好 2	好 3	非常好 4
1	课程与中国家庭教会的基督教教师培训需求相匹配。				
2	中国家庭教会的基督教教师可以使用课程所需的资料与内容（一些英文资料需要后续被翻译，所以假设是翻译完成后的资料和内容）。				
3	中国家庭教会的基督教教师拥有课程所需的技术能力，即音频、视频、电脑、互联网。				
	其他评价与建议：				

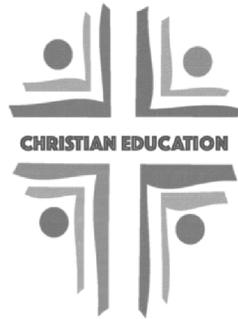
四、教学指导方法

	教学指导方法	不好 1	不太好 2	好 3	非常好 4
1	课程提供给讲师各种教学方法以供参考。				
2	学习活动对学生来说是有意义的，而不是像繁忙的，无意义的工作。				
3	课程具有适应性，可由讲师进行修改。				
4	课程充分解释了教学方法，以便教师使用这些方法。				
5	这些方法涉及学习的深度，而不仅仅是广度。				
	其他评价与建议：				

五、内容和材料

	教学指导方法	不好 1	不太好 2	好 3	非常好 4
1	课程反映了讲师的神学认信。				
2	课程肯定并诉诸于圣经的权威。圣经被视为真理，是课程的最终来源。				
3	课程以基督为中心，最终将学生引向基督。				
4	课程材料对使用者有吸引力。				
5	课程适合当今社会。例如，它是最新的，反映的是今天，而不是昨天。				
6	课程目标的陈述或解释不仅关注知识，也注重态度和行为的改变。				
7	材料（视觉、听觉、技术）支持学习活动。				
8	使用者利用该课程备课的时长可以接受。				
	其他评价与建议：				

APPENDIX 15
CURRICULUM DESIGN



**A CURRICULUM FOR EQUIPPING CHINESE
CHRISTIAN EDUCATIONAL LEADERS**

—Focusing on Discipling Chinese Public School Adolescents

September 2022

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Matthew 28:19-20

Go ye therefore, and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you, and I will be with you always, even to the end of the age.

Curriculum Description

Curriculum Background

Adolescence is a critical turning point in the process of human development. During this period, adolescents develop in six areas: physical, cognitive, social, emotional, moral and spiritual. These changes affect how they feel, think, make decisions, and interact with the world around them. Change often comes with challenges, but it also gives adolescents the opportunity to move toward maturity. They construct their own worldview and seek meaning in their lives by exploring the world and their relationships. This also means that the adolescent stage is an important time for faith formation. Therefore, through the tensions that arise in their physical, psychological, faith, and life aspects, Christian educators should seize this precious opportunity to observe and encourage their spiritual growth through appropriate methods that lead young people to rethink and defend the Christian faith, thus helping them to be able to understand, and cope with, the confusions and challenges of this stage of life.

For the youth group in the church to be a significant force in the future development and growth of the church, they need to establish an identity in Christ, achieve spiritual prosperity, and grow to become more and more like Christ. And because of the

peculiarities of the Chinese polity, most parents and students in the church can only choose to complete their education through the public schools established by the state. As a result, public school youth have also become a special and major group of China's house church youth groups. While students are influenced by a curriculum with Chinese socialist characteristics, the impact of social and cultural change, technological development, and globalization make it almost impossible for these youth to avoid the influence of secular and anti-Christian values in their faith development. In the face of the onslaught from politics, economics, and diverse cultures around the world, Chinese youth desperately need genuine Christian education. The Chinese house churches are also in desperate need of many teachers who are passionate about Christian education and have the expertise to provide biblical instruction to these public school youth, to help them develop psychologically in the love and wisdom of the Lord Jesus, and to strengthen the foundations of their faith.

However, in the field of Christian education, the training and equipping of pastors or teachers in Chinese house churches faces a number of challenges. Political security is one of the greatest obstacles to the training of Christian teachers. In recent years, the severe political environment has led to an increasing tightening of space for religious activities, and such training has had to be scattered and hidden. This has led to the fact that most training for Christian pastors or teachers is based on platforms provided overseas, and individual underground seminaries and churches have also organized training on their own. However, most of these training resources are mainly in English, and Chinese resources are scarce. The quality of the training also varies, the training content is not systematic enough, and most of the teaching and training is not localized enough. In addition, the resources and number of Christian teachers are very short, and most of the teachers or local instructors have yet to mature in the professional and practical areas of Christian education, especially for the cultivation of the faith of the youth in public schools, and there is still much room for Christian teachers in Chinese house churches to grow. In order to better help public school youth in the church to take root in their faith and build a biblical worldview, outlook on life, and values, we need to have a deep knowledge of Christian education concepts and methods and be willing to enter the world of youth and humbly offer ourselves as a living sacrifice before God and man.

Curriculum Philosophy

A worldview is the philosophy that guides our lives and practices. It encompasses our understanding of the nature and purpose of reality and our perception of human, intellectual and social life. Our ultimate worldview framework plays a decisive role in how we see things and behave. The curriculum, as a roadmap to help people find their destination, has a presumed worldview foundation, and leads them through the knowledge and activities within the curriculum to the end point with which it identifies. That is, every curriculum guide, every syllabus, every textbook, and every unit plan make assumptions about the nature and values of society and acts that assumption out on students. Thus, we must understand that the curriculum of Christian education must be grounded in a biblical philosophical worldview and that Christian teachers must understand that God's great work of creation and redemption is the foundation of education.

This curriculum holds that God is the creator of all things in the universe and that truth exists in Him. God reveals His truth to us through creation and the Bible, and humans can understand a part of God's mystery by looking at the world. All mankind was created in the image of God and was at first perfect. However, when sin entered the world, the fall of man caused us to fall short of the glory of God, and to be separated from the holy God. Man cannot free himself from sin or restore God's image in his own strength, but only through the blood of Jesus Christ can we be reconciled to God again. God gives the Holy Spirit to be our Counselor to lead God's people and church to sanctification. Ultimately, Jesus will return a second time to establish a new heaven and a new earth.

Curriculum Goals

China's unique national situation, and the impact from secular education and culture, has made it possible for the public-school youth in the church to be, and continue to be, experiencing great challenges to their faith. Teaching and training the next generation are one of God's callings to the church. This task includes, among other things, leading youth to dedicate their entire lives to God, training them with sound doctrinal and theological

foundations, and teaching them to seize every opportunity to share the gospel and glorify God's name. In order to become better watchmen in the dark days of the dark clouds, pastors or teachers of domestic churches in China urgently need to have a deeper knowledge and understanding of Christian education and the youth of today. Therefore, this course curriculum aims to provide a professional and practical Christian education training course for pastors and teachers of house churches in China. The course will focus on popularizing the theological, philosophical, theoretical, and contextualized aspects of Christian education for church pastors and teachers. At the same time, it will help leaders and teachers to gain a more comprehensive understanding of the challenges facing young people today, so that they can develop teaching methods that are conducive to their growth in faith.

21st Century Learning Skills

Teachers need to understand the multifaceted nature of diverse learners and learn to apply best practices for effective learning to meet the diverse educational needs of a changing society. Therefore, as teachers, you and your students will need 21st century learning skills in the future. These skills include values and behaviors such as curiosity, caring, confidence and courage. Specifically.

Learning and innovation skills

Critical thinking and problem-solving skills; communication and collaboration; creativity and innovation

Digital literacy skills

Information literacy; media literacy; information and communication technology

Vocational and life skills

Flexibility and adaptability; initiative and self-direction; social and cross-cultural interaction.

Productivity and accountability; leadership and responsibility

Curriculum Objectives

This program is committed to preparing quality Christian teacher candidates with the highest level of knowledge acquisition and proficient teaching performance, using the Bible as the foundation of their worldview. As students engaged in this exploratory learning process, the

1. Participants will be able to articulate and grasp important foundational theological concepts to ensure a sound doctrinal foundation for educational instruction.
2. Participants' lives and mindsets are renewed by the Gospel, their willingness to commit to the ministry of Christian education, and their determination to become a lifelong learner.
3. Participants will be able to understand important philosophical features of Christian educational thought so that they can understand the ideological root differences between the biblical and secular worldviews.
4. Participants will be able to develop a biblical philosophy and structure of Christian education and use this structure to guide youth to develop a proper worldview, values, and outlook on life.
5. Participants will be able to demonstrate the ability to minister to the youth and parents of the church in the practice of leading and teaching.
6. Participants will be able to interpret the learning, cognitive, and psychological developmental characteristics of adolescents from a biblical perspective and apply sound teaching principles and strategies in teaching to guide students and parents through the challenges of this stage.
7. Participants will be able to use biblical principles to evaluate and discern the youth curriculum being used today.
8. Participants will be able to understand the basic principles of curriculum design and development and have the basic ability to work collaboratively to develop Christian education modules that are meaningful to the lives of young people.
9. Participants will be able to understand the dominant culture and challenges affecting youth faith development in the Chinese context.

10. Participants will be able to develop a mature intellectual framework for discerning secular culture and have viable methods to guide students in developing discernment in the face of different cultures.

Content and Credit Hours

This course explores the foundational issues of Christian education through biblical, theological, philosophical, and practical perspectives. The course not only emphasizes the significance of developing educational ministry in the Chinese context, but also helps participants diagnose some typical problems in Christian education in China and develop tools and strategies for effective educational ministry with public school youth in the church based on sound theology, biblical philosophy of education, and a comprehensive understanding of practical theory.

This course is divided into 4 modules: Theological Foundations of Christian Education, Philosophical Foundations, Theoretical Foundations, and contextualization. Each module will build a biblical understanding by expounding on the theory and learning to apply it by demonstrating examples. 1 class period is 1.5 hours and the entire course will take approximately 37-40 class periods to complete. The instructor can add or subtract hours to modify the course to suit the student.

Content guide

Christian Education Teacher Training Curriculum Outline -Directions on faith formation for public school youth in Chinese house churches					
Module	Module objectives	Unit	Lessons		
Theological Foundation	<p>1. The participant will be able to recognize the wholeness of the Bible and articulate God's complete plan of salvation.</p> <p>2. Participants are able to articulate and explain the nature of God and the universe on the basis of biblical and systematic theology.</p> <p>3. Participants are able to grasp the Christian understanding of the nature of the human person from a biblical theology and systematic theology as a foundation.</p> <p>4. Participants will be able to articulate and explain the definition, goals, and importance of Christian education based on biblical theology and systematic theology.</p>	Course Description	<p>1. Introduction to the course outline and course requirements</p> <p>2. The Great Commission and Christian teaching</p> <p>3. Definition of education</p>		
		Christian Education	<p>4. Definitions of theology and categories</p> <p>5. Relationship between theology and education</p> <p>6. Definition and mission of Christian education</p>		
		Christian Educational Ministry	<p>7. Christian education ministry</p> <p>8. Current situation and challenges of Christian education in Chinese house churches</p>		
		Philosophical Foundation	<p>1. Participants will be able to grasp the basic lineage of thought in the development of philosophical perspectives on education and understand the fundamental differences between the biblical and secular worldviews.</p> <p>2. Participants are able to construct a personal philosophy of Christian education.</p> <p>3. The participant will be able to explain the relationship between Christian educational philosophy and the aims of education, teaching methods, and curriculum strategies.</p> <p>4. Students are able to critique responsibly and draw wisdom from key historical and contemporary educational philosophies on a biblical basis for teaching and learning practices in the context of evangelical ministry.</p>	Philosophy and Theology	<p>1. Fundamental issues of philosophy</p> <p>2. Philosophy in relation to the Bible and worldview</p>
				Philosophy and Education	<p>3. Major Western philosophical perspectives on education and their lineage</p> <p>4. Major Chinese philosophical views on education and their lineage</p>
				Christian Educational Philosophy	<p>5. Personal Christian educational philosophy development</p> <p>6. Practice (Explaining the philosophy/thought of education that exists in contemporary China)</p> <p>7. General philosophical views of adolescents in public schools</p>

Christian Education Teacher Training Course Outline

-Directions on faith formation for public school youth in Chinese house churches

Unit	Module Objectives	Unit	Lessons		
<p>Theoretical Foundation</p>	<p>1. Participants will be able to identify strategies for how the integration methodology can be integrated with biblical faith.</p> <p>2. Participants are able to examine theories of adolescent development and develop a distinctively Christian philosophy of spiritual formation and human development based on Scripture and theology.</p> <p>3. Participants will be able to understand the learning characteristics of adolescents on a biblical and theological basis and to select appropriate educational and teaching methods and strategies for their faith formation.</p> <p>4. Participants will be able to understand the principles and methods of curriculum construction based on the Bible and theology and be able to discern existing faith formation curriculum for young people.</p>	Guiding principle	<p>1. Basic understanding of Christian anthropology</p> <p>2. What is the relevance of Athens to Jerusalem?</p> <p>3. Union with Christ and Christian Formation</p>		
		Adolescent Development	<p>4. Nature or nurture</p> <p>5. Introduction to adolescent development theory</p> <p>6. Introduction to biblical counseling methods for adolescents</p> <p>7. Practice (case studies)</p>		
		Learning and Teaching Pedagogics	<p>8. Teaching and learning</p> <p>9. Practice (teaching demonstrations)</p>		
		Curriculum Development	<p>10. Curriculum design and evaluation</p> <p>11. Practice (identification of existing curricula)</p>		
		<p>Contextualization</p>	<p>1. Participants will be able to gain a deep awareness of the cultural characteristics that arise in Chinese culture and institutions and to discern them using a biblical worldview.</p> <p>2. Participants will be able to use Christian educational philosophy to discern the nature of education in the public school system.</p> <p>3. Participants will be able to recognize the cultural currents that attract children in today's society and conclude ways to deal with them to help young people cope with the impact of the current thinking on their beliefs.</p> <p>4. Participants are able to reflect on the Church's youth education ministry in historical practice and to consolidate, renew, and correct it in curricular practice.</p>	Christ and Culture	<p>1. Definition of culture</p> <p>2. Christ and culture</p>
				Question 1: Chinese Public Education System	<p>3. The impact of communist philosophy on Chinese education</p> <p>4. The nature and impact of China's public education system</p> <p>5. Practice (public school observation and discussion)</p>
				Question 2: Challenges for Chinese Public School Adolescents	<p>6. Typical issues to be addressed</p> <p>7. Practice (our church's youth ministry)</p>

Recommended Educational

Teaching Strategies

1. Content and Concepts

- Content is king, and educational concepts must be presented in a real-world context.
 - a. Explicit articulation of educational concepts (e.g., discussions and debates) through readings inside and outside the classroom and interactions between teachers and students (lecturers and participants).
 - b. demonstrate mastery of concepts through research and writing about the real world.
 - c. There must be a true integration of faith and learning

2. Explanatory Applications

- When elaborating on concepts, realistic examples need to be provided to help participants become aware of the relevance.
- Challenge participants' preconceptions by linking examples to their prior knowledge through discussion and Q&A.

3. Provision of Demonstrations

- Use case studies to show how the concept works in different settings, situations or frameworks.
 - a. Keep records of student incidents and typical events, write cases, share cases regularly, and discuss as a group how to educate from a biblical perspective.
- Establish a mentorship system. Experienced experts and academics in the field are invited to lead the mentoring of new trainees.

4. Strengthening Exercises

- This can be done through an assignment or low risk exercise to check that the goal is being met.
 - a. Activities such as: standardized testing, practical interaction with youth and parents, etc. Participants could be involved in developing such assessments as part of their own learning.
 - b. Create a library of topics that are relevant to the lives of adolescents.

These should be from the standpoint of the adolescent, not the adult, in order to be meaningful to the adolescent. Referring to the pool of topics, the group of participants will research these topics.

c. Invite youth to discuss the content of the topic bank with the participants and inspire youth to take ownership of their learning as they share responsibility for teaching and learning.

d. Involve parents to learn about the current situation of young people.
Establish parent growth groups.

- Exercises should be spaced out and interspersed with instruction.

5. Routine Evaluations

- Evaluation is the measurement of the learner's learning against the learning objectives. This can be done in a variety of ways, such as, individual or group projects, discussions, tests, reflective papers, or other forms of critical thinking writing.

- Develop appropriate assessment criteria or manuals.

- Establishing participant growth groups and mutual assessment among participants.

a. Organize regular Bible studies. Maintaining spiritual growth is key. Encourage participants to regularly reflect on the spiritual character reflected in their teaching.

b. Conducting teaching seminars. Equipping teachers with theoretical knowledge is the basis for practical application.

c. Share their experiences and insights on a regular basis, and summarize and practice the gains and losses in concrete terms.

d. Churches are invited to monitor and encourage individual participants to develop their own growth plans.

- Adolescents assess activities with participants.

- Mentors and churches assess trainees.

- Parental feedback and assessment.

6. Timely Remedies

- Learners learn from their mistakes and correct gaps in learning based on assessment results.

Course Agreement

Attendance and Assignments

Given the tight schedule of online courses, attendance at each class is important. Any notable absences - except for the rare instances when prior authorization is obtained from the instructor - will result in a lower grade. Assignments that are not submitted on time have 50 percent deducted from that portion of the grade.

score sheet

A	96–100 points	B	86–88 points	C	76–78 points	D	66–68 points
A-	93–95 points	B-	83–85 points	C-	73–75 points	D-	63–65 points
B+	89–92 points	C+	79–82 points	D+	69–72 points	F	0–62 points

The percentage of each part of the assignment will be determined by each instructor according to his or her own lesson plan.

Plagiarism and Cheating

It is theft of intellectual property or theft of literature, also known as plagiarism, for a learner to pass off another person's ideas or words as his or her own without crediting the source. A learner who fraudulently or deceptively conducts any part of the course while participating is cheating.

Special Needs

Every person is created in the image of God and every person has intrinsic value. Therefore, the instructor wants to work with participants to the extent possible, regardless of their physical or mental difficulties. If this includes special accommodations-for example, the use of recording devices, adaptive equipment, or special notes-please contact the professor prior to the first day of class.

Theological Foundation

Module Outline

Module Content Introduction

Christian education is different from other education because it is education according to the words and methods of Christ, that is, education according to the Bible, education for life, and education of the highest quality. If Christian teachers want to help public school youth to discern the secular education they are receiving, they first need to develop a deeper and more complete understanding of the “Christian” meaning of education themselves. This module will therefore focus on the theological foundations of Christian education and examine the components of educational ministry that are rooted in them.

Module Teaching Objectives

1. Participants will be able to articulate and grasp important foundational theological concepts to ensure a sound doctrinal basis for educational teaching.
 - 1.1 The learner will be able to recognize the totality of Scripture and articulate God’s complete plan of salvation.
 - 1.2 Participants will be able to articulate an explanation of the nature of God and the universe based on biblical theology and systematic theology.
 - 1.3 Participants will be able to grasp a Christian understanding of the nature of the human person based on biblical and systematic theology.
 - 1.4 The learner will be able to articulate and explain the definition, goals, and importance of Christian education based on biblical theology and systematic theology.
2. Participants’ lives and mindsets are renewed by the Gospel, they are willing to commit themselves to the ministry of Christian education, and they are determined to become lifelong learners.

Module Bibliography and Introduction

Anthony, Michael J., ed. *Introducing Christian Education: Foundations for the Twenty-First Century*. Grand Rapids: Baker Academic, 2001.

The Chinese title of this book is Introduction to Christian Education: Foundations for the 21st Century. This is an excellent introductory guide to Christian education that provides an overview and understanding of the broad range of topics encompassed by Christian education. It helps ministry leaders design educational programs that combine the changing needs of contemporary society with the unchanging truth of God's Word. The book has 31 chapters divided into the following sections: 1) Foundations of Christian Education; 2) Developmental Theories in Christian Education; 3) Christian Education Applications; 4) Organization, Management, and Leadership; 5) Christian Education in the Family; and 6) Specialized Ministries.

Estep, James R., Michael J. Anthony, and Gregg R. Allison. *A Theology for Christian Education*. Nashville: B&H, 2008.

What is the "Christianity" of Christian education; how does it differ from intra-Christian education? The Theology of Christian Education delves into this question and argues that the doctrines of systematic theology should drive the content, purpose, and methods of the church's educational program. It states, "Christian education differs from other types of education in that it aims at the transformation of the whole person into the likeness of Christ (Col. 1:28). Christian education is the process by which this goal is achieved." A Theology of Christian Education devotes 11 chapters to the study of particular doctrines and their implications for Christian education. It is the only serious scholarly work that systematically presents the intersection of theology and Christian education from a conservative evangelical perspective.

Frame, John M. *A History of Western Philosophy and Theology*. Phillipsburg, NJ: P&R, 2015.

Goldsworthy, Graeme. *According to Plan: The Unfolding Revelation of God in the Bible*. Downers Grove, IL: InterVarsity Press, 1991.

The diversity and complexity of the Bible may make understanding it a daunting project for anyone. Grasping the unity of the Bible, the central message from Genesis to Revelation, can be extremely helpful in understanding the meaning of any book or passage. That is the goal of Graeme Goldsworthy's book. Following the Plan: the Revelation of God in the Bible helps to understand how the Bible unfolds and unites the story of God's plan of salvation and facilitates our understanding of the meaning and purpose of Christian education in light of God's overall plan.

Hsiao, K. Harmon. *An Introduction to Christian Education*. Hong Kong: Dao Sheng Publishing House, 1986.

Liang Mangyang. *The current state of Christian education in China*.
[<https://www.churchchina.org/archives/130504.html>]

Wang, Shua. "For Christ, for the Church - The Purpose and Nature of Christian Education." *Journal of the Church* 41. 2013.

Xin, Gao. *An Introduction to Christian Education*. Taipei: Hua Shen Publishing House, 1977.

Yongheng, Zou. *Chinese Church Christian Education Development*. 2014. [http://nachinesece.blogspot.com/2014/08/blog-post_23.html]

_____. *Living Learning, Living Teaching, and Building Disciples of the Lord: An Introduction to Christian Education*. Hong Kong: Society for the Advancement of Chinese Bible Teaching. 2014.

(This book is divided into three sections: the foundations of Christian education, the conduct of Christian education, and the practical theory of Christian education. It provides believers with basic information that will give them a comprehensive and fundamental understanding of the ministry of Christian education and is an indispensable practical tool for developing a teaching and instructional ministry. (This book is similar to the English edition of Anthony's work, *Introduction to Christian Education*.)

Modular Learning Tasks

The following learning tasks are designed to stimulate pupils to develop and implement their knowledge and understanding as they progress through the curriculum.

1. Classroom Interaction and Discussion

Meaningful interaction between classmates is necessary in online courses. Students need to actively participate in interactions and discussions of issues related to the course readings. In some cases, instructors may divide students into small groups and assign each group to an informal discussion on a particular reading or topic.

First, participants respond to the questions posed by the instructor in 2–3 paragraphs that show substantial interaction with the reading material and personal ministry application. Second, the participant must respond to another student's response in 1–2 paragraphs (you may respond to an extra time/person). These responses may include criticism or questions.

2. A Brief Personal Statement: My Philosophy of Christian Education

At the beginning of the course, students will outline your perception of Christian education based on your own personal understanding, beliefs, and experiences. This profile will be based on a series of questions asked in class during the first week and will anticipate upcoming topics in the course. Students' responses will form the basis for class discussions in week two.

3. Christian Education Ministry Observation Interview Form; Ministry Observation

Participants will be divided into groups according to the different categories of Christian education ministry. Based on the reading materials and post-class research, create an interview form for the observation of Christian education ministry in that category and upload it into the discussion platform. After uploading, the groups will evaluate each other on the interview form and suggest changes. The group will improve the form after getting feedback. The interview form should reflect the context, values, subject population, vision, goals, plans, current situation, challenges, response options, specific examples, etc. of their ministry. Participants will then work in small groups to find such ministries for information gathering and reporting.

4. Group Presentations

Participants will present and evaluate the previous ministry observations in a group presentation. The instructor will provide the students with the criteria for evaluating the group presentation. Anonymous evaluation will take place between groups.

5. Reading Reflection

Participants will write a summary and reflection for each assigned chapter, including the following.

- (a) A concluding paragraph that highlights important points and takeaways.
- (b) A few quotations worth highlighting.
- (c) One or two questions or issues for consideration in class discussions.

Module Teaching Schedule

	Lessons	Reading	Learning Tasks
Unit 1: Course Introduction			
1	Introduction to the Course Outline and Course Requirements	N/A	N/A
2	The Great Commission and Christian Teaching	Bible verses about Teaching	A Brief Personal Note
3	Definition of education	Excerpt from the article “What is Education”	Classroom Discussions
Unit 2: Christian Education			
4	Theological Definitions and Categories	<i>A Theology for Christian Education</i> Chapters 1–3, 11	Reading Reflection #1
5	Theology and Christian Education	<i>A Theology for Christian Education</i> Chapters 5–10 According to the Plan: God’s Revelation in the Bible	Reading Reflection #2
6	Christian Education Definition and Mission	<i>A Theology for Christian Education</i> , Chapter 2 <i>Introducing Christian Education</i> , Chapter 5	Discussions
Unit 3: Christian Education Ministry			
7	Christian Education Ministry	<i>Living Learning and Learning</i> , chapters 6–8 <i>Lectures on Introduction to Christian Education</i> , excerpt 4 <i>Introducing Christian Education</i> , Parts 4–6	Christian Education Ministry Interview form. Ministry Observation
8	Status and Challenges of Christian Education in Chinese House Churches	Excerpts from the State of Christian Education in China Essay	Group Work

Module syllabus

Unit 1: Curriculum Introduction

I. Introduction to the Curriculum Outline and Requirements

The lecturer explains the syllabus and expectations to the participants in this section according to their requirements.

II. The Great Commission and Christian Teaching

Matthew 28:16–20 “The eleven disciples went to Galilee, and came to the mountain where Jesus had appointed them. When they saw him, they worshiped him, yet some doubted. He came in and said to them, All authority has been given to me in heaven and on earth. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit. baptize them in the name of the Father, and of the Son, and of the Holy Spirit. Teach them to observe all things whatsoever I have commanded you, and I will be with you always, even to the end of the age.”

QUESTION: What is the context of this passage? –sending

Who are the listeners? –All believers

What is the message of this passage? What is the central meaning? –

Making disciples

What is the scope? – All countries

How does the Great Commission relate to Christian teaching? –Teaching is the means to fulfill the Great Commission. Effective communication of God’s Word allows us to pursue disciple-making under the authority of Christ.

Because Jesus has been given “all authority in heaven and on earth,” He is able to command those who follow Him to “go and make disciples of all nations.” Jesus tells us that we do this by two things: (1) we baptize people in the name of the Triune God after they have repented of their sins and trusted Him, and then (2) we teach them to observe whatever He has commanded us. We can do so with faith because Christ Himself will be with us until the end of the world.

The purpose of the Church's existence is to make disciples of all nations. Therefore, the Church has a great mission to educate believers to preach the gospel through the truth, to nurture believers into Christians who are full of the likeness of the Lord, to practice the faith in all aspects of life, and ultimately to nurture them to become disciples of the Lord. Thus, Christian education is an integral part of the Church's Great Commission.

III. Definition of Education

1. Definition of Education

It is a systematic approach to intentional learning that combines the activity of educating students (teaching), the process by which students are educated (learning), and the educational outcomes of this approach (results).

Education is primarily based on a worldview, a philosophical or theological system for understanding reality, truth, and values. Thus, education is ultimately the practical expression of one's philosophical beliefs.

2. First classification

In China, we often hear parents say, "I'll buy this school district house even if I have to sell my iron to give my child a better education!" What do they mean by the word "education?" Foreigners sometimes say, "I won't get married until I finish my education." What does education mean here? What is it that he wants to complete before marriage? Is it education, learning, or schooling? Is there a conceptual difference between these three terms? If there is, one should accept the difference and use the terms accurately.

Schooling: When they use the term "education" or "learning", they seem to point coincidentally to the concept of "school." Schooling can be thought of as an educational institution in which teachers and students teach and learn in a prescribed manner. It is education that takes place in schools.

Learning: Different learning theorists have different positions on the nature of learning. In a general sense, learning is the process of acquiring new understandings, knowledge, behaviors, skills, values, attitudes, and preferences, and is a way of behaving that allows a person to achieve continuous change (improvement and sublimation of knowledge and skills, methods and processes, emotions and values).

It is clear from this definition that learning is a process, and, unlike schooling, it is not confined to an institutional context. People can learn alone; they can learn with the help of others. Or they can learn in school. But one can learn even if one has never been to school. Learning is a lifelong process that can happen at any time and any place.

Education: “Education” is covered by “learning.” John Laska defines education as “a conscious attempt by the learner or others to control (or direct, or guide, or influence, or manage) a learning situation in order to achieve a desired learning outcome (goal).”

From this perspective, education is not limited to schooling, nor to traditional school curricula or methods. Education, like learning, is a lifelong process that can take place in an infinite number of settings and contexts. Education can be thought of as purposeful learning, rather than purposeless or unintentional learning.

Training: This term is sometimes confused with education. The difference between the concept of training and “education” is in the development of comprehension. Comprehension grows when a person is led to think about cause and effect, rather than just responding to a series of stimuli. The development of comprehension is inherent in education, whereas unreflective reactive activity is usually associated with training. Training can take place at the animal level, whereas education is essentially a human process. It should be noted that education may sometimes include some aspects of training, since training is a subset of education, just as education is a branch of learning.

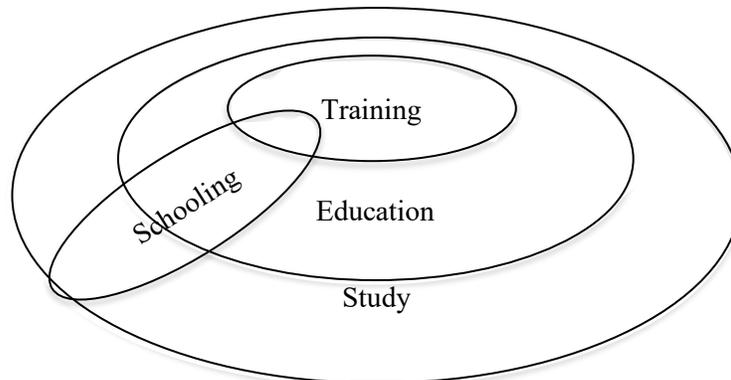


Figure 1: Relationship between the four concepts

3. Second Classification

“Education” has also been described in the following way.

1. Activities of parents, teachers and schools with children, adolescents, and adults
2. The learning process that takes place in the learner
3. Results of learning, that is, education
4. Education is a formal study of the three situations described above

Common to all these descriptions is the concept of “learning.” Learning, in its most basic form, education can be understood as “the conscious process of facilitating learning.” Education is thus a systematic and conscious approach to learning. It combines the activity of educating students, the process by which they are educated and the results of education.

	Formal education	Non-formal education	Socialized education
Institution	↑	↔	↓
Objectives	↑	↑	↔
Application	↓	↑	↑
Explanation	This type of education is highly purposeful and is generally found in educational institutions, such as schools.	This type of education is not necessarily in an institution of some kind; the education has goals, but is generally connected to the content of the task or project.	This type of education occurs primarily in society or culture. The educational process is not always purposeful, but it is the type of education that most affects a person’s life.

IV. Personal Statement Template

Part I: Writing a Personal Letter

Write a personal letter to a Christian teacher in your life, expressing how much you have learned and benefited from him. This can be a teacher in any situation. Include these four elements in your letter: a) how or in what ways you recognize and appreciate the authentic Christian faith and convictions demonstrated by this teacher, b) how you have been influenced by the teacher’s character and example of biblical virtue, c)

how you recognize the teacher's excellence and effectiveness in his or her teaching style, and d) how and in what circumstances you will, in your own teaching ministry imitate and apply what you have learned from this teacher. Finally, send or deliver this letter to the recipient, adding additional personal comments if you wish.

Part II: Philosophy of Education

(1) Give three Bible passages (provide the full text of the passage) that relate explicitly, or by direct implication, to teaching and learning. For each passage, list 3–4 teaching and learning priorities from a biblical worldview perspective.

(2) Complete the following sentences, listing at least five characteristics and/or practices per sentence.

- The best teachers
- The best students

(3) Explain in 1–2 paragraphs what methods you feel you learn through? What methods of learning are most effective? Do you tend to use these methods in your own teaching? In one more paragraph, explain the situation in which you would most like to teach? Why are you more motivated in this situation?

Part III: Expectations

Given the course description and objectives provided in the syllabus, list the areas you hope to be equipped and/or honed through this course?

V. Recommended Teaching Activity: “Round Table Map”

The instructor asks 2–3 questions about “understanding education.” Participants sit in a circle (not required for online teaching). Each student needs to actively answer the questions and the lecturer will write the student's name on a piece of paper in the shape of a circle. After the student answers, the next student is free to speak, and the lecturer will connect the lines in the order of the answers. Where the lines are denser at the end of the graph indicates that more answers were given. This graph will be used as one of the evaluation criteria. In addition, each student has an evaluation sheet that will be used to evaluate the entire activity.

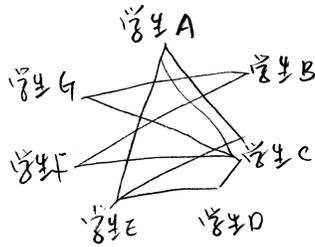


Figure 2: Interactive diagram drawn in the hands of the speaker

Mutual Evaluation Form

	1-5	6-10	11-15	16-20
participation	Less than half of the class participated.	More than half of the students participated meaningfully.	Most students participate meaningfully and the interaction is more balanced.	All students participated meaningfully in the discussion and the interaction was well balanced.
Discussion of concentration/ rhythm	Not everyone was focused. There were long pauses in the discussion.	Attention is on the person speaking, but there are occasional interruptions. There are pauses in the discussion, but it resumes quickly.	The discussion was orderly, with most of the time attention on the person speaking and one point at a time. The discussion was well paced.	The discussion flowed in an orderly fashion. One person spoke at a time, one point at a time. The pace of the discussion was lively and orderly. It was not overly animated or subdued.
Main points	The topics presented by the lecturer were discussed to.	There is extended discussion, generation of new ideas and questions on the basics.	The questions that arose on the underlying issues were answered. The main ideas arising from the foundational issues were discussed in depth.	The discussion goes gradually deeper and there is an attempt to address the issues and topics before moving on to new ones. The main points and insights are not missed or missed.
listening (respectfully)	There were obvious interruptions to the discussion.	There were some interruptions to the discussion, but it quickly returned to the discussion track.	Students listen and are more respectful of each other.	Students listen carefully and treat each other with the utmost respect.
comments	A portion of the students commented.	Student comments were more positive.	Most of the comments given by students were positive and encouraged.	Comments were not ignored. Students who spoke louder or more frequently did not dominate the discussion process. Students who were not articulate were not silenced.

	1–5	6–10	11–15	16–20
level of understanding	Students have difficulty understanding the discussion.	Some students were unable to understand, but corrected themselves in subsequent discussions.	Most students had a clear understanding during the discussion.	Each student clearly understood the discussion. When any comments or questions were not heard clearly, everyone asked for repetition.
In-depth insights	No in-depth insights or new perspectives.	Repeating the insights of others with no new output of their own.	Students generate insights and add new information.	Students are more likely to generate insights and add new information. Students are brave enough to challenge new ideas.
exemplar	No examples or citations applied.	There are examples or quotes to apply.	Students use examples and quotes to support their ideas.	Students often use examples and quotations to support their ideas during discussions.
total points				

Unit 2: Christian Education

I. Theological Definitions and Categories

1. Introduction

- We cannot say that we can understand the eternal God with our finite minds, for how much more so can the wonders of God be, and are, profound and unfathomable. (Job: 11:7; Isaiah 40:18; Romans 11:33)
- Yet our God has given us enough grace to get to know Him and know Him through His revelation. (Jeremiah 9:23–24; John 16:13)
- Theology is defined as the study of the nature of God and is a prerequisite for a relationship with God. It seeks to examine and express the key tenets or beliefs of biblically based Christianity in a particular context.

2. Theological Definitions and Categories

- Natural Theology: The premise of this theology is embodied in four areas: God's manifestation of Himself to man in nature, grace and care for creation, human conscience, and man's innate sense of God. The claim of natural theology is that God reveals His existence, attributes, and basic notions of right and wrong to people through universal revelation. Such revelation is sufficient to lead people to God, because human beings are endowed with rational minds that form a consciousness about God.

- Historical Theology: this theological focus focuses primarily on the church's interpretation and theological presentation of Scripture over the course of history. Examples include the study of Augustine's theological understanding of sin and grace, the study of Martin Luther's and Calvin's understanding of Reformed theology, etc.

- Apologetical Theology: the main task of this theology is to provide a defense of the Christian faith. Two main questions are answered: Does God exist? If it exists, does God speak to man? As we have already seen, God speaks to man through general revelation, which is the essence of the natural theology we discussed earlier. Moreover, beyond this general form of communication, there are other, more specialized Forms of communication. This is called "special revelation" and includes the revelation of God in Jesus Christ and in the Bible, that is, the written communication between God and man.

- Exegetical Theology: this category of theology focuses on the study of Scripture to discover what God has to say to mankind. It is concerned with three main questions: (1) Which books constitute the canon of Scripture? (2) What is the correct text of Scripture? (3) What is the meaning of Scripture? While exegesis provides general principles for interpreting Scripture, exegesis applies these principles to determining the meaning of a particular text, and thus it focuses on the word and sentence structure of the text. It is also historical in that it interprets the text in the historical context of its author. Exegetical theology is the basis for the development

of all other theologies.

- Biblical Theology: Biblical theology is an intermediate or bridging discipline between exegetical theology and systematic theology. It grows out of exegetical theology and leads to systematic theology. Biblical theology is based on the observable fact that God's revelation of Himself, and His relationship with His people, is progressive. Biblical theology attempts to study and describe this progressive revelation by examining thematic groupings of Scripture and collecting and arranging these themes. This is done in three steps: first, we examine theological themes from the perspective of individual books. Then, we explore the theology of the authors, and finally, we track the progression of revelation, combining one book or even the entire Bible. In this way, biblical theology organizes the results of exegesis to help us better understand the Bible and to provide a basis for systematic theology.

- Practical Theology: Practical theology is concerned with how theology is applied to the everyday life of Christians. For those in the field of practical theology, the way in which the message of God's Word is communicated is extremely important. As the name implies, this form of theology is practiced and demonstrated in the world and the local church. For example, church organization and administration, worship, Christian education, pastoral theology, and missionary work, to name a few.

- Systematic Theology: systematic theology collects the truths discovered by other forms of theological inquiry and presents these truths in an orderly manner so that they form a coherent whole. Systematic theology begins with the revelations of God, understands those revelations through the light of the Holy Spirit, and also draws out the doctrines of Scripture through sound grammar and historical facts.

II. Theology and Christian Education

1. The Relationship Between Education and Theology

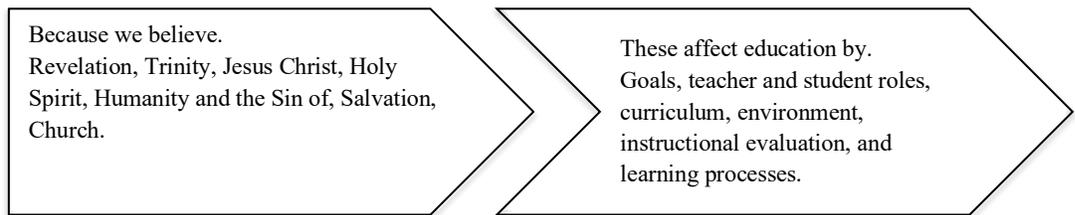
- Education is first and foremost a "servant" of theology. That is, education is the means of theological education.

- Theology and education are two separate and distinct disciplines in dialogue, informing each other.
- The discipline of theology provides norms and points of reference for the content and approach to education.

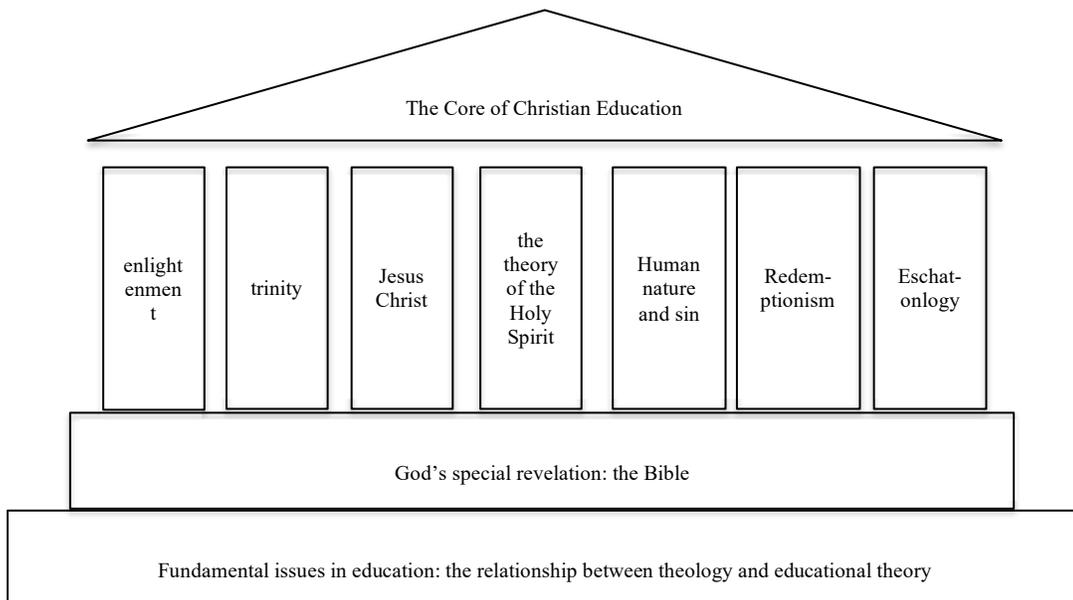
2. Systematic Theology and Education

Discuss: Why study the nature and meaning of God through systematic theology when there are so many other perspectives to use?

As we have defined it, systematic theology focuses on such doctrines as Jesus Christ, the Holy Spirit, the Church, and salvation; the discipline examines and expresses the overall biblical teaching on these subjects. As such, systematic theology is an orderly and coherent presentation of the major doctrines of the Christian faith. On the basis of systematic theology, we construct our theology of education. Theology and education are the means by which the Great Commission is fulfilled.



Building an understanding of Christian education in a systematic theological way.

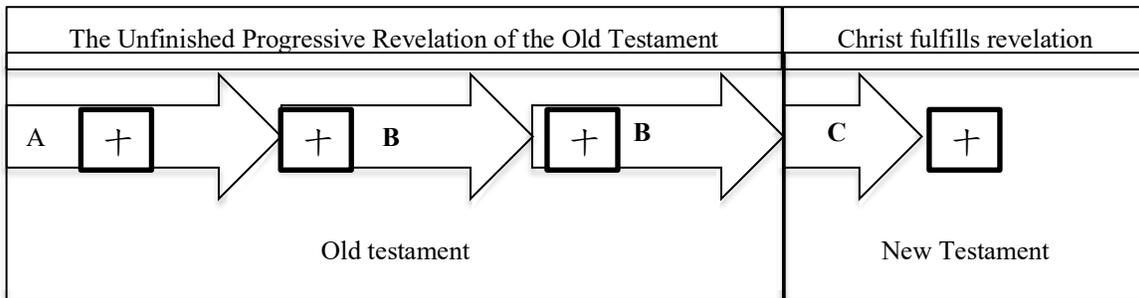


2. Biblical Theology and Education

Why Biblical Theology?

- Biblical theology helps us in understanding the unity of the biblical message.
- Biblical theology helps us connect each biblical story to the overall message of the Bible and to our lives.
- Biblical theology shows us how all parts of the Old Testament relate to the person and redemptive work of Jesus Christ, and therefore to Christians.
- Biblical theology provides us with the basis for interpreting God's word.
- Biblical theology connects the wholeness of Scripture to the present Christian life.

Biblical Revelation.



Note: The promises to Abraham (A) were progressively fulfilled (B). But it did not reach completion in the Old Testament. Christ appeared as the final and fullest revelation of God (C), fulfilling and explaining all that had gone before.

Relationship with Education

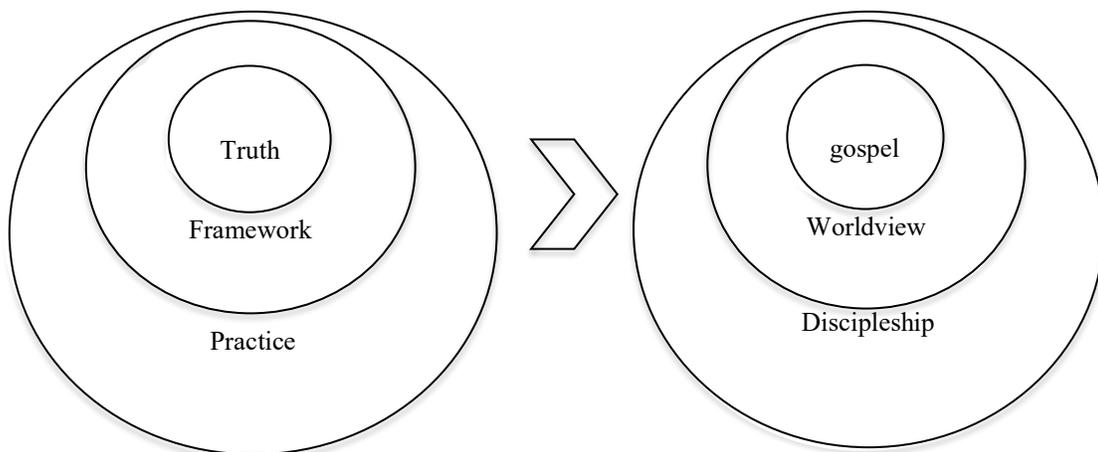
The focus of biblical theology is on the Bible and the work of Jesus from a holistic perspective. Beginning with what is said about Christ, biblical theology seeks to understand the relationship of the New Testament witness to all that God has revealed in the Old Testament. Christ gives us the basic model for biblical theology as he reveals that the central concern of Scripture is God's relationship with his creation, especially with humanity. Ultimately Jesus Christ shows us that all of

these relationships are about to be restored to perfection. Only with a true understanding of God’s whole plan: the covenant of creation, the fall of man, the covenant of redemption through Christ, and the completion of the covenant of the creation of the world, can we understand more about God’s heart for mankind, and we can truly understand that the ultimate purpose of education is that through the process of education, man can come to know God and be united with Him.

3. What Makes Education Christian?

Using a Christ-centered worldview and theology that communicates Christ-centered content builds an identity in Christ. In other words, something is Christian if it reflects Christian theological convictions in content, purpose, message, and meaning of life; so, to make education Christian means that all of its standards and content are based on the standards on which Christian theology is based.

For education to be Christianized, the presence of theology is essential in addition to the basics. Theology is not just the content of Christian education; it is a process of instruction and discernment. Through this process, people are educated in their identity, interpret the reality in which they live, and respond to the real world with what they have learned.



Gospel = the “truth” that defines life

Worldview = “framework” for inspiring life

Discipleship = “practice/commitment” in life

III. Definition and Mission of Christian Education

1. Definitions

Michael Anthony's definition: Christian education is a process by which people who gain a personal experience of spiritual renewal through a relationship with God grow into a Christ-like life through the indwelling of the Holy Spirit. Thus, Christian education is not a specific point (a stage in life) or a specific time (e.g., teaching time), but a process. When a person believes in Christ and is born again, his or her life needs to grow in Christ, and Christian education is the process that helps believers grow.

Jacob Weichert's definition: Christian education is to help people discover God's definition of life, to set their lives free, and to live in a way that is right for God.

Definition: Christian education is a conscious, systematic, ongoing effort of God and man that helps people learn and apply knowledge, values, attitudes, skills, perceptions, and behaviors consistent with the Christian faith. It promotes, through the power of the Holy Spirit, the renewal and transformation of individuals, groups, or structures to know the truth of the Christian faith, to grow in Christ, and to live a life that matches the faith, the will of God.

2. Significance

We are made in the image of God, but with original sin. This indicates the need for believers to receive a Christian education. Through education, people are able to further their understanding of the world and the things around them; with the help of Christian education, believers in Christ commit themselves to the pursuit of the knowledge of God and His will through the study of the Bible, and in this pursuit their minds are renewed and the image of God can be gradually restored through the knowledge and renewal of God (Col. 3:9–10).

The heart of discipleship: our knowledge of God leads us to faith and repentance, motivates us to worship and adore him, and drives us to serve him out of love and devotion.

3. Objectives

- Christian education: teaching
- Discipleship through doctrine and the knowledge of Christian virtues.
- A thorough theological position that sets the tone for practical theology (how to implement systematic/biblical theological concepts).
- Philosophical presuppositions (metaphysics, epistemology, axiology).
- Essential functions or practical activities that accompany understanding the purpose of education

The ultimate goal of Christian education is the transformation of the whole person into the likeness of Christ. Education is the process of achieving this goal. This process “brings people to saving faith in Jesus Christ, trains them for a life of discipleship, and equips them for Christian service in today’s world.” Therefore, Christian educators have a responsibility to help believers develop a biblical worldview (1 Tim. 4:6) and to think “Christianly” about all areas of life so that they can make major decisions from a Christian perspective and influence society with the message of the Gospel. In addition, the purpose of Christian education must coincide with the purpose for which the church was established - to fulfill the Lord’s Great Commission (Jn 10, Mt 28:19–20).

-Colossians 1:28 “We preach him, exhorting every man and teaching every man in all wisdom, that we may draw every man perfect unto God in Christ.”

-Ephesians 4:12–13 “for the equipping of the saints for the work of ministry, for the building up of the body of Christ, until we all come together in the faith and in the knowledge of the Son of God, that we may grow up to the full stature of the fullness of Christ.”

-Deuteronomy 6:6–7 “All these words that I command you today shall be on your heart, and you shall teach them diligently to your children. Whether you sit at home, or walk by the way, or lie down, or rise up, recite them.”

IV. Reading Reflection: see the reading reflection guide in the template outline.

Unit 3: Christian Education Ministry

I. Christian Education Ministry

- Deuteronomy 4:10 “In the day that you stood before the LORD your God on Mount Horeb, the LORD said to me, Gather the people for me, and I will cause them to hear my words, that they may learn to fear me while they live on earth, and may teach their children to do so.”

- Education can and must be understood as a ministry of the church.

Education is not merely the passing of content from one person to another.

1. Discussion I

The nature of Christian education - what do we really want to learn?

Keywords: content, audience, situation

The Purpose of Christian Education - Why Teach?

Keywords: preaching, establishment, mission

The situation of Christian education—where should the teaching work be done?

Keywords: family, church, school

Methods of Christian Education - What methods should be adopted for the work of teaching?

Keywords: preparation, teaching, evaluation

The timing of Christian education - what should be taught at what time?

Keywords: past, present, future

Figures of Christian Education - Who is involved in the process of teaching and learning?

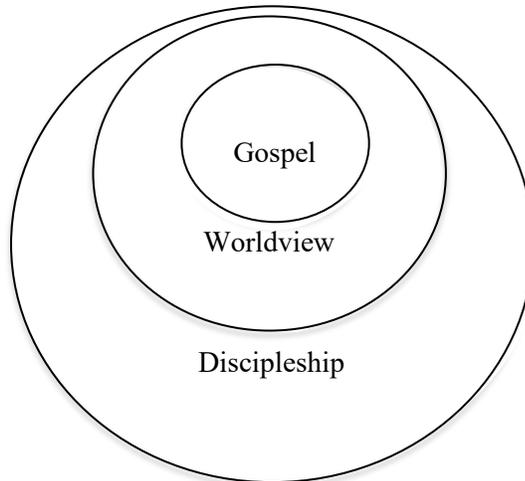
Keywords: Holy Spirit, teachers, students

2. Discussion II

What is the role of Christian education in the church? How can Christian education in the church be assessed?

A: Help people to know the truth and become more and more like Jesus.

- Does it bring glory to God? Does it edify the body of Christ? Does it encourage and aid in personal development? Is it biblically and theologically consistent with a distinctively Christian faith?



Gospel = “truth” that defines life = the identity and mission of the church

Worldview = life-enlightening “framework” = testimony and message of the Church

Discipleship = “practice/commitment” in life = educational ministry of the church

3. Apply Ezra 7:10

“Ezra set himself to examine the observance of the law of the Lord, and to teach the Israelites the canon of the law.”

Truth: the law of Yahweh; framework: the will to examine and obey.

Practice: Teaching the Israelites

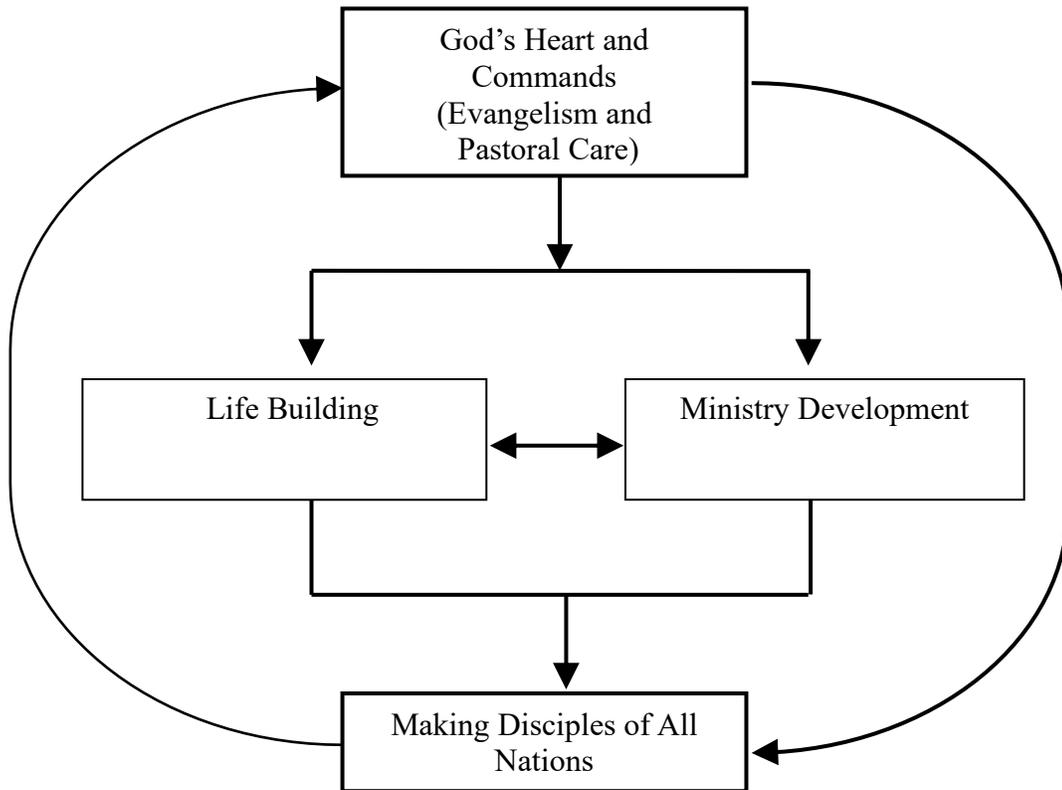
4. Analysis of The Characteristics/Mission of Christian Education Ministry From John 15:1–9

In its most basic sense, the ministry of Christian teaching is the ministry of the Great Commission in the church. It is the organized and strategic effort of God’s called teachers in the church to make disciples.

Characteristics:

1. Convey God’s truth (evangelism).
2. to keep the body of Christ together in the love of Christ (building up life).
3. and bear fruit for the kingdom of Christ (disciple-making)

5. Education and Ministry Development



6. Forms of Christian Education Ministry

Each church can determine the scope of Christian education according to its actual situation and needs. However, from the standpoint of education, the proclamation of Christ's salvation, the spiritual growth of believers, the training of workers, the practice of worship, and the life of fellowship must all be achieved through the process of teaching and learning. Therefore, it is also correct to list these five major ministries of the church within the context of Christian education.

The model of Christian education consists of "individual," "group" and "community." Any believer should be educated in these three different models so that he or she can learn and grow in different situations.

Examples of ministries: Sunday school ministry, mission ministry, church planting ministry, college ministry/senior ministry, training ministry, social care ministry, family ministry, parent ministry, school ministry, etc.

Key point: the purpose is to go and make disciples of all nations

7. Christian Education Methods

If a person is to achieve real educational results, he or she must first receive teaching, then think, understand and judge the correctness and appropriateness of what has been learned through observation, and then put the conclusions gained into practice through the process of practice. In this way, what is gained through experience is slowly accumulated and becomes a new knowledge that can create a new life and pass on this new knowledge. This “teaching (knowledge) - observation (understanding) – practice” is the basic model of education.

8. Christian Education Resources

If we are to seriously promote Christian education ministry, the church must have sufficient resources, including talents, teaching materials, space, equipment, etc.

II. Current Situation and Challenges of Christian Education in Chinese House Churches

1. Current Status of Modern Christian Education

Cf. Zou Eternal. Development of Christian Education in the Chinese Church.

[http://nachinesece.blogspot.com/2014/08/blog-post_23.html]

Liang Mangyang. The current state of Christian education in China.

[<https://www.churchchina.org/archives/130504.html>]

2. Current Status of Christian Education Teacher/Leadership Training

#	The current situation of training and equipping pastors or teachers in the field of Christian education in Chinese urban house churches.
1	The challenging political environment has led to an increasingly tightened space for religious activities and the decentralized and secretive nature of Christian education and training.
2	Most of the training for Christian pastors or teachers is based on platforms provided overseas. For example, overseas training institutions, overseas online courses, etc.
3	Individual underground seminaries and churches use overseas courses to train pastors or teachers on their own initiative.
4	Political security is one of the greatest challenges to the training of Christian teachers. As a result, the training provided overseas is not sufficiently stable or regular.
5	Online courses and centralized training, there is a lack of interaction between students and trainees.
6	The quality of training varies, the content is not systematic enough and most of the teaching and training is not sufficiently localized.
7	There is a shortage of resources and numbers of Christian teachers and most teachers or native lecturers are yet to mature in the professional and practical areas of Christian education.
8	Most of the existing training resources are mainly in English, and Chinese resources are scarce and the integration of resources is rigid, leading to fragmentation of content and lack of contextualization.
9	The content of existing training courses needs to be discerned and integrated by teachers and pastors using a solid theological foundation.
10	Christian teacher training resources and materials are unevenly distributed, with most of what exists being concentrated in China's first-tier cities.

3. Discussion: Why are you concerned about the faith formation ministry for public school youth in the church?

Keywords: political institutions, national law, state of faith, church responsibility, educational and teaching resources, faculty, ministry challenges, etc.

4. Status of Faith Formation Ministry for Youth in Public Schools in the Church

#	The current status of faith formation ministry to youth attending public schools in urban Chinese house churches.
1	The domestic church in this country is still at a very early stage of understanding youth and the importance of this ministry, and only a few churches are consciously ministering to youth.
2	In most churches, the formation of public school youth is limited to the youth attending church with their parents once a week.
3	A small number of churches have a weekly Sunday school, or youth fellowship, for youth.
4	Individual Christian educational institutions, or individual churches themselves, will organize camps and trips during the winter and summer holidays.
5	The gap between teen and adult culture has led some teens who are only involved in corporate church worship to become confused about their faith life in the face of their unique difficulties and challenges, and to become bored with parental demands to involve them in church.
6	Chinese house churches lack resources for teachers, and most church pastors are responsible for teaching people at all levels, which puts great pressure on church pastoral care. Therefore, on the one hand, it is difficult for pastors to take care of the faith formation of young people, and on the other hand, professionalism and relevance need to be improved.
7	Church public school youth lack daily interaction to develop close relationships. Faith formation is too limited to the transmission of faith within the church and lacks companionship and guidance in life.
8	Most youth ministries currently fail to effectively facilitate change in their parents, and many parental philosophies are in desperate need of being updated by the Bible.
9	Most of the youth were enthusiastic about interesting and novel camps or excursions, but were more lukewarm about participating in church activities.
10	There is a lack of systematic teaching materials and curriculum for the cultivation of faith among young people in the country, and relatively few quality teaching materials in Chinese.
11	The national church lacks a theologically grounded Sunday school philosophy and needs to explore more innovative ways to integrate faith and life for youth.

5. Learning Tasks: Ministry Observation and Group Presentation

Participants will be divided into groups according to the different categories of Christian education ministry. Based on the reading materials and post-class research, create an interview form for the observation of Christian education ministry in that category and upload it into the discussion platform. After uploading, the groups will evaluate each other on the interview form and suggest changes. The group will improve the form after getting feedback. The interview form should reflect the context, values, subject population, vision, goals, plans, current situation, challenges, response options, specific examples, etc. of their ministry. Participants will then work in small groups to find such ministries for information gathering and reporting.

Participants will present and evaluate the previous ministry observations in a group presentation. The instructor will provide the students with the criteria for evaluating the group presentation.

Anonymous evaluation will take place between groups.

6. Conclusion: Ephesians 1:2–10; 4:12–13

For Christian education to be established, it must have the full support of at least three parties. The first is the “pastor,” the second is the “church leader,” and the third is the “whole congregation.” One of these three aspects is not possible without the other. The pastor is the primary person who guides and shepherds the believers. If he is committed to the spiritual growth of the believers as his primary ministry, then the educational ministry will be successful. If the pastor can also encourage and urge church leaders to work together to plan a teaching ministry that is appropriate to the needs of the believers, then the head of the flock will be in the forefront and will have an effect on the followers. If education is to be successfully established, there must be a general mobilization of the church, including pastors, church leaders, and the entire congregation, with one mind and one vision, working together toward the goal of fulfilling the Great Commission, confident of the grace and power of the Lord.

Philosophical Foundation

Module Outline

Module Content Introduction

In Colossians 1:28, the apostle Paul shows that the purpose of the life of a Christian leader should be to proclaim God by exhorting and teaching everyone in every wisdom so that everyone may be complete in Christ. This indicates that if Christian educators are committed to the Great Commission, they should be committed to the teaching of wisdom. The word “philosophy” translated from the Greek literally means “one who loves wisdom.” Philosophy is a subdivision of theology concerned with the ultimate meaning behind all reality, and it is inevitable that Christian education will also generate discussion of ultimate truths and beliefs. Thus, the relationship between philosophy and education is naturally inextricable. This section will help Christian teachers develop a personal theology of education by discussing the relationship of philosophy to theology and the relationship of philosophy to Christian education. Future teachers, principals, superintendents, counselors, and curriculum specialists must be clear about the foundations and focus of the philosophy of supervisory teaching in order to better understand the tremendous issues behind the meaning and purpose of education.

Module Teaching Objectives

3. Participants will be able to understand the important philosophical features of Christian educational thought so that they can understand the ideological root differences between the biblical and secular worldviews.

3.1 The learner will be able to articulate the relationship between Christian educational philosophy and educational purposes, pedagogy, and curriculum strategies.

4. Participants will be able to develop a biblical philosophy and structure of Christian education and use it to guide young people to develop a correct world view, values and outlook on life.

4.1 The learner is able to synthesize and construct a personal philosophy of Christian education.

4.2 The student is able to critique and draw wisdom from key historical and contemporary educational philosophies in a biblically responsible manner for teaching and learning practices in the context of evangelical ministry.

Module Bibliography and Introduction

Anthony, Michael J., ed. *Introducing Christian Education: Foundations for the Twenty-First Century*. Grand Rapids: Baker Academic, 2001.

Anthony, Michael J., and Warren S. Benson. *Exploring the History and Philosophy of Christian Education: Principles for the 21st Century*. Grand Rapids: Kregel Academic & Professional, 2003.

(This book could be translated as *Exploring the History and Philosophy of Christian Education*. In this insightful book, two leading Christian education scholars trace the history of the discipline from the Old Testament to the present. Drawing on broader philosophical thought and historical events, Anthony and Benson show how each successive era has shaped the practice of Christian education today. The result is a book full of insights that reveal the historical roots and philosophical foundations of issues relevant to the current practice of Christian educational ministry. “The purpose of this book is to provide readers with additional valuable insights into the past. The future is the focus of this history book.”)

Bingzhao, Wang. *History of Chinese Educational Thought* (in eight volumes). Hunan Education Publishing House. 1997.

Chen Chaoqun. *A History of Chinese Philosophy of Education* (in four volumes). Shandong Education Press. 1999.

Frame, John M. *A History of Western Philosophy and Theology*. Phillipsburg, NJ: P&R, 2015.

Knight, George, translated by Jan Sung-Hee. *Philosophy and Education: A Christian Perspective*. Taiwan: Wunan Culture. 2018.

(The author attempts to present a philosophy of education that represents the Christian position in an approachable manner, using the Bible as a source and integrating the views of many philosophical, theological, and educational scholars. The author's original intent is not only to provide something for church schools in the United States to follow, but also to be incorporated into secular curricula by public school teachers as a possible example of how religion can be promoted in secular education. Two-thirds of the book is devoted to explaining the philosophical content of general education. It is therefore well suited as a textbook for teacher formation in educational philosophy.)

Li Hongqi. *Learning to Think of Oneself: Education in Traditional China*. East China Normal University Press. 2017.

(This book deals with the traditional Chinese educational system, including private lectures, examinations, the establishment of schools at central and local levels, the flourishing of academies, and popular education. On the one hand, Professor Li discusses the far-reaching influence of Confucianism on education, as the formation of authoritative personality and conservatism; on the other hand, he emphasizes the importance of Taoist thought as a way of cultivating the self, free from authority and imperial examinations. The interaction between Buddhism and Confucian education is also discussed. In terms of the practical operation of education, it deals with literacy, family education, technical education, education for the common people, the evolution of the curriculum, and the life and movement of students. The work is also discussed in the context of the practical operation of education.)

Moreland, James P., and William Lane Craig. *Philosophical Foundations for a Christian Worldview*. Westmont, IL: IVP Academic, 2017.

(This book can be used as a supplement to Philosophy and Education.)

Modular Learning Tasks

I. Classroom Interaction and Discussion

Meaningful interaction between classmates is necessary in online courses. Students need to actively participate in interactions and discussions of issues related to the course readings. In some cases, instructors may divide students into small groups and assign each group to an informal discussion on a particular reading or topic.

First, participants respond to the questions posed by the instructor in 2–3 paragraphs that show substantial interaction with the reading material and personal ministry application. Second, the participant must respond to another student's response in 1–2 paragraphs (you may respond to an extra time/person). These responses may include criticism or questions.

II. Charts of Chinese and Western Philosophies of Education

Each participant will complete four charts describing the structure of various major philosophies of education. The first two are about Western philosophies of education and the third is about Chinese philosophies of education. The fourth chart will be the participant's own philosophy on Christian education. The chart will need to be filled in with the interplay of the major categories of philosophy (i.e., metaphysics, epistemology, value theory), as well as the categories that make up philosophy of education (i.e., nature/role of the teacher/learner, curriculum, etc.). The purpose of the participant creating such a form is to gain a basic understanding of the most prominent and prevalent educational philosophies throughout the history of Western and Chinese civilization, and to discern and construct a biblical philosophical view of education with a biblical worldview.

III. Philosophical Theory Analysis Slides (PPT)

Participants will choose one of the educational philosophies that have influenced contemporary China to analyze specifically. The slides must cover the following: an overview of philosophical ideas (answers to basic philosophical questions), applications of educational philosophies, 3 specific examples to illustrate their applications (e.g., their theoretical system of educational methods, application of teaching materials, or school settings, etc.), an explanation of their impact, an analysis of their strengths and weaknesses using a Christian worldview, and a list of 4–5 quotations. Participants will present in class at the end.

Module Teaching Schedule

Lesson	Unit	Reading	Learning tasks
Unit 1: Philosophy and Theology			
1	Basic Questions of Philosophy	Philosophy and Education: A Christian Perspective Chapters 1–2	Discussions
2	Philosophy in Relation to the Bible and Worldview	“Philosophy and the Bible” article	Discussions
Unit 2: Philosophy and Education			
3	Major Western Philosophical Perspectives on Education	Philosophy and Education: A Christian Perspective Chapters 3–6	1. Table of Traditional Western Educational Philosophy 2. Table of Modern Western Philosophy of Education
4	Major Chinese Philosophical Perspectives on Education	The History of Chinese Philosophy of Education	Chinese Philosophy of Education Table
Unit 3: Philosophy of Christian Education			
5	Personal Christian Educational Philosophical Framework	Exploring the History and Philosophy of Christian Education Chapters 13–14 Philosophy and Education: A Christian Perspective Chapters 8–10	Personal Christian Education Philosophy Table
6	Discerning the Influences on Contemporary China Educational Philosophy		Philosophical Theory Analysis Slides
7	Discerning the Influences on Contemporary China Educational Philosophy		Classroom Showcase

Lesson Outline

Unit 1: Philosophy and Theology

“The hidden things are of the LORD our God.

The only thing that is evident is that which belongs to us and to our children forever.

That we may do all the words of this law.”

--Deuteronomy 29:29

Prayers with a philosophical meaning.

Holy God, we believe that you are the LORD, the Lord, the all-knowing and all-powerful One. All knowledge, insight and wisdom can only be found in you.

We believe and trust you because you have consistently shown throughout history and in our own lives that you are trustworthy. We believe because you have given us your word.

Now, as we believe and trust in you, we offer all our lives, all our learning, and all our influence to you as our ultimate purpose: so that we can glorify you with our obedience, and so that we can become more like Jesus. Holy Spirit, please help us. Amen.

I. Basic Questions of Philosophy

1. What is Philosophy?

Philosophy is “the lover of wisdom.” It is.

An activity: what philosophers do (examine, synthesize, analyze, speculate, prescribe, and evaluate).

An attitude: how philosophers think (self-awareness, comprehensiveness, pervasiveness and flexibility).

A set of contents: the problems studied by philosophers (metaphysics, epistemology and value).

faith + intellectual curiosity + intellectual honesty + important questions

The purpose is to live righteously.

Philosophy answers questions through the study of three basic categories: metaphysics, epistemology, and value theory.

2. Metaphysics

The main question: what is the nature of ultimate reality?

There are four aspects of this philosophical speculation: ontological, cosmological, theological, and anthropological.

Ontology: involves the search for answers to the question of existence.

The task of ontology is to determine whether an object has existence and being.

Cosmology: concerned with the origin of the universe. Cosmology also investigates questions related to the purpose of the universe by asking the question “What is the ultimate meaning or purpose of the universe?”

Anthropology: deals with the philosophical understanding of the existence, meaning and purpose of human beings.

Theology: is the philosophical understanding of the existence, nature and character of God.

3. Epistemology

The main question: can truth be known? How do we know? Is truth relative or absolute? Is knowledge subjective or objective - a priori or a posteriori?

Two focuses: sources of knowledge, validity of knowledge

This philosophical inquiry has to do with the study of knowledge. It “concerns the subject of knowledge, the object of knowledge, and some rule that determines whether the subject knows the object or not.” In short, it intends to answer the main questions regarding the nature of truth and how we know it. There are four views on this issue: skepticism, relativism, dogmatism, and positivism.

Skepticism: the belief that knowledge and truth are not known.

Relativism: the belief that knowledge and truth are relative to the human mind.

Dogmatism: the acceptance of knowledge and truth without any corroborating evidence.

Positivism: the belief that knowledge and truth, once scientifically proven,

are valid.

For example, philosophers such as Plato and Aristotle argued that universal truths are absolute and unchanging, but philosophers such as Protagoras suggested that nothing is true for all people, only for individuals. “How do we know the truth?” This question essentially asks “Does knowledge come to us through the senses, intellectual processes, the human reasoning faculty, or experience?” The discussion of the validity of truth reveals something about the perception of the source of knowledge.

4. Axiology

The main question: what has value? How do we live?

This philosophy is the theory and science of value. It examines what is right and what is wrong in a given situation, and what is beautiful in a natural or artificial way. It is concerned with ethics and aesthetics and inquires into the nature, types, criteria and metaphysical status of values. A concise definition and conceptualization of what determines value depends to a large extent on one’s philosophical perspective.

Ethics: are ethical standards and moral values absolute or relative? Do universal moral values exist? What should I do? What is a good life? What is good conduct?

Aesthetics: principles on the creation and appreciation of beauty and art

II. Philosophy in Relation to the Bible and Worldview

1. Scripture Analysis (Jeremiah 9:23–26)

Thus says the LORD: “Let not the wise man boast in his wisdom, and let not the warrior boast in his valor, and let not the rich man boast in his riches. But he who boasts boasts because he is wise, and knows that I am the LORD, and that it pleases me to exercise lovingkindness, justice and righteousness in the world.” This is what the LORD says. Behold, the days are coming, says the LORD, when I will punish all who are circumcised, but whose hearts are uncircumcised, Egypt, Judah, Edom, the Ammonites, the Moabites, and all who live in the wilderness and shave their hair around them. For all the nations are uncircumcised, and the Israelites are uncircumcised in heart.

Metaphysics (Ultimate Truth): “I am Yahweh

Epistemology (the foundation of cognition): “Thus says the LORD

Value Theory (Value/Aesthetics): “And Know That I Delight

2. The relationship of philosophy to the Bible and worldview

A. Exercises.

(Deuteronomy 29:29)

“The hidden things belong to the LORD our God, but the things that are evident belong to us and to our children forever, so that we may keep all the words of this law.”

Metaphysical: I **believe that** the LORD is the all-powerful, all-knowing Lord and the source of all truth.

Epistemology: I believe that **because** Yahweh reveals Himself unmistakably in His creation, especially in His Word.

Axiology: Because I believe and trust in the LORD, I **affirm that obedience** to God and His Word is the primary value of the “good life” and redemptive human flourishing.

(Psalm 19)

Metaphysics (vv. 7–9, 14): the LORD is our rock and our redeemer; His character and word are perfect, sure, right, just, pure, and true.

Epistemology (vv. 1–8): we know and believe that God is God because He has undeniably revealed Himself according to the work of His hands and His Word - we know Him through the experience of revival, wisdom, inner joy, and revelation.

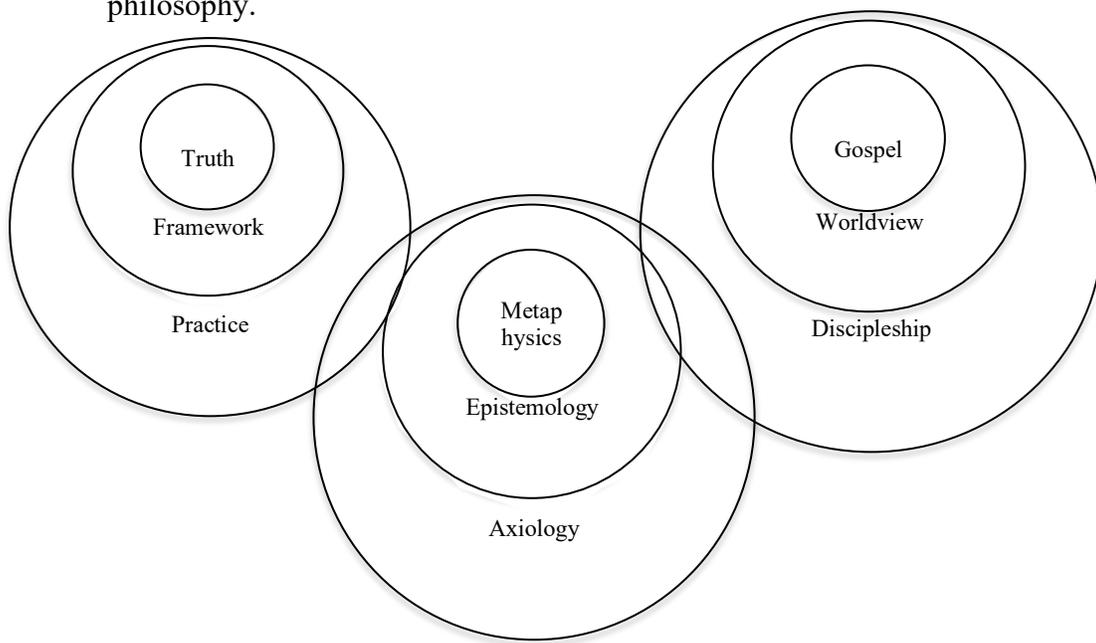
Value theory: knowledge of and obedience to God are the primary ethical values of life and beauty (vv. 10–11), and humble devotion to God as the pursuit of justice is the most necessary virtue (vv. 13–14).

B. Philosophy and Wisdom and Worldview

The word philosophy etymologically means “the lover of wisdom.” Wisdom, in turn, is “a high degree of knowledge, a knowledge that penetrates into deep and practical meaning.” In the ancient world, a genre known as wisdom literature is found in the Bible. The biblical books of Job, Proverbs, Ecclesiastes, and Song of Solomon, as well as many cultures outside of Israel, have a genre known as wisdom literature. The method of a wisdom teacher is to collect the words of wise men from many times and regions to guide them in their lives. What distinguishes Israel’s wisdom from that of other nations is the conviction that the fear of the Lord is the beginning of wisdom (Psalm 111:10).

However, philosophy should not be understood as an extension of the literary tradition of wisdom. In many ways, as we shall see, philosophy is in many ways a rebellion against conventional wisdom.

John Frame defines philosophy as “the trained attempt to articulate and defend a worldview.” A worldview is a universal concept of the universe, a collection of things, facts, or processes. Philosophy deals with the most universal truths of reality: what is truth, how we know it, and how we should act. Thus, the term worldview is an appropriate name for the subject of philosophy.



C. Philosophy and Theology and Christian Education

John Frame defines theology as “the application by man of the Word of God to all aspects of human life.” Based on this definition, and his previous definition of philosophy, there is a strong affinity between the two. The Word of God, the authoritative statement of the Christian, articulates the Christian worldview. Theology involves constructing and defending in the same way that philosophy does. So we can say that Christian theology is Christian philosophy, or philosophy with a Christian worldview.

a. Metaphysics of Christian Philosophy.

- Universe + Ontology: the book of Genesis explains how the world was created and formed by God. God created the world through His Word and had a purpose to design the process of creation. Christian educators should use purpose and goals to plan their ministry and teaching methods.

- Anthropology: On the sixth day of God’s creative work, man was made in the image of God, which provides the foundational basis for Christian anthropology. The image of God distinguishes man from animals because man was created in relationship to God and has dominion over the rest of creation. However, humanity has been defiled by sin and the image of God has been distorted by human disobedience and rebellion. How Christian educators view the nature of humanity will affect their understanding of the role of teacher and learner.

- Theology: Another important aspect of metaphysics for Christians is theology, the application of Scripture by man to all areas of life. Theology is the study of God’s revelation, the wisdom from God, which can guide every aspect of the Christian life. In order to gain an intimate personal relationship with God, one must truly gain knowledge of God and His creation. Paul describes the goal of his ministry: “that their hearts may be encouraged to be knit together in love to the full understanding and knowledge of all the riches of the mystery of God, which is Christ, in whom are hidden all the treasures of wisdom and knowledge” (Col. 2:2–3). Therefore, Christian educators must create teaching content that seeks

to help learners come to know God personally and deeply.

b. Epistemology of Christian Philosophy.

Epistemology has a foundational influence on the formation of philosophy/worldview. The primary task of a Christian philosophy of education must be the active articulation of biblical truth as it comes from God and as God reveals Himself through the Bible. In order for education to be Christian and to be taught in accordance with the Bible, teachers must make the study of the Bible central to the educational process. Teachers should emphasize God's creation, the fall of man, salvation, righteousness, the resurrection of Jesus, regeneration, and many different theological topics. With a sound theological curriculum, educators can focus entirely on equipping students to know God and to live godly lives through God's help and grace.

c. The Axiology of Christian Educational Philosophy.

Christian principles in the area of values are based directly on the Christian metaphysical and epistemological perspective. God has demonstrated the standard of beauty through His work of creation. He affirms and praises all that He sees in His creation at every stage of creation. The Bible also shows us moral beauty. "The fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control" (Gal. 5:22–23). Yet, these are all reflections of the ultimate One who is holy, righteous, loving, and faithful. In other words, the principles of Christian value theory come from the Bible. The Bible is in its ultimate sense a revelation of the character and values of God. However, since sin entered the world, people have distorted the original values that God inscribed in their hearts, insisting on going their own way and insisting on pursuing what they think is good. Christian educational leaders can do this by teaching God's character and values, by helping students experience the beauty of God's creation, and by considering the aesthetic significance of the educational environment created by teachers as they lead people to Christ and discipleship.

Unit 2: Philosophy and Education

I. Major Western Philosophical Views on Education and Their Lineage

Education is a subject that cannot be discussed in a void; to know what we want in education, we must know what we want in general, and we must derive our theory of education from our philosophy of life. The philosophical assumptions related to metaphysics, epistemology, and value theory provide a structure for the foundations of Christian education as they raise cornerstone questions related to the nature of reality, truth, and value. Thus, Christian educators must learn how to use philosophical approaches to education as they learn how to help students learn and grow. At the same time, Christian educators must develop a thoughtful philosophical structure for Christian education before asking questions, designing curriculum, and solving problems in the educational process.

1. Philosophical Tables

- In this part, participants will use two tables to illustrate major Western educational philosophies. The instructor will discuss them with the participants in class and help them improve them.
 - In completing the table, participants will reflect on the following two questions.
 - (1) In what ways is this philosophy consistent with the truth of Scripture?
 - (2) In what ways does this philosophy deviate from the truth of Scripture?
- *Pre-notation: all philosophies have elements that are consistent or contrary to Scripture. Some are easier to spot, some elements are more subtle.
- Be alert to the historical progression and dynamics among these philosophies: this is an exercise in looking at historical philosophical interlocutors and systems (e.g., Socrates, Plato, Aristotle, Aquinas, Peirce/James, Kierkegaard/Nietzsche). Most philosophies are clearly distinguishable from those that preceded them, and some develop or slightly correct upon them.

2. Western Traditional Educational Philosophy Timetable

Traditional Western Schools of Philosophy										
	Main representative people and contributions	Metaphysics	Epistemology	Value theory	The nature of the learner	Educational objectives	Recommended method	Teacher roles	Student roles	Curriculum
Idealism										
Realism (realism alone)										
Philosophy of the New School of Economics (Neo-Thomasianism)										
Pragmatism										
Existentialism										

3. Table of Modern Western Educational Philosophical Thought

Modern Western Schools of Philosophy										
	Main representative people and contributions	Metaphysics	Epistemology	Value theory	The nature of the learner	Educational objectives	Recommended method	Teacher roles	Student roles	Curriculum
progressivism										
Externalism (Evergreen Philosophy)										
Essentialism										
Reconstruction-ism										
Behaviorism										
Humanism										

II. Major Chinese Philosophical Perspectives on Education and Its Lineage

(The English translation on this part might not be the most accurate because a lot of contents/ideas/quotations are ancient Chinese. I tried my best to translate it but it could still not be same meaning.)

In recent years, although there are not many studies on the philosophy of traditional Chinese education, they are showing a great deal of vitality, and these studies are based on the level of Chinese philosophy and extended. The basic categories of Western philosophy are metaphysics, epistemology, ethics, etc., which are very clear and unambiguous, while Chinese philosophy has never attached importance to a formal system of organization, so there is a certain consensus on its basic categories, but there is no fixed statement yet. There are now two main approaches to research - horizontal and vertical. The vertical approach refers to the study of the main tasks and major periods of philosophical thought and change using history as a walking line. The horizontal approach refers to the study of Chinese philosophy as a whole and the distillation of similarities and differences in a thematic form. To better echo the philosophical constructs, this section will explore Chinese philosophy in five themes: cosmology, ontology, methodology, the concept of knowledge and action, and values. Participants will draw on the required reading material to summarize and contextualize its application to pedagogy.

1. Stage of Chinese Educational Philosophy

Throughout the history of development and transmutation, Chinese educational thought has experienced “two peaks” and “one turning point”, the first peak appearing in the Spring and Autumn Period and the Warring States, the second peak appearing in the Song and Ming Dynasties, and a fundamental turn in the direction of Western culture under the violent impact. The first peak occurred in the Spring and Autumn Period and the second in the Song and Ming Dynasties.

Traditional Educational Philosophy: This phase of educational philosophical thought was dominated by Confucianism and Taoism. There are “two peaks,” the pre-Qin period and Song and Ming philosophy. The root of ancient Chinese educational philosophy lies in edification, and “meaning” and “sense” are the two basic aspects of edification philosophy.

Modern Philosophy of Education: The Ming and Qing dynasties were a transitional period, when traditional Chinese philosophical thought was loosened by the “Western learning to the east” and the “foreign affairs movement.” The May Fourth Movement, when Dewey came to China to lecture, was the beginning of Chinese philosophy of education, and since then Chinese scholars began to translate foreign works and offer courses on philosophy of education (Westernized philosophy of education). Later, Marxist philosophy was adopted as the guiding ideology of education.

2. Five Themes of the Traditional Chinese Philosophical System

a. Cosmology: celestial science

The exploration of the universe is also called “astronomy.” It is an exploration of what the universe is like and why. Why is it like this? Is there a constant in the universe?

- What is the universe like? “The great virtue of heaven and earth is birth.”

* Both Taoists and Confucians believe that the source of the universe is “Tao.”

* Taoists believe that the Tao has no source and already exists. The universe is moving from chaos to clarity, from potential to manifest. “There is the beginning, and there is the beginning of the beginning.” -- Zhuangzi. Time is infinite, and so is the future.

* Confucianism believes that "heaven" does not speak and has no divinity. The universe is operational, and there is time and space.

“All things are born, and the four seasons are in motion.” -

Confucius

* There are four doctrines of space: Gai Tian, that is, the sky is round; Hun Tian, that is, space has development; Xuan Yi, that is, the universe is infinite and open; and Deng Mu of the Yuan Dynasty Deng Mu of the Yuan Dynasty proposed that the infinite is composed of the finite.

- The cause of the universe? The pneumatization epidemic.

- * The Five Elements Theory/Yin and Yang Theory -- Taiji
- * Meta-qi theory. Qi is concrete, abstract, tangible and formless.

- Is there a law? There is a law in heaven.

- * Taoist Lao Tzu believed that the universe had a constant path, a constant in the midst of change.
- * The Confucian concept of initiation holds that there are constants in the world, constants in the universe and constants in the dao of life. Confucian cosmology has a strong ethical dimension.
- * The Song and Ming philosophies standardized the Buddhist “impermanence” and reintroduced “permanence”.
- * Wang Fuzhi (a great Confucian of the late Ming and early Qing dynasties), who de-ethicized the Confucian view of the universe. Also the culmination of the development of cosmology.

b. Ontology: the relationship between heaven and man

- Primitive unity (pre-Qin Dynasty)

- * In this period, Confucianism and Taoism were not yet aware of the distinction between “essence” and “phenomenon,” and in the formulation of the pre-Qin sons, the universe and essence were one.
- * Taoist Lao Tzu believed that the Tao was self-existent and gave birth to all things.
- * Confucian Confucius believed that the Tao could not dominate man, but that man had initiative. “A man can promote the Way, but not the Way can promote a man.”

- Difference between body and use (Wei-Jin Metaphysics)

- * This idea began in metaphysics, where “body” was considered abstract, and the scribes regulated ethics as virtue ethics.

- Body on the other side (Buddhism)

- * Propose a metaphysical transcendental ontology. The essence is outside the world, not in the real world. They deny the real world

and use the word “empty” to describe it.

- Body on this shore (Buddhism)

* The Avatamsaka Sutra states that “one is all, and all is one.” This shore and the other shore are one shore, that is, in the real world. Therefore, this school of Buddhism at this time advocates becoming a Buddha in life, not by meditation.

- Body in mind (Song and Ming’s Theory)

* Cheng-Zhu-Tsüm: The “body” is considered to have reality and is therefore on this shore.

* Lu Jiuyuan: The belief that the body is in the heart is what makes a person valuable and pursues the inner way of seeking one’s own heart. My mind is the universe.

* Wang Yangming: proposed the value ontology of “conscience.” Every person has a conscience and the possibility of self-improvement.

c. Methodology: Dialectical thinking with two points of view

- Taoism: Yin-centered “Gui Rou Gui Fei”

* The principle of contradiction: opposites are mutually reinforcing. It is usually expressed in terms of comparison. If all the world knows that beauty is beautiful, then it is evil; if all know that good is good, then it is not good.

* The negative principle of the opposite is the movement of the Tao, that is, things tend to move towards their opposite. What goes around comes around, and what goes around comes around.

* The principle of coping by retreating, that is, promoting hiding without revealing oneself and keeping a low profile, e.g., being in a lower position to have room for upward mobility. (Take water as an example)

- The Warrior's School: the advocate of the rigid Yang

- * Grasp the main contradictions
- * Seize the initiative
- * Grasp flexibility (using water as an example, but with a different focus than Taoism)

- Confucianism: "The Middle Way"

- * Confucius did not face up to the meaning of "zhong," but explained "zhong" by talking about "not zhong."

- The "two-one" relationship

- * The relationship of "unity of opposites," which was introduced after the Song and Ming dynasties.
- * Two in one: emphasis on the universality and struggle of contradictions (Shao Yong).
- * Uniting two and becoming one: the opposites always come together (Ezra Fong).
- * Two and one together: grasping unity in opposition (Wang Fuzhi).

d. The concept of knowledge and action: seeking truth from facts

- The meaning of "knowing" and "doing"

- * "Knowing" is broadly defined as facts (knowledge of what is seen and heard) plus values (conscience of heavenly virtue). It is not just right or wrong, but also considers what is appropriate or not.
- * "Action" is the sum of all human practices, that is, the practice of exploration, etc.

- Pragmatic claims in the Pre-Qin period

- * There is no disagreement among the sons on the subject of "rejoining the line."
- * Taoism is opposed to sitting on the fence. The focus is on embodying the Tao in behaviour.

* Confucianism believes that the most important thing to know is to “give the government to the four directions.”

- Reintroduction of tradition after Han

* Represented by Dong Zhongshu, Yang Xiong, Liu Xiang and Wang Chong.

- Seminar on the relationship between knowledge and action

* Knowing comes first: Cheng Yi emphasized the importance of “knowing.”

* Knowledge is lighter than action: Zhu Xi considers knowledge and mind to be complementary to each other. It is like the wings of a bird and the wheels of a car. Zhu Xi slightly modified but did not negate the basis of “knowledge before action.”

* The unity of knowledge and action: Wang Yangming believed that there was no difference between knowledge and action; in his view, knowledge = action. Some of Wang’s descendants were more extreme, believing that “once you see the unveiling, you are doing,” resulting in many people having knowledge but no real action.

* Late Ming and early Qing dynasties: Wang Fuzhi believes that knowledge and action are distinct and cannot be practiced at the same time. Practice is first. “When knowledge is complete, then practice is all; practice is what the mind knows. If you do it, you will be obedient, so the joy is greater.”

e. Values: truth, goodness, beauty, holiness and community (based on the Word)

- True

* Taoism: to seek truth is to seek the Way, that is, to pursue the Way of Nature, to seek the ideal, transcendental spiritual realm. Taoism’s truth is embodied in simplicity. Thus, according to Taoists, the closest thing to the Tao is the infant, which retains its

innocence without the influence of anyone.

* Confucianism: its Tao is humanity, the personality of the world. It emphasizes that the Way is self-referential and that truth is the human state of mind. “Sincerity is the way of heaven.”

Confucianism often uses the word “sincerity” to represent the truth referred to here.

- Goodness (is a group value judgment)

* Taoism: simplicity = goodness. However moral norms do not equal goodness. Lao Tzu claims that ritual indoctrination does not necessarily lead to goodness, or even to hypocrisy.

* Confucianism: goodness should be expressed through proper forms. “Quality over literature is wild; literature over quality is history; literature and quality are then a gentleman.” -- Confucius

- Beauty (harmony between man and nature)

* Taoism: beauty is divided into two kinds, one is what the world calls beauty, which is relative beauty. The other is absolute beauty, that is, beauty that is in accordance with the Tao. They advocate unadorned, pure beauty and oppose formal beauty. Therefore, Taoist paintings are mostly realistic representations of nature.

* Confucianism: ethicizing beauty and treating beauty and goodness as one. Beauty and goodness must not be spoken of separately, and the vulgarization of beauty is opposed.

- Holy (ideal personality)

* Taoism: a sage is a free person who is “one with the Tao.” “The supreme man has no self, the divine man has no merit, the sage has no name” (Zhuangzi). Therefore, the sage is a transcendent and unconventional person. Therefore sages are often found in the fields and mountains.

* Confucianism: The saint is the embodiment of benevolence and virtue, a model for mortals, and virtue is paramount.

- Group (ideal society, goal of group values)

* Taoism: the ideal society is a small state with few people, that is, a small state with few people. There is a state of peace among members or groups of society. Taoism does not advocate mutual concern, but rather negative mutual respect. “It is better to live together than to forget each other in the river and lake” (Zhuangzi). Such a society is harmonious, without evil, contention or interference.

* Confucianism: the ideal society is the “commonwealth” and “moderate prosperity.” In such a group, everyone is active for good, caring and giving. The best state is not to be alone with one’s relatives, not to be alone with one’s sons. The next best state is the world as a family, a society sustained by rituals.

(*Note: In contrast to contemporary Marxist philosophy, Marx is a critical, revolutionary philosophy, dominated by destruction. It advocates smashing the old world and building a new one. Traditional Chinese philosophy, however, is guided by “harmony.”)

III. In-depth Exploration and Analysis

Basic generalizations and major ideas in traditional Chinese philosophy are described in previous lecture notes. Participants will fill out tables based on the reading material, Learning to Think for Yourself and A History of Chinese Philosophy of Education, to make pedagogical applications of ancient and modern Chinese philosophy.

Application of Chinese Philosophy of Education							
Philosophical classification	Representative individual	The nature of the learner	Educational objectives	Recommended method	Teacher roles	Student roles	Curriculum

Unit 3: Philosophy of Christian Education

I. Personal Christian Educational Philosophical Constructs

Personal Philosophy of Education Chart. Based on class discussions, relevant chapters of Philosophy and Education, and class handouts, each student will complete a chart that briefly summarizes the philosophical and methodological elements of personal Christian education.

Philosophy of Human Christian Education									
Key Scriptures	Biblical metaphysical truth	Epistemology	Value theory	The essence of learning	Educational objectives	Recommended method	Teacher roles	Student roles	Curriculum

II. Analyzing the Prevailing Philosophy of Education in Contemporary China

Participants will choose one of the educational philosophies that have influenced contemporary China to analyze specifically. The slides must cover the following: an overview of the philosophical idea (answers to the basic questions of the philosophy), a specific analysis of the representative figure, an application of the philosophy of education, 3 specific examples to illustrate its application (e.g., its theoretical system of educational methods, application of teaching materials, or school settings, etc.), an elaboration of its impact, an analysis of its strengths and weaknesses using a Christian worldview, and a list of 4-5 quotations. Participants will present in class at the end.

For example, Confucian philosophy of Confucius, Marxist philosophy of education, humanist philosophy, etc.

III. Analysis of The Prevailing Educational Philosophy/Ideology in Contemporary China (classroom demonstration)

Theoretical Foundation

Module Outline

Module Content Introduction

This module will be organized around four themes: a biblical integration methodology of understanding educational theory, an overview of adolescent developmental characteristics, an overview of learning styles and teaching pedagogy, and an overview of curriculum theory. The first theme focuses on why and how a Christian worldview can be used to discern secular theories and apply what is available to youth faith formation ministries in Chinese public schools. This methodology lays the worldview foundation for the subsequent theoretical elaboration. The latter three themes focus on adolescents and are dedicated to helping Christian teachers, based on discernment, to be able to understand the characteristics of adolescents and serve them more intentionally in their faith journeys in practice.

Module Teaching Objectives

5. Participants will be able to demonstrate the ability to minister to the youth and parents of the church in the practice of leading and teaching.

6. Participants are able to interpret the learning, cognitive, and psychological developmental characteristics of adolescents from a biblical perspective and apply sound pedagogical principles and strategies in teaching to guide students and parents through the challenges of this stage.

6.1 Participants will be able to identify strategies for how the integration methodology can be integrated with biblical faith.

6.2 Participants will be able to develop a distinctive Christian philosophy of spiritual formation and human development by examining theories of youth development based on Scripture and theology.

- 6.3 Trainees are able to understand the learning characteristics of adolescents on the basis of the Bible and theology and to select appropriate educational and teaching methods and strategies for their faith formation.
7. participants will be able to use biblical principles to evaluate and discern the youth curriculum being used today.
- 7.1 Participants will be able to understand the principles and methods of curriculum construction based on Scripture and theology and be able to discern existing faith formation programs for youth.
8. Participants will be able to understand the basic principles of curriculum design and development and have the basic ability to work collaboratively to develop Christian education modules that are meaningful in the lives of young people.

Module Bibliography and Introduction

Anthony, Michael J., ed. *Introducing Christian Education: Foundations for the Twenty-First Century*. Grand Rapids: Baker Academic, 2001.

Bauer, David R., and Robert A. Traina. *Inductive Bible Study: A Comprehensive Guide to the Practice of Hermeneutics*. Grand Rapids: Baker Academic, 2011

Erikson, Erik. *Identity, Youth, and Crisis*. New York: Norton, 1968.

Estep, James R., and Jonathan H. Kim. *Christian Formation: Integrating Theology and Human Development*. Nashville: B&H, 2010.

(This book offers a comprehensive view of human development and learning from integrated theory, theology, and the educational practices of the church, and integrates these elements into a cohesive and foundational work for Christian education. The book lists Christian anthropological perspectives, relationships to secular anthropological theory, and a brief listing of important anthropological developmental theories.)

Estep, James, Roger White, and Karen Estep. *Mapping Out Curriculum in Your Church: Cartography or Christian Pilgrims*. Nashville: B&H, 2012.

(This book integrates biblical foundations, educational theory, and practical insights into a new approach to curriculum formation for the local church. The book uniquely expresses curriculum design as a means of ministry through the metaphor of mapmaking. It details the theological, educational, and pastoral aspects of making curriculum Christian in four sections: (1) the rationale for curriculum, (2) the foundations of curriculum, (3) the theory of curriculum, and (4) the practice of curriculum.)

Ford, Leroy. *A Curriculum Design Manual for Theological Education*. Nashville: Broadman, 1991.

Gadner, Howard E. *Frames of Mind: The Theory of Multiple Intelligences*. New York: Basic Books, 2011.

Gregory, Gayle H., and Lynne E. Herndon. *Differentiated Instructional Strategies for Blocked Schedules*. Thousand Oaks, CA: Corwin, 2010.

(This book is a very hands-on book. It not only explains some educational theories and learning methods, but also provides teachers with many teaching examples.)

Harrington-Atkinson, Tracy. "Gregorc Mind Styles Model." Paving the Way. Last Modified November 8, 2017. <https://tracyharringtonatkinson.com/gregorc-mind-styles-model/>.

Hoekema, Anthony A. *Created in God's Image*. Grand Rapids: Eerdmans, 1986.

Marcia, James E. "Identity and Psychotherapy." In *Interventions for Adolescent Identity Development*, ed. Sally L. Archer. London: Sage Publications, 1994.

McLeod, Saul. "The Zone of Proximal Development and Scaffolding." Simply Psychology. Accessed October 2, 2022. <https://www.simplypsychology.org/Zone-of-Proximal-Development.html>.

_____. "Piaget's Stages of Cognitive Development." Developmental Psychology. Last modified August 18, 2022. <https://www.simplypsychology.org/piaget.html>.

Powlison, David. "Cure of Souls (and the Modern Psychotherapies)." *The Journal of Biblical Counseling* 25, no. 2 (2007): 5–36.

Trentham, John David. "Reading the Social Science Theologically (Parts 1–2): Approaching and Qualifying Models of Human Development." *Christian Education Journal* 16, no. 3 (2019): 458–75.

(These two scholarly articles by John Trentham are a discussion of how the social sciences can be viewed through the lens of Christian theology. The articles address the reasons why Christians can read the social sciences, and how to read them and how to use them.)

Rau, Julie. *Building Bridges: A Biblical Counseling Program for Children and Teens*. translated by CFM Agency. <https://www.chinesefamily.org/stage/2022/06/building-bridges/>

Most of the material in this section is written in English, and short academic texts need to be translated and read to students. Because this module places more emphasis on practice, students are not required to read the full bibliography in English. The teaching process is more oriented towards the lecturer explaining it to the students.

Modular Learning Tasks

I. Classroom interaction and discussion

Students in this section will respond to questions posed by the instructor in 2–3 paragraphs about what they have learned in class and the readings, with content that shows substantial interaction with the reading material and personal ministry application. Next, students must respond to another student’s response in 1–2 paragraphs (you may respond to an extra time/person). These responses may include criticism or questions.

1. Discussion questions on union with Christ and Christian formation

How do you understand “union with Christ” and “Christian formation?” Is union with Christ a means or a goal of Christian formation?

2. What is the relevance of Athens to Jerusalem?

How do you understand the relationship between gaining knowledge from the Bible and gaining knowledge from the secular social science field?

The effect of the Fall on the functioning of the human mind?

II. Short essay: a personal understanding of adolescent development

Write your personal theory of adolescent development in 3 pages (maximum). This assignment is a reflective exercise and should be based on your own thinking and life experiences. In your personal theory, address at least four of the following questions.

1. what is the most important factor in determining the turning point from child to adolescent you and adolescent to acknowledge?
2. How do teenagers’ minds grow and change over time?
3. what is the role of teachers in helping adolescent brain development?
4. How do adolescents come to realize who they are?
5. What is the role of “nature” and “nurture” in human development?
6. Do people’s experiences and ways of dealing with emotions change during the school year? If so, what are they like?
7. How do adolescents learn to regulate their behavior?
8. What is the impact of peer groups on adolescents?
9. If children experience challenges in early life (for example, alcoholism, poverty, abuse or neglect in the family), does this mean that they will experience difficulties in adolescence? If so, what kind of difficulties and why?

If not, why not?

III. reading reflections

Lecturers will need to provide participants with a template for reading reflections.

IV. Quizzes: Connection, multiple choice, fill in the blank.

V. Report on youth counselling practices

Participants will find a teenager in the church for a counseling session/talk.

Participants will be required to prepare a plan. The instructor will provide the framework for the practice report. In the report participants will need to describe the scenario, describe the interviewer, describe the basic questions, and describe the goals, methods, process, and results.

VI. Teaching demonstrations

Participants will design a short 15–20 minute lesson for a youth group or Sunday school. The instructor will provide the template (content analysis, lesson plan, teacher feedback form, self-evaluation form).

1. The participant will provide a content analysis of the content taught, as well as a lesson plan.
2. Participants will give feedback on each other's performance in classroom presentations.
3. Participants will complete a teacher self-evaluation form for the course taught in the classroom.

VII. Course analysis and report: Template will be provided by lecturer.

VIII. DISC personality test: <https://types.yuzeli.com/survey/disc40>

Module Teaching Schedule

	Lessons	Readings	Learning tasks
Unit 1: Basic Principles			
1	A Basic Understanding of Christian Anthropology		Reading Reflections
2	Union with Christ and Christian Formation		Discussions
3	What does Athens have to do with Jerusalem?	Trentham Articles (Part 1–2) Powlison article	Discussions
Unit 2: Adolescent Development			
4	Introduction to Development Theories		Short Essay
5	Introduction to Adolescent Development		Quiz
6	Introduction to Biblical Counseling Methods for Teens	<i>Building Bridges</i>	Preparatory practice; DISC personality test
7	Practice		Counseling Reports
Unit 3: Pedagogy			
9	Teaching and Learning	Learning styles/thinking styles (Test questionnaire) Adolescent Brain 9 Multiple Intelligences (Test questionnaire)	Quiz; Preparing for a Teaching Demonstration
10	Practice		Teaching Demonstration
Unit 4: Curriculum Design and Evaluation			
11	Curriculum Design and Evaluation	<i>Mapping Out the Curriculum in your Church</i>	Course Analysis
13	Practice		Course Analysis Report

Lesson Outline

Lesson 1: Basic Principles

Write down your initial thoughts on the truth about human identity and development in the passage John 14:1–7...

- What does it mean to confess that Christ is the way?
- What does it mean to confess that Christ is the truth?
- What does it mean to confess Christ as life?

I. A Basic Understanding of Christian Anthropology

Theology: relating to the study of God and faith

Anthropology: the study of human beings and human development.

Christian Anthropology: A study of mankind and human development based on the existence, revelation, and complete biblical truth of God.

Question: Who are we? What is it to be human? The meaning of what it means to live? The ultimate destiny?

1. The Image of God (Genesis 1:26–27)

Horizontal aspect: ‘dominion’ - the relationship between man and others/the world

Vertical aspect: ‘sonship’ - the relationship between God and man

Thus, man has a special dignity before God, a special relationship with God, and sovereignty.

2. The Process of Change

Redemption History	Human nature	Status 1	Status 2
Originally created	With or without sin capacity	complete personality	Initial image
After the fall of man	Can't help to sin	Total depravity.	The image of depravity
After being redeemed	It's possible to not sin	Begin recovery	Renewed image
In eternity	Not able to sin	The ultimate great joy	Perfect image

3. Biblical Personality

- Prosopon-person, face; the outward nature of a person
- Hypostasis-substance and being; what is supported from below; the characteristic attributes of a person that underlie all his ontological manifestations.
- Theologically speaking, personality defines what we are and reveals our existence.

4. The Spiritual Nature of Man “Pneuma”

- One view is that spirituality is not inherent in human beings. It arises when a person repents and invites Jesus Christ to be his Lord and Saviour.
- This comes from a dichotomous view of human nature: spirituality is not a separate part of the person, but an attribute given to the soul by the Holy Spirit at the time of conversion.
- The quality of spiritual relationship allows people to experience the integrity of their being as a whole through God.

5. Summary

- The soul - the “wholeness” of the person
- Personality and spirituality - the “whatness” of the soul
- Without character, there is no quality that would allow him to be called a human being
- Without spirituality, there is no born-again soul, separated from God
- The centrality of the “image of God” is a key indicator of human personality. It explains the rational, moral and spiritual characteristics of the human soul.

II. Union with Christ and Christian Formation

1. Christian Formation

- Through the process of sanctification, there is a growing synthesis between personality and spirituality. The wholeness of the personality is finally fully restored and renewed by Christ. It reflects the characteristics of Christ. This is what is referred to as Christian formation.
- The “image of God” is the central point of Christian formation, whereby

the “image of God” is in the process of being restored through salvation.

- first by seeking knowledge of doctrine and theology through the heart (spiritual wisdom), and then by engaging the mind in knowledge (spiritual practice).
- The journey of sanctification, from the proud, individual-centered “old self” to a new creation in Christ.
- Becoming Christ-like is a journey of spiritual maturity for the glory of God and the sake of others.
- Christian formation is the intentional pursuit of maturity in Christ. (Col. 1:28-29). In this sense, it is similar to discipleship or sanctification.
- Christian formation is a process of mind-intentional renewal and as such requires the integration of perception, understanding, experience, and faith. It is an integration of theology (anthropology and sanctification) and human development (intellect, personality, morality, faith, and spirituality).
- Christian formation includes spiritual formation, faith formation, and Christian education.
- The purpose is to make a person into the image of Christ and be complete.

2. Union with Christ

- Union with Christ: a new identity with God that bears fruit as we become the image of Christ and engage in intimate communion with God.

-all through the work of Christ, by the power of the Holy Spirit, for the glory of the Father, thus fulfilling the original purpose for which God created us.

-Restore the image of God and be able to live according to the true, created nature.

- New identity (justification): Union with Christ is becoming one with God through the acquisition of the “sonship,” which is also a new identity for us. This new identity is not just an addition to our existing identity, but a completely different identity as a child of God. This new identity will be

a new way of living, with the help of the Holy Spirit, that will bring glory to God.

- Fruitfulness (sanctification): a person's unity with God causes him to give praise to God. This concept is exemplified by the analogy of the branch and the vine. Union with Christ means to abide in Him and bear fruit. (John 15:5).

- Restoration of the image: Union with Christ is the means by which we become truly human. Before the Fall, man existed according to God's intent and communicated with God. Sin caused man to be separated from God. As a result, part of true humanity was lost when man sinned.

Although the "image of God" still exists in human beings, they are not able to live according to their "true, created nature."

- Love of neighbor: Union with God means communion with His people and love of neighbor.

III. What Is the Relevance of Athens to Jerusalem?

Tertullian, a Christian writer of the second century AD, asked rhetorically, "What has Athens to do with Jerusalem?" He represents the attitude of a group of Christians who have rejected the knowledge of the world. What attitude should we take in the face of the discoveries of secular anthropologists? Do they recognize the truth? Can we use their discoveries?

1. "Image of God" Enables People to Know

From the Book of Genesis, we know that mankind is made in the image of God. This means that both believers and non-believers are image-bearers of God and more or less reflect the characteristics of God. James Seale says, "God is the omniscient knower of all things; therefore, we can sometimes be the knower of something." That is, because man was created in the likeness of God, humans have the ability to know the truth. Furthermore, as thinking human beings, we are called to love God and glorify Him with the whole person and the whole heart, including our minds (Luke 10:27).

2. Wisdom in “Common Grace”

It is true that not everyone understands the knowledge from God correctly after one sins, but one does not lose to ability to think. And, knowledge is God’s gift to those who seek the truth, making it possible for people to open their hearts and minds to receive Jesus to know their Savior. In Romans 1:19-20, Paul states that every person has a consciousness about God and the ability to know and access the truth because God has revealed it to all. Even though we are fallen, Paul argues that in fact anyone can gain the truth of God’s existence by using his or her reason to reflect on the natural world. The reason for this is that God is so loving that He grants people common graces. Through these graces, He gives people countless blessings that, while not part of salvation, can be seen in the intellectual realm, the moral realm, and the physical realm. Although common grace does not directly bring salvation, it is still from God and belongs to His knowledge and truth.

3. A biblical approach to integration

This method combines the approaches of Powlison and John David Trentham. And then finalized by Timothy Paul Jones.

- Secular Wisdom in the Light of God’s Universal Revelation

-Special Revelation: either causes faith and repentance in believers or is considered foolishness by unbelievers. (1 Cor. 1:18)

-Universal revelation: either cause worship by believers or idolatry by non-believers.

(Rom. 1:18–32)

-Universal Wisdom: Wisdom is about the practical application of knowledge of mankind and the world. It either causes believers to come to a knowledge of the divine order or leads non-believers to create another order. This kind of wisdom can be used for good or evil and can be developed to a higher level. Wisdom, though not limited to believers, is incomplete apart from Jesus Christ.

(Ex 1:10, 7:11; Samuel 13:3; Ecc 7:25; Jn 12:12; Ps 104:24-32; Prov 3:19–20; Lk 2:52; Acts 7:22; Col 1:28)

- The descriptive principle: interpreting social science from a descriptive perspective, rather than a prescriptive approach.

- How to explain: social science must be explained according to three principles

-Principle of order: God’s ordered world makes this order observable to everyone; secular social science research can observe and accurately identify human development patterns and behavior.

-The principle of doubt: the effects of sin and wrong thinking (the genetic effects of the Fall); the secular model of development is anthropocentric, while the model in Christian education is Christ-centered. Thus, (1) the observed order may be characteristic of the fall (James 1:14–15), or (2) we may misunderstand the meaning of order, or (3) order may accurately represent the intent of God.

-The principle of inadequate teleology: the closer secular theories come to the ultimate meaning of man, the less useful they are; Christian and secular theories of development can have inverse-consistency (see John Trentham’s explanation) because their analyses are based on different purposes - Christianization or self-fulfillment. Thus, skepticism increases when Christians reflect on the insights of the social sciences, which are counter-consistent in the following categories.

Physical	----- (very useful)
Cognitive	----- ---- (somewhat useful)
Social Ethics	----- ----- (not much use)
Doxological	----- ----- (almost useless)

The Bible is sufficient for discipleship and educational practices. Other sources of wisdom may be useful with reinterpretation.

- Reprioritization

-Elucidating Biblical truths

-Interact with models/theories in a critically reflective posture

-Interact with the model/theory from the perspective of appreciative reflection using the principles of description

-Synthesizes any available wisdom into a clearer overall perspective.

Lesson 2: Adolescent Development

For the sections that reference secular sources, all the theoretical underpinnings of the theorists are not necessarily compatibilist with Christian worldview. However, the specific ways in which we use them still attain if filtered through Powlison and Trentham's methodology.

I. Introduction to Development Theory

1. Definition of "Theory"

A theory is a set of interrelated concepts that are used to interpret a set of data and make predictions.

2. Definition of "Chinese Adolescents"

The definition of adolescents varies somewhat from culture to culture or country to country, but by and large it is between the ages of 11 and 22. For the purposes of this course, because the emphasis is on Chinese adolescents, this section refers to adolescents in the context of the Chinese situation: image bearers of God who are natives or residents of China from about age 10 to about age 18 and are experiencing the transition from childhood to adulthood, which includes physical, cognitive, emotional, psychosocial and behavioral development.

3. The Three Dimensions of Development

- Physical development: on changes in the body and brain
- Cognitive development: changes in problem solving, memory, language, reasoning and other aspects of thinking
- Emotional/social development: changes in personal feelings, personality, self-concept, and relationships with others

4. The Debate on Development

- The nature of man is good VS the nature of man is evil
- Born and determined by genes vs. raised and determined by environment
- Human development is continuous and one stage must be completed before moving on to the next VS Human development does not need to go through all stages, one or some stages can be skipped

- There are critical periods of human development vs. there are no critical periods of human development, it is continuous
- The role of “context/environment”
 - Definition of “context/environment”: The context is the entire environment or situation surrounding and interacting with a person or an event. It can be internal and external.

5. Several Contextual Factors Affecting Adolescent Development

- Family
 - Traditional families/Nuclear Family: mother and father (or single parent) living in one household
 - Blended families: new family combinations with step-parents, step-siblings, etc.
 - Family: grandparents, aunts, uncles, cousins, etc.
- Culture and community
 - the knowledge, skills, rules, traditions, beliefs and values that guide the behavior of particular groups of people, as well as the art and artefacts that are produced and passed on to the next generation.
- Ethnicity and race
 - Ethnicity: usually refers to an ethnic group with common cultural characteristics
 - Race: usually classified by physical appearance
- Social class and socio-economic status

II. Introduction to Adolescent Development

Adolescence develops in six domains: physical, cognitive, social, emotional, moral, and spiritual.

1. Physical Development

Physical development affects all areas of the adolescent body and develops rapidly, followed by slow development, followed by rapid development, and finally stops in late adolescence. This period is characterized by the development and maturation of secondary sexual characteristics and unbalanced

growth of muscles and bones (bones usually outpace muscle development). This leads to coordination problems, especially in young males. Adolescents are energetic, but tend to tire easily, especially in early adolescence. Their bodies are growing new cells at a tremendous rate and they need a lot of energy, which also makes them prone to seek out physically challenging experiences to give them an emotional boost. However physical development is widely variable and two 15 year old boys may have one looking like a 22 year old and one looking like a 13 year old.

Physical development poses many questions and problems for teenagers. They want to know what is happening to their bodies. They are interested in their own physical development and that of their peers. Their basic question, which is both a question and a plea, is “Am I normal?” For a growing number of youth, they are very concerned about whether they are physically attractive. They have many questions about their sexual development, and sadly, parents and churches are not usually their primary source of sex education.

The adolescent brain: During adolescence, a major evolution in brain activity occurs in neurochemistry and brain anatomy. Neural pruning occurs in early childhood to eliminate unused, or specified, neurons in order to improve brain efficiency. The brain begins this process again in adolescence through about age 20. Changes occur mainly in several areas of the brain: Frontal Lobes, Axon Myelination, Executive Control, Emotional Thinking, Circadian Rhythms and Sleep Patterns. *(For information on the impact of brain changes on emotional decision-making in adolescent life, please read the materials distributed by the speaker.)*

2. Cognitive Development

Adolescents’ minds are being reorganized to accommodate both concrete and abstract thinking. They exercise their ability to think abstractly and use that ability as much as possible. They can think about hypothetical situations and even create hypothetical situations for themselves and their peers in order to mentally explore what they are physically unable to do. They seek mental stimulation, become easily bored with childish teaching, and often show their boredom in less

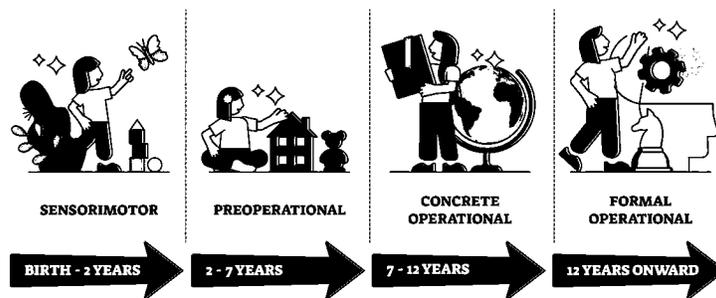
socially acceptable ways. They begin to ask “Why?” or “Why not?” to seek answers to life’s and society’s difficult questions.

They begin to make clear statements about who they are and what they want to be. They need encouragement and reassurance to continue the process of self-identification and consolidation. Adolescents ask profound epistemological questions, so they need help to work through issues from the simple to the most complex, from the completely mundane to the deeply spiritual. They need adults to share their journey, not to tell them where to go and how to get to their destination.

- Piaget’s stages of cognitive development (rational thought)

Video explanation: <https://www.bilibili.com/video/BV1Ct411u7d8/>

COGNITIVE DEVELOPMENT

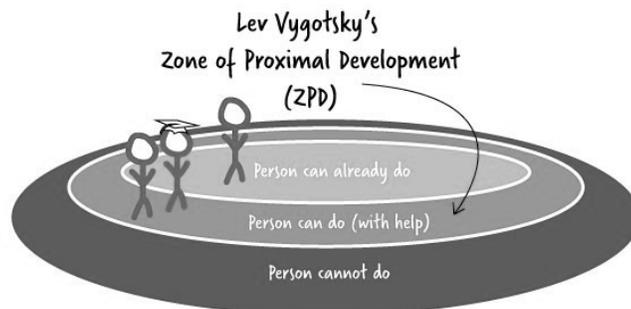


- Lev Vygotsky’s Zone of Proximal development (associative thinking)

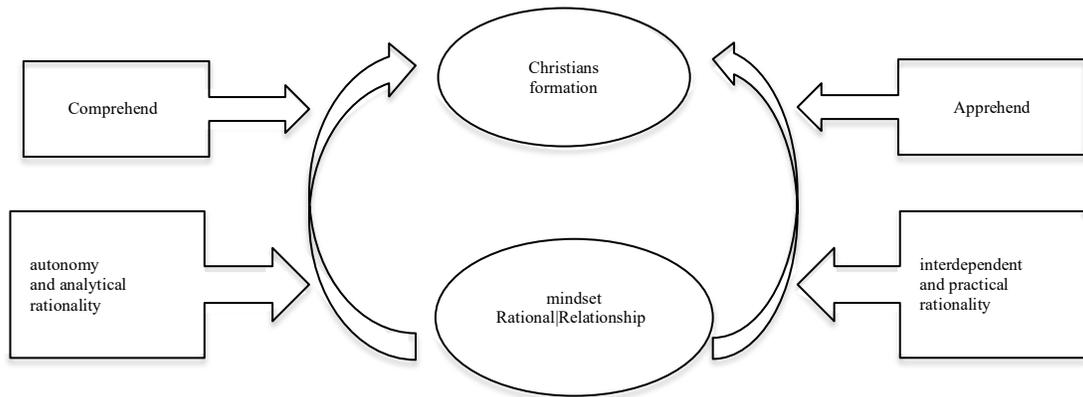
Video explanation.

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- A Biblical Perspective on Cognitive Development Theory: cf. Christian Formation



3. Socio-Emotional development

- Friends and groups

Adolescents develop new friendships that allow them to share their true selves. They redefine friendships and kinship relationships.

Relationships with adults enter a new phase that has the potential to be more like attitudes between adults. Adolescents become more interested in behaviors that can be recognized and accepted by their peers because they make them feel comfortable in social situations. They want to talk to people who are willing to listen to them carefully. Usually they have a large number of friends, but they tend to change friends throughout adolescence. In early adolescence, they favor a few friends to hang out with, and in mid- to late-adolescence, along with maturity, they prefer to have permanent friendships.

Social-emotional development makes adolescents want to know the meaning of “relationships,” especially relationships of authenticity and loyalty. Adolescents ask “who are their real friends.” They want to know how to make and keep true friends. They want their relationships to be a refuge from the world around them, and they are eager to know which groups they belong to and how to enter them. They care about their relationships with the opposite sex, and whether they have healthy relationships with the same sex. They care about how other people perceive them. Finally, adolescents try to be independent, but realize that

they need others. They want to know how they can be independent and still maintain appropriate relationships with others, without losing their identity or becoming isolated.

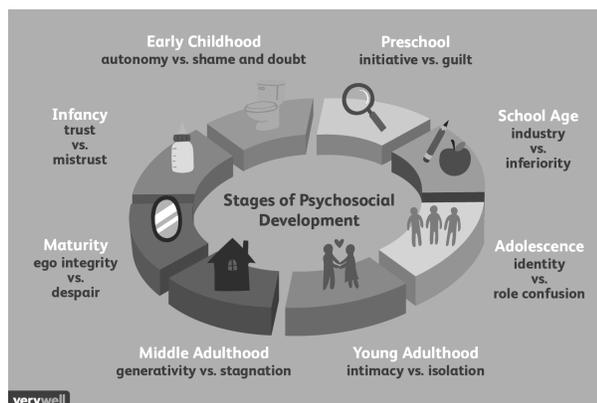
- Emotions

Even though the emotional impact of adolescents is on stable compared to infants and toddlers. However, they still have strong emotions during this period. They often express their emotions in rather abrupt ways and lack control in many situations. Adolescents often show worry, anxiety, self-pity, anger, hostility, fear, frustration, loyalty, disloyalty, love, hate, feelings of superiority, inferiority, etc. In other words, they experience all the emotions of any normal person, but lack the control of an adult.

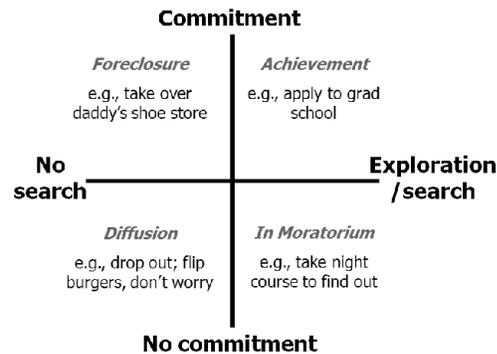
- Erik Erikson's stages of psychosocial development

Video explanation: <https://www.bilibili.com/video/BV1BJ411J7fP/>

Walter R. Steele, a Neo-Freudian, says that “Erikson’s theory is helpful in two ways. First, it is useful in describing the deleterious effects of mistrusting God and building identity on the foundation of rebellious autonomy. In this case, both the syntonic and dystonic elements can be viewed as antithetical to the Christian life. On the other hand, if identity is first based upon trust in God and the gospel of the free gift of righteousness in Christ, and autonomy is understood in terms of self-control and individuation, his theory can be properly used in the pastoral care work of assisting Christians in actualizing that identity in the various stages of life.”



- James Marcia's theory of identity



-Identity Achievement

Highly exploratory and committed, individuals in this category have experienced exploration, carefully considered options, and made a strong, positive self-commitment to specific goals, beliefs, and values. Adolescents of the same-sex completion type exhibit personality traits such as goal-directed, optimistic and aggressive, proactive and affectionate, and bold and straightforward. However, because they are autonomous and not easily submissive, they can experience discord in interpersonal relationships. For example, I like to sing and I want to be a singer.

-Identity Moratorium

With high exploration and low commitment, these individuals are in the process of exploration, gathering information, trying out various activities, hoping to discover the goals and values that guide their lives, and they are actively exploring options but have not yet made a conscious commitment to particular goals, values, ideologies, etc. Personality traits that may be exhibited are: more sensitive, pessimistic, mood swings, able to actively explore and pursue, but prone to be unrealistic and overly ambitious, thus creating frustration. For example, I want to be a teacher, a doctor or a lawyer, but I haven't figured out which one to choose?

-Identity Foreclosure

With low exploration and high commitment, such individuals do not experience explicit exploration but make a commitment that is based on the expectations or advice of significant others, such as parents

or authority figures, and they accept the sameness that authority figures have pre-prepared for them. Personality traits that may be exhibited include poor autonomy, often using defensive narcissism to maintain self-esteem, low openness to experience, stereotypical thinking, a strong tendency to conform to authority leaders, displaying conservative conformity, lack of assertiveness, being more serious and serious and composed, etc. E.g., I want to be a teacher because my mother thinks I'm fit to be a teacher.

-Identity Diffusion

With low exploration and low commitment, such individuals have not thought carefully or explored various questions of sameness, never explored options, or tried to make an effort, lacked clear direction, did not define their goals and values, and did not make a clear commitment to particular ideologies, values, or social roles. Personality traits that may be exhibited are: withdrawn and passive, negative and pessimistic, emotionally unstable, unmotivated, and willful and random. Adolescents in this state are susceptible to outside influences and passively accept and submit to social pressures. For example, I don't know what I want to do in the future.

- Adolescent identity formation in Chinese church public schools

-Authority

In order to better understand how Chinese adolescents, explore their identity, it is important to know how Chinese people come to understand authority after being educated. Chinese culture is heavily influenced by Confucianism and collectivist ideology, which demonstrates a hierarchical structure of community and demands respect for the elderly and the young. Despite the tremendous economic and social changes that have taken place in China, urban and rural adolescents have been surveyed and still express a strong obligation to support, assist, and respect the authority of their families. As a result, Chinese adolescents are more likely to listen to authority and accept established identities.

This attitude towards authority reduces the motivation to explore identity and limits the challenge to different ideas. According to Berman's (2011) observations, Chinese identity may be more often simply accepted or not even specifically questioned than Western notions of identity achievement (p. 72). Since the basic Chinese values are honor and shame, filial piety, and collectivism, those who choose a different route rather than following authority may be seen as disrespectful, shameful, and selfish.

-Complexity

Chinese adolescents face a more complex process of identity formation because this generation of Chinese adolescents is the product of unique cultural values (e.g., Confucianism, filial piety, and collectivism), internal socio-political reforms (e.g., the "open-door policy" and the "one-child policy") and external influences (e.g., globalization) - forces that provide Chinese adolescents with mixed messages and conflicting values. The lack of practice in exploring identity within traditional Chinese culture will affect how adolescents reconcile globalization and their culture and find inner unity. Today, some Chinese adolescents embrace global culture with great enthusiasm, while others cling to their local culture; others find themselves either trying to balance or reject both global and local cultures. One of the main tasks of Christian educators, therefore, is to help Chinese youth learn how to cope with the globalization of their country while remaining connected to their own cultural roots and heritage.

-Secular and Church

In addition to the above-mentioned challenges to identity, public school youth in the church face a conflict between secular and Christian values, which adds another layer of challenge to their identity process. The church teaches them that their identity is that of God's people, that they are made in "the

image of God”, and the most important thing for them is to live for the glorify of God. However, secular society tells them that man is an evolutionary being, an accidental being. Therefore the most important thing is to live in a way that makes them happy.

4. Ethical Development

- Gilligan/Kohlberg’s theory versus biblical Scripture

Gilligan/Kolberg’s	Kohlberg’s phase	Scripture Comparison
First level	Phase I: Punishment orientation	“I will bless those I will also curse those”
Pre-conventional (4–10 years)	Phase II. Mere reward orientation	(Gen 12:3,6;11; 9:11; Deut 28:1–3,8,11,15–16,20; 2 Chron 7:14; Ber 4:7–9; Mt 6:14–15).
second level	Phase III. Good boy/good girl orientation	“Thus says the LORD.” “Thus saith the Scripture” (Ex 20:12; Ps 19:7–8; Mt 16:24; 1 Cor 10:32–11:1; Eph 6:1–3; Col 3:20; 1 Thess 5:22).
Conventional (weapons) (10–13 years old)	Phase IV. Authoritative orientation	
Third level	Phase V. Social contract orientation	“I love mercy more than sacrifice; I love the knowledge of God in man more than burnt offerings.” (Hosea 6:6; Isa 11:9; Mic 6:8; Mt 22:36–40; Mk 2:27; Gal 4:18.10:25–27.
Post-conventional (13+ years)	Phase 6. Universal ethical principles	(Jn 14:15; Rom 7:6, 13:8; 1 Cor 13:13; Gal 5:14; Col 1:15–20).

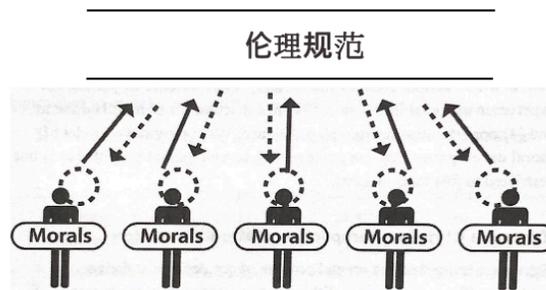
- A biblical perspective on theories of moral development

上帝

创造者、统治者、救赎者和终点

上帝的启示性活动

(一般和特殊)



人类被创造为“上帝之子”，具有道德认知、情感和行为的潜力

上帝的救赎活动

创造, 皈依, 称义, 成圣

5. Spiritual Development

- Fowler's Stages of Faith Development



- A Biblical Perspective on the Theory of Faith Development

Faith develops by growing in belief and trust in Christ until that belief and trust reaches perfection in Christ. Faith includes a belief in the content of the gospel/Bible and a commitment to that truth, that is, a commitment to Jesus Christ. The development of faith is an important aspect of sanctification, for one is sanctified by faith (Acts 26:18), and through growing faith one is able to become more Christ-like. Paul instructs that faith comes by hearing and teaching by speaking (Romans 10:17). The heart and mind need to be engaged together in the effort to grow spiritually, including an understanding of doctrinal and spiritual concepts, as well as experiences that support and confirm faith.

Social science defines faith as loyalty to a person (Jesus) or idea (Christianity) without propositional identification (real facts). Individuals respond to transcendent values and forces obtained only through the accumulation of traditional perceptions. Social science research has tended toward relativistic definitions of faith. There is no ontology, it is relativism, not realism.

III. Introduction to Biblical Counseling Methods for Youth (cf. specific explanation in *Building Bridges*)

The beginning of puberty triggers a series of physical changes that affect not only physical development, but also the entire developmental process. Relationships, perceptions of life, self-identity, and many other things begin to change, seemingly at the same time. Adolescents' internal and external worlds are changing, and they don't know what to make of the changes, have no experience of them, and can't explain their feelings, thoughts, and behaviors. And they often cannot find anyone else, including peers or family members, who can explain it all. Adolescent children often learn only through experience. Christian teachers should be open and flexible in their approach to them. At this stage, they need to be nurtured, accepted, encouraged and acknowledged.

*In this section, speakers are asked to refer to the book *Building Bridges*. It explains in great detail the roots, principles, and methods of biblical counseling for teens. It is a very hands-on book.*

IV. Practice: Report on Youth Counselling Practice

Lesson 3: Learning and Teaching Pedagogy

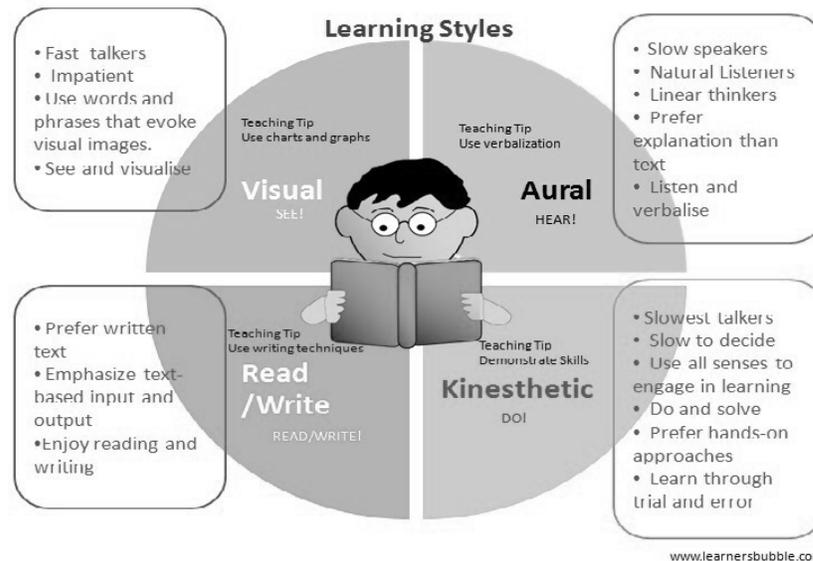
I. Teaching and learning

1. The Four Main Learning Styles

(This section will be improved by referring to learning preferences in the future curriculum's revision.)

Learning style test link.

<http://www.rczhhr.com/Templates/renchuang/wenti/1/Untitled/types.yuzeli.com/survey/learningstyle/index.htm>



- Visual Learners: These children enjoy drawing, color, intellectual toys, and creative art. They need to be able to best attract information by “seeing” and collaborating with their visual senses.

- Language Learners: These children are keen listeners of stories and begin to learn to speak at an early age; they follow oral language instructions well and are communicative.

- Tactile learners: These children enjoy the “feeling” of being in contact with different materials and objects. They love to show their work.

- Kinesthetic learners: These children are very similar to tactile learners and enjoy learning through touch. However, they also focus on motor-sensory interactions and will master better if movement is incorporated into the curriculum.

2. Four Main Ways of Thinking

<https://web.cortland.edu/andersmd/learning/gregorc.htm>

Type of Learning	This learner likes	What learning environment is better	Dislike the way
Concrete sequential	<ul style="list-style-type: none"> -Sense the world with your body -Order -Logical sequence -Predictability of compliance with instructions -Know the facts 	<ul style="list-style-type: none"> -A structured environment -They can rely on others to get the job done -Predictable scenarios -Be able to apply ideas in a pragmatic way 	<ul style="list-style-type: none"> -Working in clusters -There seems to be no discussion of specific points -Working in an unorganized environment -Follow incomplete or unclear instructions -Working with unpredictable people -Handle abstract ideas -Requires imagination -Questions for which there is no correct answer
Concrete random	<ul style="list-style-type: none"> -Find the answer through experimentation -Risk-taking -Use their instincts. -Independent problem solving 	<ul style="list-style-type: none"> -They were able to use trial and error -Ability to compete with others -Have the opportunity to solve the problem yourself 	<ul style="list-style-type: none"> -Limits and restrictions -Official report -Routine. -Redo anything once it's done -Keeping detailed records -shows how they got the answer -Choose only one answer -No choice
Abstract sequential	<ul style="list-style-type: none"> -his or her point of view to be heard -Analysis of the situation before making a decision or taking action -Apply logic to solve or find a solution to a problem 	<ul style="list-style-type: none"> -They have access to experts or referrals -Being placed in a stimulating environment - Able to work independently 	<ul style="list-style-type: none"> -Forced to work with people who hold different views -There was too little time to deal with the problem thoroughly -Repeat the same work -Specific lot -Sensory thinking -express their feelings -Be diplomatic when convincing others -No exclusive dialogue
Abstract random	<ul style="list-style-type: none"> -Listen to others -brings harmony to a group -Building healthy relationships with others -Focus on the issue at hand 	<ul style="list-style-type: none"> -in a personalized environment -Giving broad or general guidelines -Able to maintain friendly relations -Ability to participate in group activities 	<ul style="list-style-type: none"> -must explain or justify their feelings -Competition -Working with dictators or autocrats -Working in a restrictive environment -Working with people who don't seem friendly -Focus on one thing at a time -giving additional details -Accept even positive criticism

3. Nine Types of Intelligence (*some say there are 8 of them, the last “existential intelligence” is a possible type*)

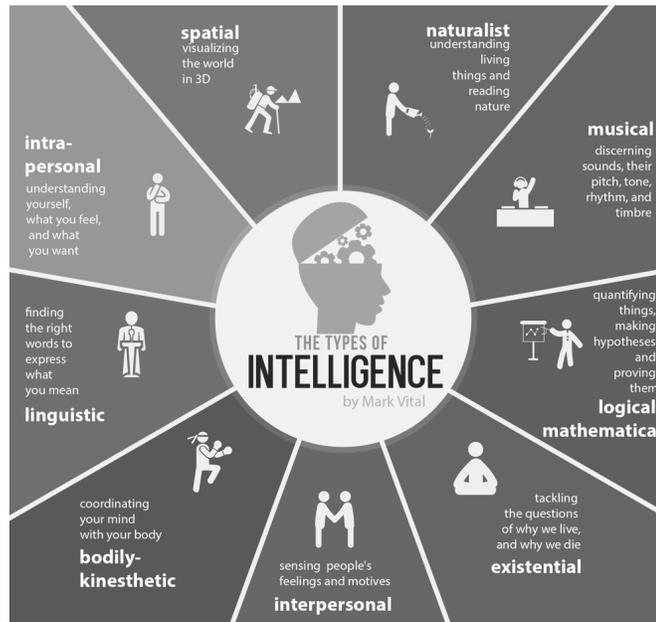
See: Howard E Gardner’s book—*Frames of Mind: The Theory of Multiple Intelligences*

Presentation video.

1. <https://www.bilibili.com/video/BV1sp4y1C7AK/>

2. https://www.bilibili.com/video/BV18Q4y1N7Wh/?spm_id_from=333.7

88.recommend_more_video.-1



Link to self-test: <https://www.idrlabs.com/cn/multiple-intelligences/test.php>

4. Inductive Bible Study (IBS) –For Preparing Bible lesson plans

See David R. Bauer and Robert A. Traina’s book-- *Inductive Bible Study: A Comprehensive Guide to the Practice of Hermeneutics*

- Observation

- What words, phrases, sentences, or explanations seem unclear?
- By comparing the translations, are there any other questions?
- What are the repeated words/phrases?
- What connectives does the author use (e.g., but, to, therefore)?
- Does there seem to be a comparison or contrast?
- Is there a clear timeline or geographical progression?
- Is there a truth that has application to the original reader?

-What type of writing (genre) is this passage (e.g., narrative, drama, exposition, parable, proverb, poetry, prophecy, revelation)?

- Structure

- Context

-How does this paragraph fit into the sentences and paragraphs immediately following it?

-How does this passage relate to the book as a whole?

-What does this passage have to do with the Bible in which it is found?

- Interpretation

-What is the general point of the passage (e.g., what does it mean to the initial reader/listener)?

-Does this big idea have an explanation elsewhere in the Bible? If so, what other passages better explain or support your interpretation of this passage?

-What is the truth conveyed in the larger meaning of this passage that was true in all times, places, and cultures outside the time of the original readers?

II. Practice

Participants will design a short 15–20 minute lesson for a youth group or Sunday school. Participants will be assigned segments from 1 John and then analyze the verses according to an inductive Bible study method. This will be followed by the creation of a lesson plan with a good understanding of the learners. The instructor will provide the required templates (content analysis, lesson plan, teacher feedback form, self-evaluation form).

1. The participant will provide a content analysis of the content taught, as well as a lesson plan.
2. Participants will give feedback on each other's performance in classroom presentations.
3. Participants will complete a teacher self-evaluation form for the course taught in the classroom.

Lesson 4: Curriculum Design and Evaluation

I. Definition of “Curriculum”

Curriculum comes from the Latin word *currere*, which means “to run.” From here, it refers to the components of a course of study and the direction of one’s life that prepares one for a career. Thus, a curriculum should be considered as the sum of all learning experiences resulting from the curriculum program and aimed at achieving goals. Thus, the purpose of the curriculum is to help people travel the path and find their destination. Paul describes his goal as, “Therefore, I do not run as if I were directionless; I do not fight as if I were punching the air.” (1 Cor. 9:26). As Christians, we are not to be wanderers on the earth, but to prepare for the purpose God has revealed to us. Therefore, the Course serves as a roadmap to guide us on our spiritual journey and help carry out the mission of the Church.

II. Curriculum Design

LeRoy Ford, professor of educational foundations at Southwestern Baptist Theological Seminary, is known for his contributions to Christian education in the area of curriculum design, especially in promoting meaningful teaching that matches learning objectives. He defines curriculum design in this way.

- Curriculum design is a statement and elaboration of the institutional purpose, institutional and learner goals, scope, context, methodology, and modes of instruction and administration involved in the educational endeavor. The design is organized in such a way as to ensure an appropriate balance of emphasis on each element. The design provides the basis for drawing the blueprint for the curriculum plan.

There are five components to curriculum design: ministry mission, context, content, learning experience, and assessment. An effective theology curriculum should allow someone to learn something in a certain way, in a certain place, for a certain purpose. More explicitly, learners accomplish educational purposes in multiple contexts through methodological, pedagogical, and administrative models.

1. The Ministry’s Mission

This refers to the aims, goals and objectives of the curriculum. What is most important for educators is the choice of the purpose of the educational

process. Lawrence Kohlberg and Rochelle Mayer explain that without clear and reasonable educational objectives, it is impossible to discern which educational programs achieve goals with general objectives and which programs teach valuable facts and attitudes. Therefore, curriculum objectives should be written as clearly as possible, as these are the basis for the development of curriculum, departments, courses and units of study.

2. Background

This refers to the psychological and socio-cultural learning environment, including facilities, materials, teachers and resources. Psychological states influence the way people learn, which requires curriculum developers to understand the personalities, needs and interests of teachers and students. With the rapid evolution and development of modern technology and science, it is important to consider the social and cultural context when developing curricula. Society often determines part of the purpose of education. Therefore, if curriculum developers ignore this context, the curriculum will most likely fail to meet the needs of learners and fulfill the purpose of educational ministry.

3. Content

Curriculum content involves four areas: resources, concepts, organizing principles, and organization. No school can teach everything; therefore, curriculum developers must decide which knowledge is the most valuable. In curriculum development, educational philosophy is central to helping curriculum developers find what is most valuable and to helping teachers decide from among the many choices. Educational philosophy sets out the purpose of education, clarifies the goals and learning activities of the school, defines the roles of those working in the school, and guides the choice of learning strategies and tactics in the classroom.

4. Learning Experiences

Learning experiences are a means of achieving goals and reaching desired outcomes. Ralph W. Tyler outlines four types of learning experiences that contribute to the achievement of various goals.

-Learning experiences to develop thinking skills

- Learning experiences in access to information
- Learning experiences in developing social attitudes
- Learning experiences that develop interest

All types of learning experiences must follow the evolution of the objectives.

5. Evaluation

Evaluation helps curriculum developers understand how effective the curriculum is and how to improve its design. Lee J. Cronbach identifies three uses of evaluation: curriculum improvement, decisions about individual students, and administrative regulations. Because teachers, courses, and learners provide the reasons for and effects of curriculum design, they are the primary subjects in the assessment process. The ultimate purpose of assessment is not to punish or blame, but to advance the cause of learning.

A template for course evaluation will be presented in IV. Practice: Course Evaluation.

III. Christian Curriculum Focus

The purpose of all education and learning is to reveal to students the reality of their identity. However, human identity includes the acknowledgement of the reality of sin and the consequent need for salvation. Therefore, the implementation of the curriculum strives to be redemptive, leading students to the only source of salvation, Jesus Christ. God is truth; truth was created by God and comes from Him. Furthermore, God's truth informs His reality. The goal of the curriculum is for students to understand this truth so that they can respond to God and impact the world and those around them for God.

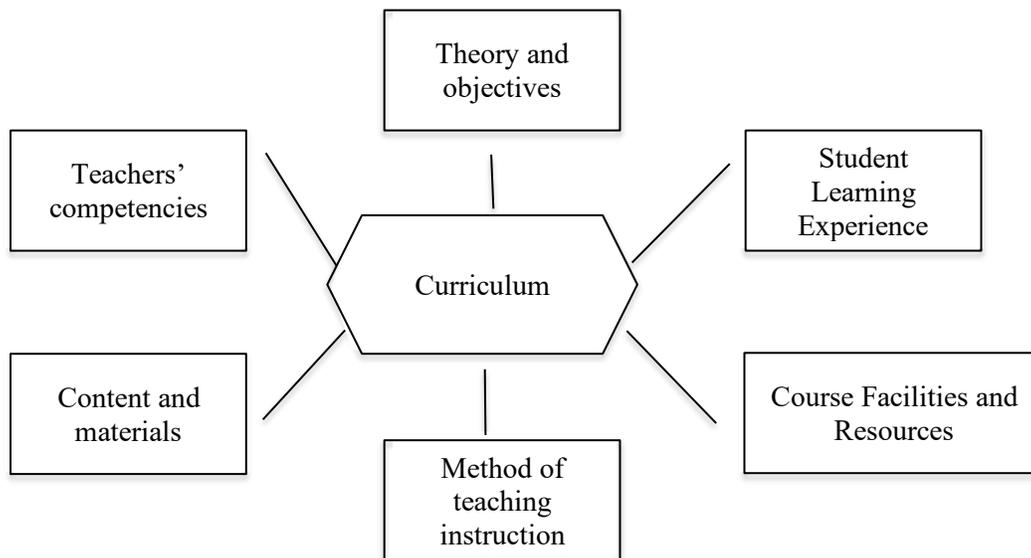
The metaphysical and epistemological perspective will lead to a value orientation. This value orientation, together with its corresponding view of reality and truth, will determine the goals to be pursued in the educational process. In turn, the goals will reflect the methods and curricular priorities that should be preferred, that is, the curriculum also shapes the way we learn and teach. Jeremiah 9:23–24 is an example of this.

As for what Christianity teaches, every church has a core set of values that move the church forward and help it establish its mission. What is taught must engage in

biblical wisdom teaching. Biblical wisdom teaching is not about teaching a separate body of knowledge, but about preparing learners to live according to God’s desires and to seek the best in God’s creative order. Wisdom requires our humble trust in the LORD, not proud confidence. This means that Christian teachers cannot simply pass on theological knowledge to their students. Rather, they must help develop godly character and relationship with the Creator through intentional theological practice.

IV. Practice: Course Evaluation

Participants will select a set of Sunday school materials currently in use (preferably youth-oriented) and evaluate them in six areas: theory and objectives, student learning experiences, course facilities and resources, instructional guidance methods, content and materials, and teacher competency (this last section may be used optionally if not taught by a teacher). The questions listed in each section below are for participants to use as a reference in the process of evaluating the course.



1. Theory and Objectives

- Does the course meet the overall purpose of educational ministry?
- How would you describe the course?
- What are the assumptions about the purpose of learning?
- Are the stated aims and objectives consistent with the goals of our congregation?
- Does the explicit curriculum match the implicit curriculum?

2. Student Learning Experiences

- Are the stated objectives of the course achievable and measurable?
- Does the student confirm or demonstrate that the learning objectives are being met? (This is not required in the absence of a student)
- Does the teacher confirm or demonstrate that the learning objectives are being achieved?
- Does the parent confirm or indicate that the learning objectives are being achieved?
- How well are student learning objectives being met?
- What assumptions does the curriculum make about the student's current abilities? For example, level of biblical knowledge, student vocabulary?
- Does the curriculum reflect learning in all three domains of learning (cognitive, affective, and behavioral)?
- Is the curriculum relevant to students' lives? Is it applicable?
- Is the curriculum culturally/socially relevant to the students? Is it applicable?

3. Course Facilities and Resources

- Does the curriculum match our program groupings, e.g., departments in education ministry?
- Does the course meet the program's time limit?
- Will the congregation have access to the facilities required for the course?
- Does the congregation have the technical skills required for the course, that is, audio, video, computer, internet?

4. Methods of Teaching Instruction

- Does the course use a variety of teaching methods?
- Is the course lecture/content based or discovery/activity based?
- Are learning activities meaningful for students or more like busy work?
- Is the curriculum adaptable and can be modified by the instructor?
- Does the curriculum explain the teaching methods adequately so that teachers can use them?
- Do these methods involve depth of learning, not just breadth?
- Does it offer alternative teaching methods for teachers to consider?

5. Content and Materials

- Does the curriculum reflect the theological confession of faith of the congregation?
- Does the curriculum affirm and appeal to the authority of Scripture?
- Is the Bible seen as the truth and the ultimate source of the curriculum?
- Is the curriculum Christ-centered and ultimately leads students to Christ?
- Is it sensitive to denominational heritage or tradition?
- Is the appearance of the course material attractive to students and teachers?
- Is the course timely? For example, is it up to date and reflects today, not yesterday?
- Is there something seriously missing from the curriculum?
- Are the objectives stated or explained with a focus not only on knowledge, but also on attitude and behaviour change?
- Do the materials (visual, auditory, technological) support the learning activities?
- Is the lead time acceptable to use the course?

6. Teachers' Competencies

- Does the church provide adequate curriculum for teachers?
- Does the church provide adequate resources for teachers to use the curriculum effectively?
- Do teachers receive instruction and training in the effective use of the curriculum?
- Are teachers trained in how to use visual, auditory, or technological resources in their teaching?
- Does the teacher have a good rapport with the students?
- Do students respect and befriend their teachers?
- Do teachers communicate adequately as required by the curriculum?
- Are teachers flexible in their use of teaching methods?
- Does the life of a teacher reflect Christ and a mature Christian faith?
- Do teachers demonstrate servant leadership in their teaching?

Contextualization

Module Outline

Module Content Introduction

The main issue addressed in this section is how to apply the content of previous three modules in a practical way to the Chinese house church. Each country and nation have different cultures and institutions, and therefore the same theology, philosophy, and theory will be presented differently in different contexts. This section will discuss how to interact with the culture from a Christian perspective, explore the dominant culture and challenges affecting youth faith development in the Chinese context, understand the nature and impact of Chinese public schools, and reflect on the church's youth education ministry.

Module Teaching Objectives

9. Participants will be able to understand the dominant culture and challenges affecting the faith development of young people in the Chinese context.

9.1 Participants will be able to recognize the cultural currents that attract children in today's society and conclude ways to respond to help young people cope with the impact of the current thinking on their beliefs.

9.2 Participants will be able to reflect on the church's youth education ministry in historical practice, and to consolidate, renew, and correct it in curricular practice.

10. Participants are able to develop a mature intellectual framework for distinguishing between secular cultures and have viable methods to guide students in developing discernment in the face of different cultures.

10.1 Participants will be able to gain a deep awareness of the cultural characteristics that arise in Chinese culture and institutions and use a biblical worldview to discern them.

10.2 The learner will be able to use Christian educational philosophy to screen the educational nature of the public school system.

Module Bibliography and Introduction

Anthony, Michael J. *Introducing Christian Education: Foundations for the Twenty-first Century*. Grand Rapids: Baker Academic, 2001.

Carson, D.A. *The Niebuhr View of Culture Reconsidered: Revisiting Christ and Culture*. Unity Press, 2017.

(This book begins with Niebuhr's ideas and explores deeply the concept of culture and its interaction with various currents of thought. The author carefully lists five of Niebuhr's observations about culture, provides an initial assessment of them, and explores the impact of present-day developments on them. The author not only considers current discussions about culture and postmodernism, but also examines the power of certain dominant modern cultures. (This ongoing dialogue on culture even involves two very different cultural positions and different paths in several countries.)

Estep, James R., and Jonathan H. Kim. *Christian Formation: Integrating Theology and Human Development*. Nashville: B&H, 2010.

(The book talks about the relationship between Christ and culture in chapter 9.)

Niebuhr, Richard. *Christ and Culture*. New York: HarperSanFrancisco, 2001.

Malphurs, Aubrey. *Advanced Strategic Planning: A 21st-Century Model for Church and Ministry Leaders*. Grand Rapids: Baker Books, 2013.

(This book lays out a nine-step model for strategic thinking and action in church ministry; helpful ideas for developing ministry strategies; charts to help illustrate concepts; and a chapter on spiritual formation.)

Wang, Yi, and B.S. So. *Classical Christian Education*. Chengdu: Reformed Sacred Music Academy. 2015.

(Although this book is primarily about classical Christian education, it is based on the Chinese educational context. In the first part of the opening chapter, the author gives a very thorough and clear account of education in Chinese public schools and the impact on students.)

Modular Learning Tasks

I. Classroom Interaction and Discussion

Students in this section will respond to questions posed by the instructor in 2–3 paragraphs about what they have learned in class and the readings, with content that shows substantial interaction with the reading material and personal ministry application. Next, students must respond to another student’s response in 1–2 paragraphs (you may respond to an extra time/person). These responses may include criticism or questions.

Christ and cultural issues.

1. choose a pressing social issue or long-term challenge that Christian leaders face.
2. demonstrate how the challenge can be addressed from the five perspectives presented by Niebuhr.
3. carefully analyze and critique these solutions. Determine which of Niebuhr’s categories are the most appropriate (if any).
4. if you believe that Niebuhr’s classification is inadequate, please describe an alternative classification and the solution that alternative classification would entail.

II. Summary Article

The influence of Marxist philosophy of education on modern Chinese education. Please refer to this section of the handout for guidance.

III. Casebook

Participants will work together to create a casebook for public school teens. As they work through the process of interacting with church youth, they will record cases and summarize their methods.

IV. Two Observations and Guidance Templates

Please refer to this section of the handout for guidance.

Module Teaching Schedule

	Lessons	Readings	Learning tasks
Unit 1: Christ and Culture			
1	Definition of Culture	<i>Christian Formation</i> Chapter 9	
2	Christ and Culture	<i>Christ and Culture Revisited</i>	Discussions
Unit 2: The public education system			
3	The influence of Marxist Philosophy on Modern Chinese Education		Summary Article
4	The Nature and Impact of Public Education in China	<i>Classical Christian Education;</i> Relevant Educational Regulations in China	Understanding China's Relevant Education Regulations
5	Practice		Case Study
Unit 3: The Challenges of Church Public School Youth			
6	Typical Problem		Preparing for Ministry Observation
7	Practice	<i>Advanced Strategic Planning</i>	Church Youth Ministry Observation and Discussion

Lesson Outline

Lesson 1: Christ and Culture

I. Definition of Culture

When you hear the word “culture,” what comes to mind?

The term “culture” comes from the Latin word *colere*, which in agriculture and horticulture means to cultivate, tend or care for. It implies that culture is the opposite of what is natural and inherent. In fact, culture is something that we shape, cultivate and pass on to others - whether intentionally or unintentionally - like knowledge, ideology, art, language, fashion, and even physical artifacts. Culture belongs to the subjective realm of human constructs, representing the sum of human thought, experience and expression, and is located within a particular set of worldviews held by people. Although the term “culture” is widely used, there is no single definition that is universally agreed upon by scholars. The following are a few definitions of culture.

- a set of values widely shared by certain groups of human beings.

- A common understanding manifested in acts and objects.

(Robert Redfield)

- A historically transmitted symbol of meaning, an inherited system of concepts expressed in symbolic form through which people communicate, perpetuate, and develop their knowledge of and attitudes toward life.

(Clifford Geertz)

II. Christ and Culture

The term “culture” is understood and defined in a number of ways. At a basic level, culture exists within a particular group of people who share common values, symbols and artifacts that shape their communication and interpretation of life. Christian communities transcend political, geographical, ethnic, and linguistic boundaries, and as such, Christians have always struggled with the relationship between church and society. Today, multiculturalism has led people to move further away from Christianity and to become increasingly hostile to it. This also means that the contemporary church needs to seriously address the relationship between Christ and culture.

1. The five cultural classifications of Niebuhr

- Christ Against Culture

This view of the relationship between Christ and culture is a negative one. Christ stands in opposition to culture. Christians are called to follow Christ and reject the world. In extreme cases, this requires withdrawing from society as much as possible. This position is necessary but not sufficient and does not function adequately through the way the church itself is culture and the way Jesus is Lord of human history and Savior of the world.

- The Christ of Culture

In this model, Christ affirms and promotes what is best in the culture. Cultural Christians acknowledge Jesus' role as a prophet, but Jesus also desires social peace, unity, and moral progress. Christians who adhere to this model tend to minimize sin and doctrine and adhere to the social gospel and inclusiveness.

- Christ over Culture

Niebuhr argues that the primacy of Christ over culture is the dominant model in the history of the church. It rests on the understanding that God is the creator of the world, and that despite the fallen, cursed nature of the world, culture is still founded on God's good creation.³ Models 3–5 represent various ways of carrying out this theme. The current model aims at synthesis: it recognizes that culture is not totally bad, but it is not totally good either. The church should synthesize natural law, social institutions, elements of creation, and theology into a cohesive whole.

- The Paradox of Christ and Culture

Christ is above culture because he is above every human being. In the first model, Christians see Christ as opposed to the world's culture. But in this model, the emphasis on God as transcendent and righteous makes him infinitely superior to men, whether they are believers or not. Neither the world nor the church reaches the glory of God. The works of men are tainted, but are accepted in the grace of God.

- Christ Is the Transformer of Culture

Christ is above culture, but he is a redeemer and a transformer. Individuals can be transformed and changed, and therefore, entire cultures can be transformed. When people are born again, all their behavior can be transformed. Therefore, the gospel can lead to a transformation of culture.

2. New Insights from D.A. Carson

Unlike Niebuhr, Carson explores Christ and culture from the perspective of a sound evangelical. While recognizing the importance of Niebuhr's work, Carson cautions against using it as a practical paradigm, as an either/or choice of five for Christians.

When it comes to engaging culture, Carson rightly argues that a one-size-fits-all approach does not work for everyone. Christians have different cultural concerns in 21st century North America than they did in 19th century Northern Europe, Cambodia, or today's South Sudan. These five models are best viewed as a single model, representing five points on a continuum. Depending on the context, the church may need to selectively adopt a combination of approaches from one or more of these models.

Most importantly, Carson pulls the discussion back into the realm of biblical theology. The Bible is the only authoritative source for understanding who Christ is, what he did, and what he continues to do throughout history. From it will emerge a more faithful conception of church and culture, and the relationship between the two.

The history of the church has demonstrated that there is no single, comprehensive agreement for Christians dealing with the culture around them. Richard Niebuhr provides a helpful framework, and D.A. Carson offers an updated, more biblical approach for the contemporary church.

But we must turn to Scripture itself, not to get a list of cultural do's and don'ts, but to get a clear picture of God and his plan for the world through the gospel of his Son. He wants us to exercise our minds, train our consciences, and develop our discernment through the power of his Holy Spirit as we grow in our role of representing him in the culture he has placed us in.

Lesson 2: The Chinese Public Education System

I. The influence of Marxist Philosophy of Education on Modern Chinese Education

Based on the study of Module 2: Philosophical Foundations, participants will use the table below to analyze Marxist philosophy of education on their own. And answer the following questions.

1. Compared to traditional Chinese educational philosophy, what do you think is the biggest change in Marxist educational philosophy for modern Chinese education?
2. What do you think are the aspects of Marxist educational philosophy that have had the greatest and most profound impact on modern Chinese education?
3. what do you see as the potential impact of a Marxist philosophy of education on churchgoing youth attending public schools?
4. What do you think are some effective measures the church can use to help public school youth in the church to resist Anti-Marxist philosophy of education? Please list at least 5 of them.

Marxist philosophy of education								
Metaphysics	Epistemology	Value theory	The nature of the learner	Education objectives	Recommend approach	Teachers role	Students role	curriculum

II. The Nature and Impact of China’s Public Education System

1. Idolatry

After the May Fourth Movement of 1919 and the Chinese anti-Christian movement of 1927, the Nationalist government of that era decided to exercise power over the national education system. In 1949, with the Communist Party in control, a new China emerged in which education became a major area of concern as Party doctrine criticized the failure of the old order in this regard. The document, Outline of the National Medium and Long-Term Education Reform and Development Plan (2010–2020) states that the ideological basis and goal of

public school education in China is to “hold high the great banner of socialism with Chinese characteristics and make solid progress in promoting the scientific development of education by further emancipating the mind, invigorating the spirit and forging ahead.” Thus, the public school curriculum is completely secularized and, from a Christian perspective, aligned with various forms of idolatry.

Education is a formation, and therefore even secular education is a hidden spiritual formation. Man is created in the image of God and has a nature to worship. No matter what kind of education a student receives, education always teaches the educator’s view of ultimate reality and attempts to make the student change his or her view and encourage them to discipline themselves accordingly. We either worship God and believe in His truth or we worship idols and believe in false theories. Thus, the “hidden curriculum” of the Chinese public school system will inevitably shape the worldview of Christian youth. Christian education teachers should help these students discern what they are being taught and respond to it with wisdom and sound Christian doctrine.

2. China’s Education System and Policies

According to a report by the Ministry of Education of the People’s Republic of China 2020, there were 237,000 primary and secondary schools in 2019, but only 18,200 private schools. This means that 93 percent of schools in China are public schools. 234 million primary and secondary school students are enrolled in 2019, but only 22,585,400 private school students, which means that 91 percent of students in China attend public schools. According to the Education Law of the People’s Republic of China and the Law of the People’s Republic of China on the Promotion of Non-public Schools, all schooling should be separated from religion. In other words, there can be no legal religiously affiliated schools in China. Even though some “underground” Christian schools have been established in recent years, they could not continue to operate once the government discovered them. Moreover, few people choose to home school, as this is also considered illegal under the Compulsory Education Law of the People’s Republic of China. As a result, most Christian parents have no choice

but to send their children to public schools, even knowing that these schools only teach a secular worldview.

3. Public School Curriculum

Given the anti-Christian nature of the public school curriculum, Christian youth are unable to experience a truly Christian education in public schools. Michael J. Anthony states, “At its core, its most intrinsic component, education is based primarily on a worldview, a philosophical or theological system for understanding reality, truth, and values. Thus, education is ultimately the practical expression of one’s philosophical beliefs.” According to the “Management of Teaching Materials in Primary and Secondary Schools,” the philosophy of the Chinese public school curriculum is based on Marxism and is designed to fulfill the will of the Chinese Communist Party. Public school education in China teaches students to know and understand the world through evolutionary theory, dialectical materialism and historical materialism, thus leading them to live according to the will of the State.

III. Practice: Adolescent Casebooks in Public Schools

Participants will work together to create a casebook for public school teens. As they work through the process of interacting with church youth, they will record cases and summarize their methods.

Lesson 3: The Challenges of Public School Youth in the Church

I. Sorting out Typical Problems

In China’s specific educational, historical and political context, and under the influence of globalization, young people in Chinese house churches face enormous challenges in their spiritual lives and identity development. In 2013, a full-time pastor observed Christian summer camps for Chinese youth. He found that 80 percent of the students were nominal Christians. Most of them went to church to please their parents or to receive material rewards. The parents thought their sons and daughters were Christians simply because they were baptized. However, their children’s faith is only reflected in knowledge and logic. Some students even made it clear that they did not want to become Christians because of the restrictions that such beliefs seemed to impose. He interviewed

61 students, all of whom said that there were no other Christians in their public schools. Wang Yi also noted that in recent decades, students have rarely been present in church after the age of 14. The table below is a summary of interviews with nearly 15 leaders of Christian education in China first.

#	Challenges and issues facing adolescents in public schools.
1	The anti-biblical worldviews promoted in public schools (e.g., communism, materialism, atheism, scientific supremacy, anti-biblical understanding of human nature, etc.) impact the biblical worldview that youth receive in church.
2	The heavy academic burden and the high-stakes standardized testing regime place a great physical and psychological burden on students.
3	Influenced by postmodernist anti-authoritarian values, adolescents are more concerned with self-actualization and opposed to conformity.
4	Agnosticism or skepticism makes teenagers lack an exact determination of the standard of truth, making it difficult for teenagers to establish biblical standards of ethics, morality, life, etc.
5	Through various media, secular culture inculcates unbiblical attitudes to life (e.g., pussyfooting around, lying down, Buddhism, etc.) in young people, challenging the perceptions of the church's youth (e.g., gender relations, meaning of personality, etc.) and leading to unhealthy lifestyles (e.g., hedonism, Internet addiction, consumerism, etc.), creating tension with the price young people have to pay when facing their faith.
6	The contradictions and tensions between the secular world and the Christian faith have left some teenagers with two value systems in the church and in society, and a split personal identity.
7	A period of adolescent development when confusion about one's body, psyche, identity and values creates an identity crisis.
8	Parents and schools tend to define the value of a child's existence by the student's achievements and accomplishments.
9	Parent-child relationships during adolescence are more strained and prone to rebellious emotions and behaviors.
10	Public school youth in the church lack the platform, opportunity, or motivation to build close fellowship in the church and are poor in spiritual life and companionship.
11	Public school youth in the church are unable to share their Christian identity with their school friends and peers and are more alone in their search for faith.
12	Peer pressure has a high impact on youth in the church (e.g., material climbing, grade climbing, gender relations, secularizing influences, etc.).

II. Practice (Church Youth Ministry Observation and Discussion)

1. Descriptive questions.

- In the churches you have observed, what are their goals for Christian education for youth?
- What is the place of the Bible in the churches you have observed? How are they using the Bible in their youth education process?

- In the church you observed, what was the context/scene of their youth education?

- In the churches you have observed, what do they teach primarily to the youth?

- What is the role of the Christian teacher in the churches you have observed?

- What is the role of the youth as students in the churches you have observed?

2. Specific Evaluation References

Content of the observation	It's not good.	not so good	good	rare	not applicable
1. Recruitment of teachers and mobile staff	1	2	3	4	
2. Training of teachers and mobile staff	1	2	3	4	
3. Assessment of teachers and mobile staff	1	2	3	4	
4. Encouraging teachers and mobile staff	1	2	3	4	
5. Assist teachers and supervise educational and teaching activities	1	2	3	4	
6. Maintenance of supplies and facilities	1	2	3	4	
7. Courses selected and used	1	2	3	4	
8. Planning and preparing to expand the class	1	2	3	4	
9. Maintenance of the list of substitute teachers	1	2	3	4	
10. Parental involvement	1	2	3	4	
11. Training for parents	1	2	3	4	
12. Fits with the main goals of the ministry	1	2	3	4	
.....	1	2	3	4	
.....	1	2	3	4	
Comments.					

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ABSTRACT

EQUIPPING LEADERS FOR DISCIPLING PUBLIC-SCHOOL ADOLESCENTS IN CHINESE HOUSE CHURCHES: A MIXED METHODS STUDY

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Chinese adolescents who attend house churches play a vital role in growing the body of Christ and leading the church to flourish. Hence, the church must assist them to establish identities in Christ and achieve spiritual prosperity so that they will be able to grow unto Christlikeness. However, they are facing multiple challenges during the faith developmental process. One of the most prominent factors is Chinese public school education. Due to national educational law in China, students have little opportunity to avoid secular and anti-Christian teachings throughout their educational journey. Meanwhile, Chinese adolescents are experiencing identity crises under the impacts and challenges from the social culture changes, technology development, and globalization. These factors urge educational leaders to provide proper guidance for adolescents' psychological development and spiritual growth. However, because Chinese house church leaders lack professional training in the area of Christian education, they do not find themselves confident in discipling adolescents in the church who go to public schools.

The purpose of this sequential transformative mixed-method study is to develop a means of equipping Chinese Christian educational leaders so that they will be able to assist public-school adolescents to grow in wisdom and stature for the kingdom of Christ. To be more specific, this mixed methods study includes significant factors associated with Christian educational leadership development focusing on discipling

adolescents who go to Chinese public schools, while overlaying sequential procedures to develop a valid curriculum model for training Chinese urban house church leaders. The study involves a multi-phase process. In the first phase, a three-round Delphi study will be utilized to better discover the potential consensus among thirteen experts. The second phase will allow the expert panel to assess and provide feedback for the curriculum model through a survey. This curriculum should not only aggregate educational resources for churches but also serve as a resource for delivering professional training to educational ministry leaders.

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