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Teaching for Transformation: A Tool for Christian Teachers

Abstract

This qualitative research study examined the Teaching for Transformation framework and looked at whether Teaching for Transformation strategies equip teachers to be prepared in nurturing students' faith and their role in the Kingdom story. Previous literature has shown a need for more emphasis on faith in the curriculum in Christian schools. Literature also shows the need for a framework that will equip teachers in empowering students to become responsive disciples. Teachers were interviewed and surveyed to gather information for this study. Teachers were able to give examples of student work by using the Teaching for Transformation framework, and they were able to give examples of ways they have used the strategies in their classrooms. This action research concludes that the Teaching for Transformation strategies were able to equip teachers in nurturing students in their role in God's story.

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Teaching for Transformation: A Tool for Christian Teachers

by

Rachel Vanden Hull

B.A. Dordt College, 2011

Action Research Report
Submitted in Partial Fulfillment
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Degree of Master of Education

Department of Education
Dordt College
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Teaching for Transformation: A Tool for Christian Teachers

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Table of Contents

Title Page	i
Approval	ii
Acknowledgements	iii
Table of Contents	iv
List of Figures	v
List of Tables	vi
Abstract	vii
Introduction	1
Literature Review	5
Methods	10
Results	12
Discussion	19
References	23
Appendixes	26
Appendix A	26
Appendix B	27

List of Figures

Figures	Page
1. Word cloud showing the most commonly used words in the survey results.....	15
2. Word cloud showing the most commonly used words in the interview results.....	17

List of Tables

Tables	Page
1. Comparison of words used most frequently in the survey results.....	14
2. Comparison of words by TtT and non-TtT teachers.....	17

Abstract

This qualitative research study examined the Teaching for Transformation framework and looked at whether Teaching for Transformation strategies equip teachers to be prepared in nurturing students' faith and their role in the Kingdom story. Previous literature has shown a need for more emphasis on faith in the curriculum in Christian schools. Literature also shows the need for a framework that will equip teachers in empowering students to become responsive disciples. Teachers were interviewed and surveyed to gather information for this study. Teachers were able to give examples of student work by using the Teaching for Transformation framework, and they were able to give examples of ways they have used the strategies in their classrooms. This action research concludes that the Teaching for Transformation strategies were able to equip teachers in nurturing students in their role in God's story.

The vision and mission of a school are what drive the motivation of a school. Christian schools have the aim to nurture students in their role in God's Kingdom. Van Brummelen (1988) makes a call to Christian school teachers, "The overall aim of Christian schools is to help students become citizens of the kingdom of God, responsive disciples of Jesus Christ" (p. 14). Christian schools have been given the great task of fortifying students' faith in school. Implementing of faith has a meaningful stance in students' lives in Christian education. Teachers are expected to integrate or infuse this faith in the curriculum. Graham (2003) discuss the difficult task Christians have to "develop a biblical world-and-life view, and to uncover the ways in which all knowledge can be made captive to Christ" (p. 196). Faith integration is described in multiple different ways. Hasker (1992) describes it as, "concerned with integral relationships between faith and knowledge, the relationships which inherently exist between the content of the faith and the subject matter of this or that discipline" (p. 7). Edlin (2014) suggests,

Curriculum needs to reflect perspectives such as: a biblical view of child; a biblical understanding of human creative capacity and stewardship; a biblical perspective on history, wisdom, meaning and purpose; a biblical concept of what it means to know; a biblical understanding of community and cultural engagement; and the centrality of the gospel and the cross of Christ for all of life. (p. 109)

Marsden (1997) explains, "Scholars who have religious faith should be reflecting on the intellectual implications of that faith and bringing those reflections into the mainstream of intellectual life" (p. 27). There is an obvious desire for faith and biblical worldview to be incorporated in Christian schools. Parents expect it, principles desire it, and teachers must strive for a biblical worldview in their classrooms. Teaching students about their role in God's Kingdom should be saturated in everything the students are learning about in school.

Problem

Teachers are given this strong call to bring the Christian faith into their classrooms in education. Christian education should be more about transforming students to live in the world as a follower of Christ. Wolterstorff concludes that,

The comprehensive goal of Christian education was not just a certain way of thinking but a certain way of being in the world, that its goal was not just to induct the student into a Christian understanding of the world but to lead the student in a Christian way of being in the world. (Stronks and Joldersma, 2002, p. 115)

Korniejczuk and Kijai (1994) point out that Christians agree that there are important implications for faith in every area of life. Korniejczuk and Kijai (1994) also suggest that, “In a secular materialist age it is not easy to develop a Christian worldview” (p. 79). In the world we live in students can easily differentiate between life in school and life outside of school. Often times for students the curriculum and their faith life do not match up. Teachers are expected to cover a rigorous curriculum as well as in a Christian school develop faith in students and meet the mission of the school. This can be a difficult calling with pressures to cover curriculum and be able to help students live the Christian life in and outside of school. Teachers have been told in Christian schools to connect curriculum to faith in order for students to learn about the world their God created and learn the Christian worldview. It is a complex task for teachers to provide students with an education that includes growing as a disciple of Christ. The vision and mission of the Christian school often includes a calling for students to discover their role in God’s Kingdom. Christian teachers are called to nurture students’ faith in all areas of the curriculum; faith should not be separated from what students are learning. Teachers in the Christian school need the tools to meet students’ spiritual needs as well as students’ educational needs.

Research Question

Having Christ at the center of curriculum in Christian schools is vital; however, many teachers feel unable or unprepared to infuse faith throughout the curriculum. A method to incorporate the biblical worldview can give teachers a structure in their curriculum to invite students to learn and apply the narrative of the biblical story. Teaching for Transformation (TfT) is a new framework started by the Prairie Association of Christian Schools (PCCE), who are associated with Christian School International (CSI). Teaching for Transformation takes on a “transformational worldview” that suggests that learning and faith fit together and cannot be without one another (Buisman et al., 2009). Kuyper (1880) states that, “There is not a square inch in the whole domain of our human existence over which Christ, who is Sovereign over all, does not cry, Mine!” (p. 26). Schultze (2005) also explains, “God invites us to become caretakers of renewal in everything we do, thereby praising God and pointing others to the Lord’s good works ... the original meaning of ‘piety’ was faithfulness in everything, not merely in church or devotional practices” (p. 25). Teaching for Transformation provides teachers with the framework and pedagogy for successfully having God at the core of the curriculum and student learning. Teaching for Transformation includes three core practices that include the following: Storyline, Throughlines, and Formational Learning Experiences (FLEx). The goal of Teaching for Transformation is to provide teachers with authentic resources to invite students into the biblical narrative of creation, fall, redemption, and restoration (Buisman et al., 2009). The question to be investigated is whether teachers have a better understanding and are more equipped to provide students with an invitation to God’s story.

So the research question to be asked is stated as follows:

- Do the Teaching for Transformation (TfT) strategies equip teachers to nurture students in their role in the Kingdom story?

Definition of Terms

The definitions of these terms are needed for a better understanding of the work written. The following definitions are put forth:

Integration of faith: Bringing together faith in the whole learning experience.

Faith: A strong belief in God.

Teaching for Transformation: “The Teaching for Transformation Program, as developed by the Prairie Centre for Christian Education (PCCE), provides a framework for the development of authentic and integral Christian learning experiences that are grounded in a transformational worldview with a focus on seeing and living God’s story” (Monsma, 2015).

Transformational Worldview: “The way a person interprets and interacts with the world is transformational both for self and society” (Buisman et al., 2009, p. 5).

Creation, Fall, Redemption, and Restoration: These are the components of the biblical narrative.

Biblical Narrative: God’s story of salvation written in the pages of the Bible.

Storyline: “Every Christian school classroom must have a powerful compelling vision of the Kingdom that creates a longing and a desire within every student to play their part in God’s unfolding Story of redemption” (Monsma, 2015).

Throughlines: “TfT has identified 10 Biblical Throughlines to help us to imagine who we are as peculiar people”(Monsma, 2015). The Throughlines can include the following: *servant-workers, justice-seekers, earth-keepers, community-builders, creation-enjoyers, idolatry-discerners, order-discoverers, beauty-creators, God-worshippers* and *image-reflectors* (Monsma, 2015).

Formational Learning Experiences(FLEx): “Students must be given the opportunity to do God’s work – real work that is authentic and connected, for a real audience that addresses a real need.” (Monsma, 2015) This is a way students can practice living the Kingdom story.

Responsive disciples: A follower of Christ who is willing to listen to God’s call in their life.

God’s Kingdom/Kingdom Story: “God’s people in God’s place under God’s rule.” (Goldsworthy, 1981, p. 53)

Summary

Christian teachers are given this great task to invite students to live in God's world and to meet the mission of the Christian school. Faith should not be separate from curriculum. Teachers need to invite and equip students into their role in God's story. This study will explore the effectiveness of the Teaching for Transformation strategies in educating students and equipping students to work in the restoration of God's Kingdom.

Literature Review

Perspectives on Infusing Faith

The infusing of faith in curriculum in Christian schools is discussed in various literatures. Teachers in Christian Schools are expected to meet this requirement as part of their call to teach students to be disciples of Christ. The following literature reveals a need for an approach that provides teachers with a framework in order to weave faith throughout the entire curriculum. The present paper focuses on the importance of inviting students into God's story and the role it plays in curriculum, as well as the need for a framework to nurture students in their work in God's Kingdom in curriculum, such as the Teaching for Transformation (TfT) framework.

Various scholars have discussed the importance of faith integration in the curriculum and the important role this gives to teachers. Curriculum is, "those planned learning experiences over which the teachers have some influence" (Graham, 2003, p. 219). Vander Ark (2000) describes curriculum as, "the track or path on which we lead students" (p. 7). Wolterstorff, writing in Oppewal's (1997) book "Voices from the Past," describes the importance of what is taught by discussing that there are few decisions of more consequences than decisions of what to teach

others (p. 98). Teachers must decide what is planned in the curriculum for students to learn. This is of great importance for the Christian school teacher.

Teachers are expected to meet the mission and vision the school has in place. Christian schools should have in place of vision of what their purpose is for educating students, which generally follows along the lines of making disciples of Christ (Graham, 2003). The curriculum should also affect student lives outside of school (Vryhof, 2011). Edlin (2014) takes this notion deeper by discussing the Bible as a story in which the curriculum should work to help students discover God's revelation, which leads students to committed service (p. 109). Stronks and Blomberg (1993) discuss the students as being image bearers of Christ and, therefore, being responsive disciples. Being a responsive disciple means they are prepared for life outside of school by learning real-life contexts (p. 213). In order to create the students who are disciples of Christ the curriculum must be focused on faith and incorporate biblical themes (Graham, 2003). Many of these scholars demonstrate the importance of having a curriculum in place that does more than just teach students facts; but the curriculum also incorporates experience that help students become responsive disciples in learning their role in God's Kingdom.

The need for infusing faith

The call for teachers to infuse faith is clearly established; however the actual practices of infusing faith in the classroom are not always clear. When curriculum is discussed within the setting of Christian schools, the infusion of faith in the curriculum is given upmost importance. The infusion of faith for Christian schools is discussed within the literature as being of paramount importance for the students to grow as disciples of Christ. This means teachers are given the call to impact students lives through the curriculum in order to ensure students are

growing in their faith in and outside of the school setting. Smith (2009) suggests, “Christian education has, for too long, been concerned with information rather than formation” (p. 219). Smith points out that Christian education should consider the *forming* of students’ lives in the Kingdom, not just *informing* them about the various content areas.

The Cardus Education Survey discusses the issue of motivation and outcomes of Christian schools needing to be reevaluated (Pennings, 2011). In Korniejczuk’s (1994) study on the stages of integration of faith and learning, he states that, “Research is lacking on the many ways the integration of faith and learning is accomplished by the teacher” (p. 11). Korniejczuk’s (1994) results show that teachers need to have knowledge of integrating faith in learning in order to make an impact on student lives. Much of the literature discusses the importance of infusing of faith; however, there is not a structured framework in which teachers are able to present this curriculum to students.

Teaching for Transformation

One approach that has been used for the infusing of faith is faith-learning integration. This structure looks at worldview issues and connects them with various disciplines (Hasker, 1992). This however is a structure that is used in higher education. The approach discussed in the present paper is a framework titled, “Teaching for Transformation.” Teaching for Transformation suggests that because everything belongs to God, it is the teacher's responsibility to reveal to students God’s work in everything (Buisman et al., 2009). The model provided for Teaching for Transformation provides teachers with, “a framework for the development of authentic and integral Christian learning experiences that are grounded in a transformational worldview” (Buisman et al., 2009, p. 5). Teaching for Transformation includes three core

practices: Throughlines, Storylines, and Formational Learning Experiences (FLEx). Teaching for Transformation works to help teachers invite students to desire the Kingdom of God and express that in their life's action (Smith, 2009).

Storyline

We are a story-formed people, and the teacher is the main storyteller in the educational setting. Teaching for Transformation gives teachers the tools to invite students into God's story. TtT helps students discover the biblical narrative of creation, fall, redemption, and restoration. A phrase often used to describe Storyline in TtT is "see the story--live the story" (Monsma, 2015). Storylines could include a classroom Storyline or a school wide Storyline that is used in lesson planning and unit planning. Storyline helps students discover how they can be co-creators with God in the present. Other literature backs up using narrative as a means of educating. McDrury and Alterio (2003) discuss the benefits of storytelling on students and how it can increase critical thinking and encourage self-review. They also state that storytelling can "demonstrate how students can use tools to inform, develop, and advance their learning" (p. 8). In an excerpt from "Shaped by God," Sarah Arthur (2010) illustrates the importance of narrative in Christian lives:

We are story-formed people. Our lives are first shaped by narrative, not by information. We don't learn how to live the Christian life by memorizing facts, rules, precepts, morals, imports, exports, governments, and drains. Instead, from our earliest moments we experience the stories of those who have gone before us: stories from the Old and New Testaments; stories from the history of the Church throughout the centuries; stories of our own families and local congregations; stories that are enacted each week in the drama we call worship and in the everyday conversations and practices of the home. . . . We begin

to see our lives as part of a pattern within the larger story of redemption. We long to live a life worthy of that story. (p. 72-73)

Through using Storyline in units and lessons teachers can invite their students into God's story of creation, fall, redemption, and restoration.

Throughlines

Throughlines as described in the TtT guidebook “are Big Picture ideas around which we can organize curriculum” (Buisman et al., 2009, p. 7). The Throughlines are qualities/characteristics that educators desire in students. Some of these characteristics may include the following: God-worshipper, idolatry-discerner, earth-keeper, justice-seeker, community-builder, servant-worker, creation-enjoyer, order-discoverer, beauty-creator, and image-reflector (Buisman et al., 2009). Teachers can intentionally incorporate these characteristics to connect what students are learning. Van Brummelen (2002) stated, “curriculum enhances the possibility of students’ becoming responsible and responsive disciples of Jesus Christ” (p. 16). Through Throughlines teachers can nurture students to be responsive disciples by connecting these characteristics into the curriculum.

Formational Learning Experiences (FLEx)

The core practice of Formational Learning Experiences (FLEx) focuses on connecting students to do real work that addresses a real need for a real audience (Monsma, 2015). This is a way for students to practice living out God's Story in real life. The Cardus Education Survey focuses on the importance of the Christian role in community, suggesting, “Likewise, few schools are found to be systematically, through curriculum and pedagogy, integrating academic

learning with engaging the world outside of school. Instead, schools seem to rely on teachers to spontaneously make connections when an opportunity arises” (Pennings, 2011, p. 30). Educators need to be purposeful in allowing students to live out God’s Story in their own lives by doing service activities that bring relevance and allow students to realize their relationship to society. FLEx could be similar to the Project Based Learning model, which is a “tradition of pedagogy which asserts that students learn best by experiencing and solving real-world problems,” (Vega, 2012). The difference being that FLEx gives students the opportunity to see what it is like to be a servant in God’s Kingdom. Teachers using FLEx also incorporate reflection opportunities to reflect on their experience through the creation, fall, redemption, and restoration story (Monsma, 2015).

In the literature, infusing faith in curriculum is vital in the Christian school. Studies reveal that there is a need for teachers to be provided with the tools to incorporate a biblical perspective throughout all of curriculum. Teaching for Transformation offers a framework for teachers to use in order to shape student lives to live the Christian life.

Methods

Participants

A survey was sent out to three different schools where the teachers have undergone some form of Teaching for Transformation training. Two schools are in the Midwest and one school is in Alberta, Canada.

The second part of the study included an interview of six teachers at Sioux Center Christian School, in Sioux Center, Iowa. In this school three teachers were interviewed who are currently in the TtT training program, and the other three interviewed did not have any

background in TtT training. The teachers interviewed are from different levels within the elementary school including the following: two first grade teachers, two sixth grade teachers, and two junior high teachers.

Materials

The materials used to analyze the research questions included a survey and interviews. The surveys were made on surveymonkey.com. By using this tool the surveys were kept completely anonymous. The survey included four questions that deal with the three core practices of TtT. There were six respondents to the optional survey.

The interviews given were structured, open-ended interviews. Specific questions were designed prior to the interview. The interviews were face-to-face and were recorded. The interviews allowed the researcher to find themes among the data and compare the interviews of those who were going through the TtT training with those who had not been through TtT training.

Design

The design of this research study used a qualitative approach called grounded theory. The details of the theory include the following: those who have undergone Teaching for Transformation training are equipped with the tools to nurture students in their faith through the curriculum framework. The independent variable was teachers who have gone through the TtT training. The dependent variable was the impact the TtT training has on teachers' perspective of nurturing students in their role in the Kingdom Story. The grounded theory started with using coding to find themes or categories in the survey and interview results. The interpreter found

what were the most relevant themes and how they were connected using open coding. Open coding according to Glaser and Strauss (1967) is, “The process of breaking down, examining, comparing, conceptualizing, and categorizing data” (p. 61). The process of constant comparison included identifying a phenomenon, object, event or setting of interest (Glaser & Strauss, 1967). The constant comparison was purposeful and relevant. Through this process the interpreter also looked for concrete examples of student work through the survey results.

Procedure

The procedure used was a survey and a structured interview. The survey was given to three different schools. The survey results were coded to find themes among participants.

The interviews were conducted with six teachers at Sioux Center Christian School. Three teachers had TtT training in the first year, and three teachers had not undergone any TtT training.

During the interviews participants were asked to give honest answers and were told that their responses would remain anonymous. Once the interview questions were given the researcher analyzed responses to find central themes. The main task was to understand the meaning of what the interviewee said (Kvale, 1996). The themes used were phrases, expressions, and ideas that were common among the participants in both the interviews and the survey results (Kvale, 1996).

Results

Data Analysis

In order to analyze the data the researcher began by using the constant comparison method to decipher themes, categories and patterns among the responses. After all the responses had been gathered the researchers coded the information looking first for patterns among the

words. After tables were created from coding the most frequently used words, the researcher looked for themes and patterns. The researcher used these same steps with the results of the interviews. The interviewer compared the interview for those who had TtT training and those who did not have TtT training. The researcher also examined the survey results to find concrete evidence of students being nurtured in their faith and discovering their role in the Kingdom Story.

Findings

The first results studied were from the survey given to teachers who had undergone TtT training. Among their responses the words that stood out are displayed in the table below. The table shows the words that were most frequently used among the TtT teachers. For example, the word *story* was used many times. Often times it referred to inviting students into God's Story. The central themes of the survey responses were *story*, *connection*, and *reflecting*.

The first theme is the word *story*. The word *story* is used in TtT language when referring to teachers inviting students into living in and being a part of God's story of creation, fall, redemption and restoration. The word *connection* was brought up to describe teachers being able to connect the material to students' lives, or to connect what students are learning to one of the TtT core practices. Another theme was *reflecting*. One important aspect of the TtT framework is reflection. TtT discusses the importance of giving students time to reflect on their work and their place in the Kingdom. The word *reflect* was used by teachers who took the survey to describe students as reflecting the Throughlines in their lives or as a way to show that they are allowing students time to reflect on faith infusion.

Some other key words used by teachers taking the survey include the following: *community, discipleship, relationship, and creation*. The word *community* was used to describe the school community or promoting community-building among students, which is one of the Throughlines. Teachers talked about the opportunities that they were giving students to not only know discipleship, but to live it out in their lives. The word *relationship* was discussed regarding the relationships students are growing in with others or the relationship they are growing in with Christ.

Table 1
Comparison of words used most frequently in the survey results

Words	Times mentioned in responses
<i>story</i>	12
<i>connect/connection</i>	11
<i>reflect/reflecting/reflective</i>	8
<i>community</i>	7
<i>discipleship</i>	5
<i>relationship</i>	4
<i>creation</i>	4

we have done a good job of helping students see the story. The TtT process has transformed our thinking and practice towards developing the doing part of discipleship.”

Through the survey, many respondents also shared examples of how they were applying what they had learned in the TtT training to projects in their classrooms. Evidence of all three core practices were found within the respondents’ responses. One respondent had the Storyline “Speak Life” in her classroom. The respondent said that she used it in the context that God spoke life into His creation, and then gave humans the task of caring for His Kingdom. The respondent said that she uses the “Speak Life” Storyline with everything she does in the classroom. Another respondent responding to the Throughlines said that she used the Throughlines to find examples and nonexamples of the Throughlines in literature, in the classroom, and in the school community. This respondent said that she had the students figure out what Throughlines other classmates demonstrate and what Throughlines they themselves would like to work on. In addition, there is also evidence in the survey responses of respondents using the core practice of FLEx. One respondent discussed how her class had a relationship with a local retirement community. Through visiting the retirement community the class works on building relationship and practicing the various Throughlines.

The interview results table (below) and the word cloud made on worditout.com demonstrate the words mentioned more often in TtT teacher responses compared to the teachers who have not undergone TtT training. The words repeated more often for TtT teachers were the words: *world*, *restore/restoration*, and *connect/connection*. When the TtT teachers were talking about *world* it was about the student’s role in God’s world or making connections to the world in what they are learning. *Restoration* was used as in creation, fall, redemption, and in terms of working to bring restoration to the world.

Table 2.
 Comparison of words by TtT and non-TtT teachers

Words	Times mentioned in TtT teachers response	Times mentioned in non TtT teachers response
<i>world</i>	4	0
<i>restore/restoration</i>	2	0
<i>connect/connection</i>	3	1
<i>creation</i>	2	2

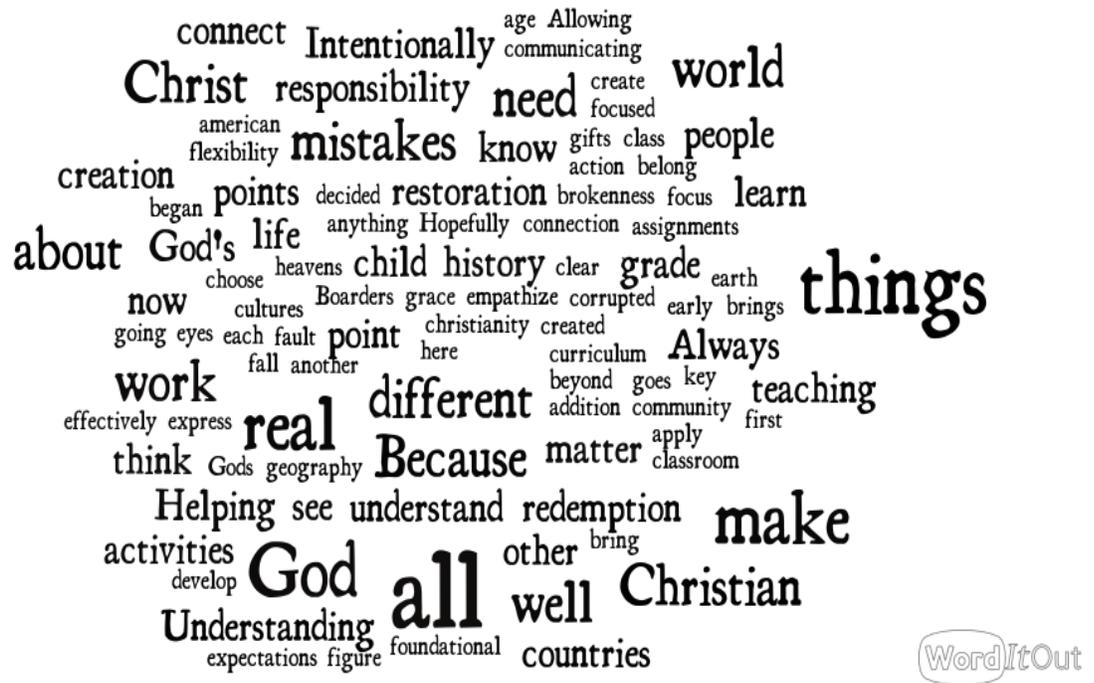


Figure 2. Word cloud showing the most commonly used words in the interview results.

Teachers in their first year of the TtT program who participated in the interview had examples that showed them equipping students with the tool of living in God’s Story. One teacher stated that she was, “Looking for ways to connect [student] work to serving in the

Kingdom.” Another teacher in the TtT program replied that she was showing students that “Their action and what they are learning all point to their role in God’s world.”

In looking at both tables of the survey and interview results, the words *connect/connection* were used in both as well as *creation*. The words *connect* and *connection* occurred more in the TtT teacher responses. The word *connection* was often referring to connecting the work students are doing to God’s Story. *Creation* was used once among a non-TtT teacher; otherwise it was used six times among TtT teachers in total. Among the words and themes found in the interviews and surveys the research also noted the impact on student work.

The researcher could get a sense of student responses towards Teaching for Transformation through responses written by the teachers in the survey results. After one teacher had taught students about Throughlines specifically on the Throughline “order-discoverer,” one student reflected about how God had created a social order. This student studied an organization that partners schools, homes, community, resources, and churches to restore the broken part of a community. This student concluded that, “in God’s world when we do things a certain way, rightness is the result.” The teacher commented that this was great insight for the junior high student.

Through students using the TtT framework teachers have noted that students are realizing they can make a difference. One teacher had her students do an activity where they had to write a letter each week to someone. The assignment was that they needed to speak life to the person they sent the letter to. This was a way for students to practice the Throughlines and to do a FLEx. Students got to see the reactions when they sent the letters. This teacher stated that responses included, “a teacher who wrote back said they were so blessed, and grandmothers in tears.”

When students saw the reactions of the people they wrote to, they came to the realization that in writing letters to real people with real needs, the students' were able to make a difference.

Student work is being demonstrated through their change in understanding and the language they are using. The first question of the survey asked, "How do you invite, nurture, and empower students to live in God's Story? What evidence do you have of this in your classroom?" One teacher explained how students had changed in their understanding of Storyline: "Their language demonstrates their understanding of the process of a life of faith. They forgive themselves and others when necessary and give glory to God for all that is good."

Discussion

Overview of the Study

This study sought to determine if the Tft strategies are able to equip teachers with the strategies they need to nurture students in their role in God's Kingdom Story. The survey questions were used to identify if teachers had used the Tft strategies as a way to invite students into the Kingdom Story. In addition, the researcher also interviewed teachers in their first year of the Tft training program to see if teachers were becoming equipped in the Tft framework. The interview questions were also given to teachers who had not been involved in any Tft training in order to compare the results. The researcher used tables and word clouds to decipher themes within the results.

Summary of Findings

The survey results demonstrated that teachers were using the three core practices of Tft. The teachers were able to articulate well what they were doing in the classroom with their students to invite them into the Kingdom Story. Many respondents also commented on the

benefits of the TfT program. Some respondents also mentioned their gains in being better equipped to fulfill their mission. The survey results were positive in that all of the respondents were in some way using the TfT strategies in their classroom in concrete ways, concluding that they are equipping students to build God's Kingdom. The teachers in the survey results were also able to give examples of the students being affected through the TfT framework. For example, the teachers could give examples of how the TfT framework was helping students see how they could make a difference in God's Story. The respondents from the survey results gave articulate answers and concrete examples of how they were using the tools provided by TfT and implementing them in their classrooms.

Although the interview results displayed results in using TfT language, it was unclear as to whether the teachers in their first year of training in TfT were fully implementing the TfT strategies in their classrooms. It seems that both sets of teachers were able to provide answers about the different strategies they were using to nurture students to help them find their roles in God's Kingdom; however, the teachers in their first year of TfT training did not list specific Teaching for Transformation strategies. This could be because the teachers in the TfT program are in the initial training year and more accustomed to using that specific language.

Recommendations

Based on this qualitative research the researcher would recommend that the Teaching for Transformation framework would be a useful tool for Christian school teachers in being able to nurture students for their role in the Kingdom Story. The three core practices including Storylines, Throughlines, and FLEx can help prepare teachers to help students live out their faith in school and outside of school. The research from the interviews and surveys showed positive effects the teachers had in transferring the strategies to their students.

Limitations of the Study

While the researcher took great care to use the qualitative research to find results, there were some limitations to the study. The study was limited by how many people were interviewed and surveyed. Only six people were interviewed within the given time. Also the link for the survey was sent to only three schools. If the research were done on a larger scale it may have been more conclusive.

In addition, it may have been beneficial to talk with teachers face-to-face. Some of the answers could have been expanded upon in a face-to-face interview. The teachers could have also shared actual demonstrations of student work. The research that was done in face-to-face interviews was only with new teachers to the Tft program.

Considerations for Further Study

This study considered teachers being equipped to nurture students in their faith; however, additional studies to investigate Teaching for Transformation may include a study done primarily with student responses rather than teacher responses. A study focused on student responses to the Tft strategies could allow more insight into the effectiveness of the Tft program and the teachers' usage of inviting students into God's Story.

Additionally, a study of effects of the Teaching for Transformation program on faith formation could be focused on parents. The parents could report on conversations at home or changes in students since starting the Tft program. Interviews or surveys could be given to parents to determine the most positive changes in a student's faith while working through the program.

A broader question for this study could focus on Teaching for Transformation and the effects it has on the school community as a whole. For example, does it affect the climate of the school? Since Teaching for Transformation is still a new program many further studies could be done to provide schools with information on the effectiveness of the program and how it may benefit the schools.

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Appendix A

Survey Questions

Storylines:

1. How do you invite, nurture, and empower students to live in God's Story? What evidence do you have of this in your classroom? (E.g., see the story, live the story.)
2. What strategies or practices do you use to help meet the vision and mission of your school?

Throughlines:

3. What strategies or practices do you use in your classroom to help students discover their role in God's World as seen in the through-lines?

FIEx(Foundational Learning Experiences):

4. What opportunities do you design for your students to co-create with God by doing 'real' work through having them meet real needs and be with real people within your community?

Appendix B

Interview Questions

1. The mission of SCCS is to disciple God's children by equipping them with a knowledge and understanding of Christ and His creation so that they can obediently serve God and others as they work and play? How do you meet the mission of SCCS in your classroom and in your curriculum?
2. How do various strategies that you use in your classroom, in your view, help equip students for their role in God's Kingdom?
3. Abraham Kuyper says "There is not a square inch in the whole domain of our human existence over which Christ, who is Sovereign over all, does not cry, Mine!" How do you feel your curriculum that you use helps you and the students address every square inch of our lives?