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The experiences of parents in a Christian spiritual parenting program

Zili Wang

Pepperdine University

Graduate School of Education and Psychology

THE EXPERIENCES OF PARENTS IN A CHRISTIAN SPIRITUAL PARENTING

PROGRAM

A dissertation submitted in partial satisfaction

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by

Zili Wang

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Dawn Hendricks, Ed. D – Dissertation Chairperson

This dissertation, written by

Zili Wang

under the guidance of a Faculty Committee and approved by its members, has been submitted to and accepted by the Graduate Faculty in partial fulfillment of the requirements for the degree of

DOCTOR OF EDUCATION

Doctoral Committee:

Dawn Hendricks, Ed. D, Chairperson

Xinlai Bai, Ph.D.

Fang Tian, Ph.D.

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DEDICATION

First and foremost, I dedicate this dissertation to God Almighty Jesus Christ, my Lord, my creator, my father, my love, my wisdom, my positivity, and my everything. You have been my source of water of life. You feed me, guide me, bless me, and love me. Thanks for being the energy of my strength throughout my program, and You are the best companion in my life.

To my church, this is for you. Thanks to all the Brothers and Sisters who prayed for me, encouraged me, supported me, and cared for me. I am grateful to have you as the representatives of the Lord who showed eternal love to me. I love and appreciate each one of you.

This work is also dedicated to my children. My son Ken, Alex, and my daughter Catherine. You all have been affected in different ways by this quest. I am genuinely thankful for having you in my life. My love for you will never stop. God loves you and blesses you.

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VITA

EDUCATION

Pepperdine University, Graduate School of Education and Psychology

Doctor of Educational Leadership, Administration, and Policy

2019 — 2022

California State University, Fullerton

Master of Science, Educational Administration (PreK-12)

2015 — 2017

University of Commerce, China.

Bachelor of Science, Business English

2003 — 2007

EXPERIENCE

Leading Teacher

Montessori Academy of Arcadia, Monrovia, CA, USA

2018 —2019

Montessori Co-Teacher

Arcadia Montessori School, Arcadia, CA, USA

2017 —2018

CEO

Singhear Creative Culture Media, Shenzhen, China

2011 - 2013

ABSTRACT

Christians face a rising problem in faith transmission to the next generation (Kinnaman &

Hawkins, 2016). Research indicates that younger generations are less religious than their parents

in many countries, especially in the U.S. (Pew Research Center, 2018b). Even though most

American Christians say that faith is vital in their life, educating children in religion is critical

because it provides moral guidance and appropriate values (American Enterprise Institute, 2019).

However, most Christians feel it is challenging to perceive and articulate the relationship

between faith and daily life even though they attend church regularly (Bunge, 2008). Also, many

parent-child spiritual programs organized by churches cannot equip parents to transmit their faith

to their children (Bunge, 2008). Therefore, this qualitative phenomenological study aimed to

explore Mandarin-speaking parents' perspectives, practices, and beliefs when experiencing a

Christian Spiritual Parenting Program (CSPP), in particular, examining the outcome of

transferring Christian faith from parents to children. This study was guided by the Practical

Theology Theory, which focused on integrating Christian theology and taking action to practice

spirituality. A semi-structured interview was conducted via Zoom, and six participants answered

10 interview questions. After the data coding and analysis, there were 11 critical themes revealed

(Estranged Family Relationships, Self-Control Problems, Lack of Spiritual Application, Do not

Know how to Raise Children in the Lord, Consistent Practice, Prayer, Group Supports, Mindset

Change, Better Personality, Better Relationships, and More Church Engagement). Consequently,

six conclusions yield: (a) parents have to change themselves before changing their children, (b)

faith transmission is closely related to family relationships, (c) family time is significant for

building positive family relationships, (d) spiritual practice can change parents from their

internal to external behavior, (e) Community of Practice is essential for the CSPP's success, and,

(f) the CSPP is whole-person education which is suitable for all parents regardless of their children's ages. Since this study was focused on Mandarin-speaking parents, people who speak other languages were excluded, which is the limitation of the study. This study recommends that the church or religious decision-makers provide spiritual training programs and offer practice opportunities for parents regarding raising children in the Lord.

Chapter 1: Introduction

Background/Historical Context

The United States has the largest Christian population globally (Pew Research Center, 2019). In 2015, there were 248,180,000 people reported as Christian, which is 76.9% of the U.S. entire population (Pew Research Center, 2019). Over two-thirds of American Christians say that religion/spirituality is very or somewhat important in their life (Pew Research Center, 2018a). Almost seven in 10 (68%) U.S. Christians mention that they pray daily, and nearly half say they attend a church-related activity weekly (Pew Research Center, 2018a). Also, more than three-quarters (76%) of American seniors (over 65 years old) state that educating children in religion is critical because it provides moral guidance and appropriate values (American Enterprise Institute, 2019). Moreover, the literature identified (O'Sullivan & Flanagan, 2012) that religious spirituality is a fundamental resource of human virtues and well-being locally and globally. The virtues include patience, mercy, gratitude, humility, courage, discipline, love, and perseverance, among others.

However, the research indicates that younger generations are less religious than their parents in many countries, especially in the U.S. (Pew Research Center, 2018b). American adolescents (ages 13 to 17) tend to be less religious than their parents (Pew Research Center, 2020). For example, 43% of parents say that religion is very important. Still, only 24% of their children admit that (Pew Research Center, 2020). Only four in 10 teenagers profess they have the same religion as their parents (Pew Research Center, 2020), which means more than half of the adolescents do not share their parents' beliefs. Also, it is reported that there is a decline in American families' faith lives among young adults (American Enterprise Institute, 2019). Nearly two-thirds of 16-29 years old Christians in the U.S. report that they withdrew from church

involvement after they became adults, and they began to reconsider their beliefs, even though they were raised in a religious family (Kinnaman & Hawkins, 2016). To conclude, both teenagers and young adults are leaving away from their families' faiths.

The American Perspectives Survey listed two main reasons for American families' declining trend of religion: divorced parents and interfaith families (American Enterprise Institute, 2019). First, the results indicated that divorced or separated parents provide less sturdy religious participation for their children (American Enterprise Institute, 2019). For example, only 28% of Americans who had divorced or separated parents raised reported attending worship activities once a week with their family. In comparison, 47% of the children raised by parents who were not divorced registered the same frequency of religious life. To conclude, children from divorced or separated families are less likely to engage in congregation activities.

Second, the rising rate of interfaith families is another reason affecting formal religious life, and only six in 10 new marriages involve people from the same religious background (American Enterprise Institute, 2019). As the American Enterprise Institute (2019) reported, 56% of children from families with the same religious background stated they attend church services at least once a week. In contrast, fewer (43%) children from families with different religious backgrounds claim the same church activity frequency. In other words, children from interfaith families are less likely to maintain their church attendance.

Despite the two reasons that affected the dropping of religious life, the core result from either divorced parents or interfaith families is that parents do not engage their children thoroughly in various formal religious activities (American Enterprise Institute, 2019). Smith and Adamczyk (2020) indicated that conservative Christian families have a more robust religious

transmission among children than religious liberal or moderate families. However, the less religious trend in the United States is accelerating (American Enterprise Institute, 2019).

Moreover, after World War II, global society made some remarkable changes that affected religious continuity (Bengtson, 2017). First, with the speedy development of technological innovations and disruptive economic trends, social culture and political values have changed. Human communal values are declining, and self-interest is rising. Greater individualism and self-fulfillment culture devalue traditional collective values and community religious activities. As a result, religious traditions and stability have changed unprecedentedly. Second, the trend of growing religious pluralism makes traditional religion lose its meaning and coherence. By blending various spiritual practices with diverse faith values, organizations and individuals created their own belief systems (Bengtson, 2017). To conclude, the broader society's cultural change and plural religious trends significantly affect religious families. Thus, how to transfer Christian parents' religion to their children has been an emergent issue.

Parents are the essential factor that shapes children's spirituality and influences the faith transmission process (Barrow et al., 2021; Bengtson et al., 2013; Bunge, 2008; Goodman & Dyer, 2020; Holmen, 2007; Maccoby, 2000; Myers & Myers, 1999; Smith & Adamczyk, 2020). Parents need to live a spiritual life and integrate the Spirit of Jesus Christ into daily practice (Dollahite & Marks, 2009; Iglesias, 2010; Lawson, 2012; Mettasophia, 2019). Spiritual life means to live a divine communal life in the church and full of love through spiritual practice (such as prayer or fasting prayer, and keeping the commandments), and to union with the Spirit of Jesus Christ means to join in God's Spirit by a prolonged effort to reach the mystical life of God (Mettasophia, 2019). As Bunge (2008) commented, faith is how parents carry out spiritual practices in their homes. However, most Christians feel it is challenging to perceive and

articulate the relationship between faith and daily life even though they attend church regularly. Also, many parent-child spiritual programs organized by churches are usually underfunded or incapable of equipping parents to transmit their faith to children (Bunge, 2008).

First and most importantly, parents have to be equipped to pass on the faith and live well to be good role models because children are the moral witnesses of parents (Lawson, 2012; Strommen & Hardel, 2000). Parents should keep their faith "with all their heart, mind, soul, and strength" (Lawson, 2012, p. 224). As the Bible states, "Now may the God of peace himself sanctify you completely and may your whole spirit, soul, and body be kept blameless at the coming of our Lord Jesus Christ" *(English Standard Version Bible, 2001,* Thessalonians 5:23). According to the Scripture, a committed Christian should keep the spirit, soul, and body sanctified entirely, which needs to be practiced.

In addition, children suffer from vulnerabilities in spiritual development (Lawson, 2012; Ratcliff & Ratcliff, 2010). Children cannot control their feelings and behaviors since they are immature in cognition, even though they were taught by their parents and learned from the Bible the right behaviors, such as that they should obey their parents and keep meekness toward their neighbors. Therefore, children need parents to be role models (Lawson, 2012) to teach and guide them to exercise their spirituality (Bunge, 2008; Haynes, 2006).

As a result, the literature provided various spiritual programs to help people in different situations to develop spirituality (Dobmeier, 2011; Moritz et al., 2007; Pandya, 2017a, 2017b). For example, Dobmeier (2011) researched a student spiritual counselor program to enhance students' resiliency. Moritz et al. (2007) studied a home-based spiritual program to improve people's interpersonal relationships and increase well-being. Pandya (2017b) reported longitudinal experimental research based on a spiritual education program to reduce children's

social anxieties and improve social interaction skills. To conclude, spiritual programs serve various purposes across global communities.

Christian Spiritual Parenting Program

In the past two years, the Christian Spiritual Parenting Program (CSPP) conducted by the Mainland Scholar's Work (MSW) has focused on training parents to pass on their faith to children, no matter children's age (Mainland Scholar's Work [MSW], 2019). The Mainland Scholar's Work is a Christian association that believes in the vision and the way that the Lord recovered. Although the terms spirituality and religion are often used interchangeably, they are different. *Spirituality* refers to the search for the sacred or the divine, and *religion* addresses rituals and doctrine (Miller & Thoresen, 2003). Accordingly, something considered religious is also regarded as spiritual, but not everything deemed spiritual is religious. CSPP, directed by the Mainland Scholar's Work, focuses on the saints' spiritual practice rather than following religious routines.

The CSPP was first launched in Arcadia, Los Angeles, in 2019. Dr. Bai, the principal founder of this program, is also an elder brother in the Church of Arcadia. Dr. Bai integrated some former brothers' books and ministry works, for example, the book *Raising up the Next Generation for Church Life,* by brothers Nee and Lee (2011), and Dr. Bai initiated the CSPP program in the local church at Arcadia. The primary goal is to help parents understand their roles and exercise their spirit at home with the whole family. Thus, the first version of the CSPP was the Chinese language, and parents met in the church to learn the program. Until COVID-19 happened, the local church was shut down, and the CSPP started to be announced and enrolled online. As a result, the program has been greatly spread out from just Arcadia city in the United States to worldwide. Countries including China, Japan, Korea, and Canada.

As described in the CSPP, it aims to help parents to cultivate children with an upright character and morality, and a dignified personality (MSW, 2019) and, ultimately, pass on faith from parents to offspring. The program is geared toward those who are parents or grandparents, and those who serve the children. The CSPP includes sessions on different topics, which are listed below:

- What is the Future of the Children?

- The Loving Relationship Between Parents and Children

- How do Parents Discipline Children?

- How do Parents Communicate with Children?

- The Whole-Person Education of Children's Body

- The Whole-Person Education of Children's Soul

- The Whole-Person Education of Children's Spirit

- The Whole-Person Education of Children's entire being: Community Life

- The Whole-Person Education of Children's entire being: Life Purpose and Ambition

- The Whole-Person Education of Children's Self-Determination and the Various Relationships

- The Whole-Person Education of Knowing God

Each session contains certain Biblical Scriptures as a guide for parents to read and learn. It is approximately a 15-minute reading every day to help parents digest God's words, and one or two actions are suggested for parents to implement into daily practice. Some activities include sharing with children the importance and purpose of baptism as a means for God's salvation and their perspectives on how baptism is a transformative process for humans. Other practices may

include those parents listing their children's friends' names and praying together with their children for those friends. Also, each session includes pre-recorded materials for the convenience of parents who may have difficulties in reading. This program aims to transfer Biblical knowledge to daily life and eventually help parents and children develop their spirituality. Meanwhile, parents' faith is passed to their children through spiritual nourishment. It takes at least 10 weeks to finish the entire program, and for some families, the program may take longer.

One feature of this program is that it serves children of all ages. Parents are divided into three groups by their children's age. The younger children group means parents whose children are aged from 0-8 year old; the adolescent group refers to those whose children are 9-18 years old, and the young adults group contains parents whose children are 18 years old or above. Parents attending the course in similar age groups can facilitate their communication. The church serving team will hold a one-hour question-answer meeting every two months. The goal is to answer all the questions parents ask from all age groups to help them remove barriers while implementing the program in daily life. Because parents may struggle when practicing the curriculum at home every day, which may stop their implementation and discourage them. This meeting is an opportunity to get help and remove their barriers. Some elder brothers or sisters from the church may answer the questions that were brought up by the parents who encountered problems, or some of the younger parents who experienced similar situations may provide suggestions. Also, during the meeting, about 8-10 parents will give testimony to share their experiences of how they practice daily and deal with issues and the benefits they gain from the program.

Another feature is that this program is based on the Community of Practice theory, which Wenger et al. (2002) defined as a group of people interacting with the group members to learn

the same concerns or problems to deepen their knowledge and improve their expertise in a particular area. This is how the CSPP is conducted. For example, parents of the same age group can meet regularly (usually daily) online to read the set curriculum, discuss their understanding of the course content, and share their successes and failures in teaching their children in terms of spirituality. The meeting is informal because some family members are full-time workers, whereas some are not. Given various family situations, the conference is flexible to cater to parents' time, such as the small group parents can decide their own reading time.

Moreover, this CSPP is open to all Christians and non-Christians, as long as parents are willing to enroll in it, and it is all free. Through studying the CCPP, people will learn how to educate their children according to Biblical knowledge, which is a way to preach the gospel to non-believing parents, and meanwhile, will strengthen the Christian knowledge for believers. Whenever the parents want to stop the program, they are allowed to do so anytime.

Problem Statement

Christians have been facing a rising problem in transmitting their faith to the next generation (Kinnaman & Hawkins, 2016). Even though the U.S. bore the most prominent Christian population (10.9%) in the world (Pew Research Center, 2019), there was a declining trend in Christian beliefs among American families (America Jesuit Review, 2020). First, the Millennials (from 1981-1996) and Generation Zoomers (from 1997 to 2012) hold different notions about their parents' religions and beliefs, with only 40% of teenagers reporting they had the same beliefs as their parents (Pew Research Center, 2020). Second, nearly two-thirds of young adults (18-29) withdrew from church involvement and reconsidered their beliefs after becoming adults (American Enterprise Institute, 2019). Moreover, the trends of divorced families, single-Participant Families, separated families, homosexual families, and interfaith

families were accelerating, which caused children to be significantly less involved in community churches (American Enterprise Institute, 2019). In addition, after World War II, the rapid development of the economy changed the broader society's view of religion, and the trend of mixed religions created barriers for families to continue their faith. However, despite the urgency of American families losing their faith, there was limited research on faith transference to the next generation.

There were a couple of studies on parents' significant role in passing down religious beliefs to their children (Barrow et al., 2021; Holmen, 2007; Maccoby, 2000; Myers & Myers, 1999; Smith & Adamczyk, 2020). However, there was minimal research on how parents transfer their faith to children (Goodman & Dyer, 2020; Iglesias, 2010). Also, researchers investigated separately how different age groups gradually fall off their religious activities and doubt their previous beliefs. For instance, age groups included young children (Hay & Nye, 2006); teens (Denton et al., 2020; Flor & Knapp, 2001; Goodman & Dyer, 2020; Kieren & Munro, 1987; Ritchie, 1970; Smith & Denton, 2009) and emerging adults (Arnett, 1998; Arnett & Jensen, 2002). However, there were insufficient studies on all age groups related to the issue of missing beliefs, and this research focused on all ages. To conclude, there was a gap between the study of spiritual practice projects or training programs on how parents practically pass on their faith to all age groups' offspring. Hence, this study explored the direct experiences of parents integrating a spiritual practice program into daily life and faith maintenance outcomes for the next generations, no matter the children's age.

To address this issue, the Mainland Scholar's Work has been implementing the Christian Spiritual Parenting Program (CSPP) for 2 years, and over 10,000 Mandarin-speaking parents worldwide have completed this program. There has been a prevailing trend of more families

joining since the COVID-19 pandemic. It was reported that nearly one-in-five adults in the U.S had a mental health problem during the epidemic, with symptoms including nervousness or anxiety (Pew Research Center, 2020). Moreover, about one-third of parents suffered from higher levels of psychological distress when dealing with their children's schooling and education. To cater to more parents' needs, the MSW started to launch the English version of the CSPP in January 2022. Parents from different countries (United States, Canada, Japan, Korea, China, etc.) communicated online from a cross-cultural background to enter together into the CSPP. However, as more and more parents have been enrolling in this program, the effects have not been officially investigated and reported.

Therefore, there was a need to investigate the effectiveness of the CSPP regarding faith transference in younger children. This study explored what parents have experienced integrating the spiritual practice program into their daily lives. This research aimed to examine the impact of the CSPP from the parents' perspective to see how it affected families in transferring faith and beliefs to children. Since the English version of this program started in 2022 and had not been completed during this research, this research sample did not involve English speakers. Thus, this study only focused on Mandarin-speaking parents who have already experienced the program.

Purpose of the Research

This qualitative phenomenological study explored Mandarin-speaking parents' experiences of participating in the Christian Spiritual Parenting Program, which was conducted by the Mainland Scholar's Work. This study in particular examined the practice of transferring Christian faith and beliefs from parents to children. The term "transferring Christian faith" is generally associated with the Christians who follow Jesus Christ as God to take lifelong

commitment to exercise their spirituality, foster children's relationship with God, and nurture children to understand and experience ongoing relationships with God (Holmes, 2017).

Research Questions

The research questions are as follows:

1. How do Mandarin-speaking parents describe the faith transmission problems with their children before participating in the Christian Spiritual Parenting Program?

2. How do Mandarin-speaking parents describe the experience of participating in the Christian Spiritual Parenting Program?

3. How do Mandarin-speaking parents describe their faith transmission to their children after participating in the Christian Spiritual Parenting Program?

Theoretical Focus

Practical Theology theory was first proposed by Friedrich Schleiermacher (1768-1834), a German evangelical theologian. His book *Christian Caring: Selections from Practical Theology* was translated into English and published in 1988 by Kahle/Austin Foundation. This book defines Practical Theology as an academic discipline for church leaders and the theology of ministry, specifically with pastoral care (Schleiermacher, 1987). Then, Mette (1993) renewed Practical Theology and stated that it should conceive action within the theology and be acknowledged as a practice-oriented science. Furthermore, Browning (1991) published *A Fundamental Practical Theology* and claimed that Practical Theology must serve as a practical reference. It should provide a bridge and conversation between the Christian religious tradition and the experience of modern culture (Browning, 1991).

Moreover, Heitink (1999) first attempted to formulate Practical Theology for pastoral ministry and scholars, students, teachers, etc. Heitink initiated the surveys regarding the

development of Practical Theology from history to the present and outlined the theoretical aspects of this theory in various contexts. As Heitink defines it, Practical Theology is a theory of action to deal with God's activity through the ministry of Christian disciples. According to Heitink's definition, Practical Theology contains two primary praxes. Praxis I, "the empirically oriented theological theory," indicated a human's intentional action to change a given situation (Heitink, 1999, p. 6). Praxis II, "praxis of modern society," emphasized the context where the activities occurred as human beings pursue their goals when motivated by their religion (Heitink, 1999, p. 6). In conclusion, the Practical Theology theory was developed by guiding church ministers to serve various people seeking God or spirituality. Most importantly, it emphasizes human's practices when integrating Christian theology into modern societal activities.

As a result, the Practical Theology theory was best applied to this study for furnishing a Christian theology for Christian parents in this study. It provided a lens that focuses on taking action to practice spirituality through the CSPP. Also, not only Christian ministers can use this theory, but also various people in modern society, such as parents and children who participate in this CSPP, can implement the Practical Theology theory. In addition, this theory guided the researcher to answer the research questions and collect empirical data, such as the best practices that parents had experienced during the CSPP.

Definition of Terms

- *Baptize:* It refers to people who believe that Jesus Christ is the Son of God and agree on the great commission. Baptizing is a Christian ritual using water in which they are immersed (*English Standard Version Bible*, *2001*; Matthew 3; Act 19).

- *Christ:* Christ or Jesus Christ refers to the Son of God. He was crucified to save human beings, and He has been raised from death (*English Standard Version Bible*, *2001,* Matthew 1:1; Luke 24:7).

- *Disciple:* A disciple is a follower (Adams, 2017). In this study, disciples are Christian followers.

- *Elders:* A person who is appointed to serve a local church and to administer the church duties, such as preaching and pastoral work (Piper, 2020).

- *Holy Spirit:* Holy Spirit means the Spirit of God. Jesus is the Son of God, so the Holy Spirit also includes humanity. Holy Spirit reveals God's thoughts, guides Christian believers, and helps Christians intercede for their weaknesses (Ferguson, 2020).

- *Lord's Day:* People who believe in the Lord Jesus Christ and worship on that day to union with God commit their significance. Usually, Sundays are the Lord's Day (Ferguson, 2020).

- *Sabbath:* Sabbath is the seventh day of the week for Judaists to rest (*English Standard Version Bible*, *2001*, Exodus 16:29).

- *Spirit:* God is the Spirit, and the human Spirit refers to the invisible part that God created, and the function is to communicate and follow God (*English Standard Version Bible*, *2001,* Genesis 1:2; John 4:24).

- *Spiritual life:* Spiritual life means living a divine communal church life with love through the refinement of spirituality (Mettasophia, 2019).

- *The Spirit of Jesus Christ:* The Spirit of Jesus Christ is also the Spirit of God because Jesus is the giver of the Holy Spirit. God's Spirit has different titles, such

as the Holy Spirit, the Spirit of Jesus Christ, and the Spirit of Jesus (Blue Letter

Bible, 2022; *English Standard Version Bible*, *2001,* Philippians 1:19).

Significance of the Study

First and most importantly, this study can better help Christians understand faith

transferring practices. Since church life has been declining among Millennials and Generation

Zoomers in recent years in the United States, Christians do not know how to connect Biblical

knowledge to daily life practice regarding faith transmission. This study collected practical

approaches to help prevent religious decline and allow Christian parents to learn about passing

on their faith to children. Also, this study can inspire religious workers, such as church

administrators, religious educators, religious scholars and researchers, faith-based organizations,

and religious policymakers, to make better decisions in terms of spiritual development and

church improvement. Moreover, this study can encourage non-believing parents to educate their

children in a Biblical way rather than a secular way.

Assumptions

It is assumed that the participants would share their experiences openly and honestly

about the CSPP in terms of faith transference on their children, mainly because they are Christian

parents who love God and would be honest with God's people. Also, it is assumed that the

participants commented positively about CSPP, such as the family relationships would have been

changed for the better.

Limitations

Because in the past two years, only Mandarin-speaking parents have finished this CSPP.

The English version of the CSPP was not completed during this research. Hence, this study was

focused on Mandarin-speaking parents, people who speak other languages were excluded, which

is one of the main limitations of the study. Also, considering the participants were recommended by the administrator who served the CSPP, the sample may not be truly random, which may cause sample bias.

Chapter Summary

This research explored parents' experiences of participating in the CSPP conducted by the MSW, and the outcome of faith transferring from parents to children was examined. Chapter One discussed the emergent issue that the younger generation has an increasing trend of dis-associating from the church. The main reasons for losing religious life have been explained. First, the number of divorced and separated families is increasing. Those families provide fewer church-related activities for their children to be involved in. Second, the rate of interfaith families is accelerating, so children from those families have challenges in faith continuation. Moreover, after World War II, the broader society valued economic development and people's self-fulfillment, which caused the devaluation of religious-related activities. In addition, the religious pluralism trend caused people to blend various religions and form their own belief systems, which made faith transmission inconsistent. Hence, Christians face problems with faith transmission to the next generation. Parents and family are the most significant factors in children's faith formation. Parents need to practice their spirituality to ensure that they live out their faith daily to be role models and mentor their children's faith development.

The MSW launched the CSPP aims to help families to be systematically equipped to transfer their faith to their offspring. One significance of the CSPP is to focus on spirituality rather than religion. Also, this program is set for parents, regardless of their children's age groups. This chapter considers Practical Theological theory and how this theory develops to provide a conceptual framework for this study. Furthermore, Chapter One defined terms that

frequently appeared throughout the paper. The significance of this study for Christian parents,

religious-related workers, religious policymakers, and Christian non-believers was also included.

Finally, the researcher explained the limitation and assumptions of the study. The following

Chapter Two examined the literature that the researcher reviewed.

Chapter 2: Literature Review

The literature review contained four parts. First, Practical Theology as the framework of this study, briefly mentioned in the previous chapter, is further explored in this chapter. Heitink (1999) defined the Practical Theology theory as (a) action-based, (b) empirically oriented, (c) the mediation of the Christian faith, and (d) praxis of modern society.

Second, the faith/religion transference section addressed how parents or families nurture children's spirits, parents' responsibilities, and the best practices for faith transferring. Subsequently, seven distinct themes stood out about nurturing children's spirit for faith transmission from this literature review. The seven themes which were expanded in a later section were (a) reading and discussing the Bible with children (Lawson, 2012), (b) participating in worship rituals (Barrow et al., 2021), (c) parents being role models for children (Bunge, 2008), (d) respecting children rather than forcing faith on them (Barrow et al., 2021), (e) family communications and relationships (Boyatzis & Janicki, 2003), (f) intergenerational Christian community transference (Allen, 2008), and (g) strong fatherly bond (Baker-Sperry, 2001).

Third, the review identified five principles as guidelines for organizations conducting a spiritual program or training project. The aim was to provide resources for those who want to learn or teach spiritual training programs to contextualize different cultures and environments. As a result, this study exhibited five critical principles retrieved from Spiritual Directors International (SDI, 2018) when hosting spirituality training programs. The Spiritual Directors International is a global educational nonprofit organization whose mission is to support people to find wholeness and balance in life from spiritual practice across all faith traditions (SDI, 2022). According to SDI (2018), the five principles are

- Considering core traditions and orientations

- Keeping discernment and listening deeply

- Acknowledging the psychological, sociological, and cultural factors

- Encouraging practicum and internship

- Providing supervision sessions as part of the program

Lastly, the final section listed the related types of faith-based training programs which were identified through the literature review. After the examination, this research distinguished whom those programs were provided for, what they concentrated on, and how they were evaluated. Based on the review, the study highlighted five distinct spiritual programs among faith-based programs. The five specific types of spiritual programs include the following:

- Children's spiritual programs (Pandya, 2017a; 2017b; 2019)

- Adolescents' spiritual programs (Pandya, 2015; Smith & Denton, 2009)

- Faithful fatherhood training programs (Baker-Sperry, 2001; George, 2016; Hawkins & Dollahite, 1997)

- Parents' training program for the Christian education of children (Choi, 2007)

- Home-based spiritual training program

  (Canadian Institute of Natural and Integrative Medicine [CINIM], 2020)

Practical Theology Conceptual Framework

Before exploring the literature's common themes and principles, it is necessary to delve deeper into Practical Theology because it serves as the conceptual framework for this study. Heitink (1999) reviewed the history of Practical Theology theory, the theoretical aspects (especially in the hermeneutical, empirical, and strategic points), and the various implementation domains in the current society of this theory. Finally, Heitink (1999) concluded with a complete definition of Practical Theory as "a theory of action which is the empirically oriented theological

theory of the mediation of the Christian faith in the praxis of modern society" (p. 6). According to the definition, there are four fundamentals of Practical Theology theory: action-based, empirically oriented, mediation of the Christian faith, and praxis of modern society.

Practical Theology Theory is Action-Based

Researchers concluded that Practical Theology is a theory of action (Dingemans, 1996; Mette, 1993; Schelsky, 1972). Tracking the historical perspective of Practical Theology theory, it was found that Freidrich Schleiermacher created it, and he was the first modern theologian (Schleiermacher, 1987). In the beginning, Schleiermacher founded Practical Theology to perform duties as the academic discipline for pastoral training. However, during the 1950s, more and more people left the church; for example, over 50% of Dutch church members no longer considered themselves Christian followers (Heitink, 1999). People desired to actualize their relationship with God rather than seek church ministry training for a profession. As a result, Schelsky (1972) realized that the church could not continue in the previous ways of serving believers. Hence, Schelsky introduced the concept of the theory of action and pointed out that Practical Theology should be action-oriented and utilized for human beings to understand God's work in the best possible way. In particular, Dingemans (1996) cited Practical Theology action domains, including youth work, preaching, building community, worship, pastoral care, care for the elderly, official tasks, etc.

Practical Theology Theory is Empirically Oriented

The word "empirical" is derived from the Greek language *empeiria*, which means "experience" (Heitink, 1999, p. 221). Practical Theology theory departed from human's actual experience and activities in the church and current society, and it involved empirical data to develop its theory (Nitzsch, 1847). When people experience their beliefs and act in daily life,

they analyze their actuality and potential related to their beneficial (Heitink, 1999). Experience is

significant. Just as Kangas (1998) stated, Christian followers should endeavor to understand the

truth that God revealed to his disciples, meanwhile, to experience it. Truth and experience are

complementary, and there should not have any conflicts between them. Hence, the Christian

followers interpret their faith experience, which leads them to test or evaluate their actual life

situations. Heitink (1999) concluded that faith believers empirically acquire expertise and offer

feedback from the hermeneutical perspective. Subsequently, believers face a circular process:

"observation – interpretation – [providing meaning (faith)] – choice – testing – evaluation"

(Heitink, 1999, p. 235), and this is how the Practical Theology theory is empirically oriented.

Practical Theology Theory Concentrate on the Mediation of the Christian Faith

Mediation is when Christians communicate with God through the Holy Spirit to form a

church life, and God's action is mediated through human activities (Heitink, 1999). The main

communicative action is dialogue. Hence, Heitink (1999) addressed that if people wanted to

make communication about faith effectively, it must have reciprocity, authenticity, and

openness. There are three main domains related to the mediation of communicative action:

private life, social life (such as church community), and public sector life. For instance,

mediation may occur in personal conversations, small group discussions, worship, or modern

media. Mediation is vital to impact their norms and values; regardless of which domain,

Christian norms and values make followers understand and fit themselves within a community

(Heitink, 1999).

Practical Theology Theory is the Praxis of Modern Society

The word, "praxis" had a broader sense than practice since it involves values, norms, and

interests (Heitink, 1999). Modern society was the product of social development, which referred

to humans attempting to solve problems rationally and form modernization. As Heitink (1999) described, modern society was where individuals or groups were prompted by their values and interests to make their personal decisions and pursue that particular goal, which happened in humans' daily experience in varied contexts, such as in church, workplace, political or economic settings, or social contexts. In modern society, religion still played a role rooted in people's worldviews and provided identity and culture.

Faith/Religious Transference for Families

Based on the nature of this study, which was to explore parents' experiences of faith transference through a Christian spiritual practice program, the literature review focused on small contexts in families. For example, this review studied the context of how family members, particularly parents and grandparents, transmitted their faith to the next generations in a family surrounding. Seven themes excelled from the literature review in light of sharing parents' faith with children in a family context, which are as follows:

- Participating in worship rituals (Arnett & Jensen, 2002; Barrow et al., 2021; Bruns, 2019; Bunge, 2008; Choi, 2007; Dollahite & Marks, 2009; Lawson, 2012; Tshabalala & Patel, 2010)

- Parents being role models for children (Bandura, 2003; Barrow et al., 2021; Beckwith, 2009; Bengtson et al., 2013; Bunge, 2008; Denton et al., 2020; Goodman & Dyer, 2020; Lawson, 2012; Marks, 2004; Myers & Myers, 1999; Nee & Lee, 2011; Oman & Thoresen, 2003; Smith & Adamczyk, 2020; Thompson, 1996)

- Respecting children rather than forcing faith on them (Barrow et al., 2021; Bunge, 2008; Choi, 2007; Dollahite & Marks, 2009; Lawson, 2012; Hay & Nye, 2006; Nye, 2014)

- Family communications and relationships (Boyatzis & Janicki, 2003; Choi, 2007; Ellison & Sherkat, 1993; Flor & Knapp, 2001; Lawson, 2012)

- Intergenerational Christian community transference (Allen, 2002, 2008; Allen & Beckwith, 2009; Bengtson et al., 2013; Fowler, 2001; Lawson, 2012; Roehlkepartain, 2003; Seibel, 2019)

- Strong fatherly bond (Baker-Sperry, 2001; Barclay, 1980; Bartkowski & Xu, 2000; Bengtson et al., 2013; Ritchie, 1970; Munro & Keiren, 1987; Wilcox, 2002)

Reading and Discussing the Bible

There is no doubt that the Bible is the central book for Christians. The literature strongly suggested that Christian parents or caregivers need to read the Bible to or with their children and also explain metaphors that were implied in the Bible to children (Barrow et al., 2021; Bunge, 2008; Bushnell, 2013; Choi, 2007; Goldingay, 1982; Haynes, 2006; Kelly, 1998; Lawson, 2012)**.** Bunge (2008) mentioned many influential Christian theologians who addressed the significance of the Bible reading, such as John Chrysostom, Martin Luther, Friedrich Schleiermacher, and Horance Bushnell. Those theologians emphasized the value of reading and re-reading the Bible with children, helping children digest the text, and viewing the Bible as a vast "gold mine of wisdom that can never be fully excavated" (Bunge, 2008, p. 355). For example, John Chrysostom, who was considered the father of the early church preacher (Christianity Today [CT], 1994), suggested that people always try to be devoted to the Bible, make the Bible come alive to ordinary people and children, and read the Bible repeatedly (Kelly, 1998). Martin Luther

indicated that the Bible was the central source of religious authority as early as 1517 (Goldingay, 1982), and he translated the original texts to make them widely available (History.com Editors, 2019). Moreover, Horance Bushnell (2013) who was an acknowledgeable American congregation minister and theologian, emphasized the responsibilities of parents regarding children's spiritual, mental, and physical growth, and commented that God did saving work through sermons, Bible reading, and catechistic teaching. In other words, Bible study is one of the most important ways to understand God.

Lawson (2012) indicated that reading the Bible to children is the top responsibility above other responsibilities for parents in the light of passing the faith to the next generation. Other duties included participating in community worship, being a good role model, helping children understand their responsibilities to help others, etc. Similarly, Barrow et al. (2021) mentioned that parents' most important duty was to teach Biblical knowledge and values to children in a way that God is going to be "real, meaningful, and attractive" to children, and children can understand God from the Bible (p. 6). In Choi's (2007) study, parents were encouraged to read the Bible and pray with their family members to change their home atmosphere in faith naturally. To conclude, parents must realize the importance of children's education on upbringing in the Bible.

Discussing the Bible with children and digging into God's word is vital to strengthen children's spirits (Lawson, 2012). Lawson (2012) suggested that parents not hide the misery and stories of suffering in the Bible but give their children a comprehensive image of reality. Otherwise, children may classify Biblical stories as childish and meaningless when they grow older (Lawson, 2012). Also, when children or adolescents are in a dark situation in their life, they may be disappointed with the absence of divine help, leading them to lose their faith in God

(Nipkow, 1988). For example, the misery stories in the Old Testament, Judges (*English Standard Version Bible,* 2001), collect many chapters containing violence, God's anger, and revenge (Schwager, 2000). However, it was a chance for parents to help their children understand the truth of God. If there is no misery, there is no need for God to save human beings. It was significant to discuss with children when reading the Bible to know children's inner thoughts without judgment. Even children may interpret God as fearful rather than dear, but children may find themselves when their life is in the same situations as in the stories (Lawson, 2012).

Nevertheless, a profound understanding of God's word could assist children and young adolescents in their experience of suffering and developing their resilience (Lawson, 2012). As depicted in the Old Testament (*English Standard Version Bible,* 2001), Job experienced extraordinary woes, such as diseases and losing all his children and his belongings. He complained against God, showing insufficient confidence in God (*English Standard Version Bible,* 2001). What Job experienced reflected what people experienced in ordinary life, serving as a good story for children. Eventually, God talked to Job and changed Job's situation, and Job gained confidence again and without disguise in God.

Gruber et al. (1998) argued that children might suffer from increasing poverty, chronic illness, inadequate relationships, and uncertainty about the future in modern society. It is suggested that religious education involving the Bible should support children earlier rather than wait until later when they encounter unavoidable or unexpected tragedies (Gruber et al, 1998).

Participating in Worship Rituals

The literature strongly suggested that religious families participate in worship rituals steadily and regularly with their children (Arnett & Jensen, 2002; Barrow et al., 2021; Bruns, 2019; Bunge, 2008; Choi, 2007; Dollahite & Marks, 2009; Lawson, 2012; Tshabalala & Patel,

2010). Barrow et al. (2021) stated that parents should provide opportunities for children to have religious participation and responsibility, which was significant to children's faith formation. According to Roehlkepartain et al. (2008), out of 7000 youth participants, only 2% admitted that school was the primary place where they gained spiritual development because, in the United States, education in the church and the government state was separated. As a result, family and church communities have become the most important environment for children to exercise their spirit. Bung (2008) and Lawson (2012) expressed that it was important to maintain worship rituals in the community and at home. Worship was central to the Christian life, an indispensable section of faith life, and a vital instrument for followers (Bruns, 2019). Because Christian worship affects people's understanding of God, and in turn, understanding God enlightens how they worship (Bruns, 2019). Bruns (2019) stated that prayer is a conversation with God, which was crucial to the Christian life because, through prayer, people can share their burdens, seek God's guidance, request God's forgiveness, etc. Therefore, teaching children how to worship was invaluable. Community worship included remembering and keeping the Sabbath holy, keeping the Lord's Day, cooperating in church worship, etc.; home worship involves praying daily with children before or after meals, family time to pray together, and bedtime prayer, etc. (Bung, 2008; Lawson, 2012). In summary, helping children pray regularly is vital to building a relationship with God and living with faith.

Choi (2007) researched parents' perspectives on whether religious life was their top priority. The results disclosed that parents who realize God's vision toward home and children would be enthusiastic about leading a spiritual life, especially keeping the Lord's Day. Despite how busy their schedule was, parents would make an effort to hold the Lord's Day to attend community worship and pray to God with their children. In particular, parents from the research

said they would not stop their children from attending church even during some critical periods, including afterschool programs or college time. Also, when families encountered problems in their life, they prayed to God first to seek resolution rather than by their own intentions. In addition, Dollahite and Marks (2009) provided a framework with 10 central processes for transmitting religious meaning and spiritual value to their children. One of the 10 processes was that people need to put faith above secular or personal benefits (through in-depth interviews with 74 highly religious families, including Christians, Mormons, Jewish, and Muslims). In other words, respecting religious activities and following the rituals is essential.

Although Arnett and Jensen (2002) researched the relationship between emerging adults' religious attendance and childhood religious socialization, the result showed no correlation between emerging adults' current beliefs and childhood religious socialization. The emerging adults' group was exceptional for a couple of reasons. First, as the young group grew beyond childhood into adolescence or emerging adulthood, they were more influenced by the outside of their families, such as friends, schools, and even popular culture (Arnett &Jensen, 2002; Larson et al., 1996). As a result, emerging adults began to construct their own beliefs. Second, emerging adults perceived their independence as a development of their identity formation (Arnett, 1998). They became independent from their parents, and they wanted to decide on their own religion or belief rather than what their parents had told them. Also, emerging adults emphasized individualism and tended to reject religious activities. They may think it is a waste of time to participate in community worship. They chose to believe that their beliefs are unique and want to explore on their own (Beaudoin, 1998).

However, studies indicated that young people usually return to community worship after they have their married life, have a family life, or have their life settled down (Bengtson et al.,

2013; Hoge et al., 1998a; Stolzenberg et al., 1995; Wilson & Sandomirsky, 1991). They would have a spiritual need for religious activities if they had stable childhood religious experience. Thus, families need to participate in community worship activities with their children regularly. Even if the children leave their religious life for a while, they are more likely to return as long as they have community religious participation during their childhood.

Parents Being Role Models for Children

The literature emphasized that the role model was essential in cultivating children's faith formation (Bandura, 2003; Barrow et al., 2021; Beckwith, 2009; Bengtson et al., 2013; Bunge, 2008; Denton et al., 2020; Goodman & Dyer, 2020; Lawson, 2012; Marks, 2004; Myers & Myers, 1999; Nee & Lee, 2011; Oman & Thoresen, 2003; Smith & Adamczyk, 2020; Thompson, 1996). Bandura (2003) mentioned the social cognitive theory and indicated that humans develop their cognitive ability by observing the models in their life setting, enabling them to structure their values. Humans formed their lifestyles and values, evolved their self-regulation capacity, and advanced their collective efficacy through the power of modeling. This meant that children would use their observing skills to imitate the spiritual exemplars' life and value. Thus, spiritual modeling was a vital tenet in developing and exercising children's spirituality (Bandura, 2003; Oman & Thoresen, 2003). Oman and Thoresen (2003) argued that believers' own society or family, such as parents, were the typical spiritual model for children. They underscored the importance of their own role as their children's models. Spiritual models should be committed to their beliefs and express them daily. Children can tangibly benefit from the pattern of those who are walking beside them. This process can make a difference in faith transformation.

Lawson (2012) explained that parents were examples of children's spiritual development. Children see and copy when their parents or caregivers strive to live out their faith in their daily lives. Children's impression of the people who believed in God was kind, peaceful, patient, generous, loving, committed, and self-disciplined. In other words, if parents wanted their children to believe in God, they had to act like God (Lawson, 2012). Similarly, Bunge (2008) mentioned that one of the best ways to foster faith formation in young people was to engage parents or primary caregivers in the practice of role models and provide their support. Children need to see their parents set time aside for prayer, worship, reflection, and open discussion about faith issues with children. Children were keenly aware of their parents' character, attitudes, and spirituality as the pattern (Thompson, 1996).

Additionally, Nee and Lee (2011) emphasized the importance of parents consecrating themselves for the sake of their children. They suggested that parents should refrain from their own behaviors. Because even after parents pass away, children will still remember what they have seen and thought of their parents, and the memory will remain for their whole lifetime. Children develop their sense of judgment and value systems from their parents, and they will repeat their parents' experiences. Hence, parents should set the highest standards for spiritual matters and act at home because parents' behaviors will influence their children's entire Christian life (Nee & Lee, 2011). In turn, children may also impact their parents' faith, which is how transactional influence occurs (Marks, 2004). For example, a less motivated parent may be pushed by their children because what parents exemplified made children require the same standard from parents. In a way, parents have to engage more eagerly in sacred life.

Moreover, Bengtson et al. (2013) studied about 3500 faith believers about their faith's impact on the next generations. The results indicated that parental influence remains across four

generations – individuals, children, grandchildren, and great-grandchildren. Because of the increased lifespan and advanced communication technology, the first generation's religious commitment has long influenced the second, third, or even four generations' faith. In other words, parents who acted as role models in such aspects as overcoming adversity, living with faith rather than secular world living, practicing as they preach, etc., would significantly impact the next generations' faith (Marks, 2004). Overall, as Barrow et al. (2021) suggested, parents should consistently live their beliefs in their daily life and be a good example set for their children, which can help children understand what they believe and how they worship.

Respect Children Rather Than Forcing Faith

Literature indicated that respecting children and not forcing faith is critical in passing on faith (Barrow et al., 2021; Bunge, 2008; Choi, 2007; Dollahite & Marks, 2009; Lawson, 2012; Hay & Nye, 2006; Nye, 2014). The Bible portrays children as being made in the image of God and that they are gifts from God (Bunge, 2008). Also, Hay and Nye (2006) asserted that children, as fully human, should be respected and that they are sources of joy. Therefore, parents or caregivers should respect their children and be grateful because children are blessing gifts from God. Bengtson et al. (2013) suggested respecting children by listening to their children's voices without judgment, expressing their trust, and building a positive relationship with their children. Other ways to respect children include allowing them to learn for themselves, ask questions, take risks, accept failures, and not forbidding their exploration of other faiths (Barrow et al., 2021).

Furthermore, Nye (2014) mentioned human relational consciousness and the importance of people's relationships on spiritual well-being. She commented that respecting a person's spiritual perspective is valuable, regardless of their age, and that it is the root of building a

favorable relationship with children. In other words, even from young children's perspectives, adults should pay close attention to value and respect them.

Literature also addressed the importance of not forcing religious beliefs on children (Barrow et al., 2021; Lawson, 2012). Barrow et al. (2021) remarked that no one could force anyone to accept a particular religion because religion is what people truly and deeply believe. Therefore, parents should provide their children with opportunities to learn what they think and help their children get involved in church activities, but not pressure children at some point, such as children's baptism. In other words, teach children but not brainwash them and allow them to keep their insights. Due to social pressure, some parents may feel ashamed for their children not being baptized or worry about their children missing the opportunity to be saved by God. However, Lawson (2012) considered that faith response could come at any age, and people must be personally ready. Parents need the patience to wait for God's Holy Spirit to enter their children's hearts and attract them.

Otherwise, children may leave their religious beliefs and rebel after becoming young adults if they are forced to believe their faith (Bengtson et al., 2013). According to Choi's (2007) research, once families limited children's religious options, they were less effective in passing down their faith. Religious hyperactivity often causes conflicts and creates rebellion (Bengtson et al., 2013). For example, disputes can arise in multigenerational families when children marry atheists or different religious people. Young adults want to decide on their own beliefs and values and establish a fair relationship with their parents (Arnett & Jensen, 2002). They are experiencing forced obedience to voluntary obedience. However, religious parents or grandparents may try to subvert their children's decisions, which often creates stress or disobedience in families (Bengtson et al., 2013).

Family Communications and Relationships

Parent-child communication and relationship conditions can either promote or impede children's religious attitudes and behaviors (Boyatzis & Janicki, 2003; Choi, 2007; Ellison & Sherkat, 1993; Flor & Knapp, 2001; Lawson, 2012). Researchers examined that faith transmission was more likely to happen if parents and children had good communication and relationships (Bengtson et al., 2013; Choi, 2007; Dissanayake, 2000; Flor & Knapp, 2001; Lawson, 2012). Dissanayake (2000) discussed the relationship built as early as infanthood. Mothers communicate with their babies through baby talk and eye or ear contact and build intimacy. The playful bond between infants and mothers is a fundamental relationship. Dissanayake (2000) continued to add significance to how mothers give birth to infants, like how God gave birth to wisdom and the positive bond enabled life growth. In particular, Dissanayake (1995) recommended art activities to build joyful relationships, such as singing, dancing, and painting, since art is intimately linked to the origin of human religious practices.

Also, Lawson (2012) agreed that parent-child communication influences their relationship and spiritual growth. To build a positive relationship, parents were encouraged to talk with children openly to create communication opportunities, such as asking about children's day in school, talking about their friends, preparing family time to sing together (Lawson, 2012), and even confessing parents' own weaknesses, and so on. Similarly, Choi (2007) mentioned that parents should acknowledge the importance of showing concern for their children, know their children's close friends, and prepare regular home service with children to build positive family relationships. The home service can be an informal meeting to allow family members to talk openly. Additionally, De Souza et al. (2016) declared that to nourish children's inner life, parents have to offer a democratic environment at home to allow discursive talking, to accommodate

various areas of expression and dialogue to listen to children's voices. Most importantly, Choi (2007) suggested that reading the Bible and praying together was essential for a home service practice to build relationships. In conclusion, good communication can build favorable family relationships, facilitating faith passing.

Poor communications inhibited faith transmission (Flor & Knapp, 2001). Through their research, Flor and Knapp (2001) found out that children who had fewer open communications with their parents were less likely to internalize parental religious values than frequent and open communications with their parents. Flor and Knapp (2001) concluded that having a dyadic discussion about faith with children by allowing them to express their opinions can contribute to children's religious behaviors. Likewise, Boyatzis and Janicki (2003) did a dairy survey to track the frequency and content of parent-child communications regarding God, Jesus, and prayer. The results proved that the bi-directional communication style between parents and children is more effective than unidirectional communication.

Meanwhile, families who had mutual interactions with higher frequency and better quality (the average is 5.4 times in 2 weeks) had more stable relationships (Boyatzis & Janicki, 2003). In other words, family verbal communication was significant in influencing children's faith and spiritual development. In conclusion, it was remarkable that religion can be a factor in family conflict and can undermine effective solidarity if communication was autocratic and family relationships were weak.

Intergenerational Christian Community

One of the most productive research findings on faith transference was that the solidarity of intergenerational Christian communities positively impacted family spiritual transference (Allen, 2002, 2008; Allen & Lawton, 2012; Beckwith, 2009; Bengtson et al., 2013; Lawson,

2012; Fowler, 2001; Roehlkepartain, 2003; Seibel, 2019). Lawson (2012) asserted that intergenerational Christian experiences are crucial to spiritual growth and formation when involving two or more different generations in the family. Children saw the believers at very different stages of their lifespans (Allen, 2008). Allen (2002) did a qualitative study to compare children's spirituality from two churches, one involving intergenerational activity, whereas the other did not. The church had multi-generational activities that include singing together, praising, praying, sharing testimonies, and serving (such as cleaning the congregation buildin(g) together. The result showed that the children from the intergenerational church had a more profound concept of knowing God, prayed more frequently, were more aware of their relationship with God, and could describe essential differences about the truth of God (Allen, 2002). Furthermore, Allen and Lawton (2012) provided a Christian intergenerational framework based on the Bible, the history of Christianity, and the empirical case study. This framework offers specific guidance for all-age church members on worship, learning, and living in the Christian community. Their empirical study proved that spiritual development is better achieved through intergenerational surroundings. They suggested involving elders to teach youth their faith and worship together. Children will learn from their grandparent's and parent's prayer language to validate who God is and how God acts, and elders will also learn fresh insights from children (Allen & Lawton 2012).

Bengtson (2009) and his colleagues did a longitudinal study (from 1971 to 2000) at the University of Southern California on faith continuity and changes across generations, especially the influence of grandparents. This 35-year investigation has involved over 3,000 participants from 350 multigenerational families. The researchers surveyed the grandparents, parents, and adolescents or children, asking about their values, family relationships, personal goals, religions, etc. Results indicated that grandparents had the most influence on children's religious attendance

and commitment in 1971; even though their effects have weakened gradually by 2000, grandparents' role is still significant. Also, grandmothers had a pronounced impact on their granddaughters' devotion. In conclusion, grandparents were critical in multigenerational families' religious identity and transmission.

Later, Bengtson et al. (2013) interviewed 156 religious' participants from multigenerational families. The results brought a unique glimpse into the positive influence on multigenerational family relationships and religious commitments. Bengtson et al. (2013) pointed out that multigenerational relationships have influenced religious continuance across generations, and grandparents influence multigenerational religious socialization. Both his quantitative and qualitative studies showed religious identification consistency between grandparents and grandchildren. Because of increased life spans, which allowed grandparents to interact with their grandchildren for much longer than earlier generations, and with the convenience of communication technology, the geographic distance barrier was resolved in terms of multigenerational connections (Bengtson et al., 2013). As a result, grandparents influenced their children and grandchildren in their religious piety.

However, it was controversial to integrate multi-generations altogether in the congregation settings. Some scholars believe that having children separated by their age groups can facilitate their learning and benefit the church (Adams, 2017; Felton & Reed, 2000; Nee & Lee, 2011). Adams (2017) provided many suggestions and guides for creating effective children's ministries, such as involving families, building a healthy ministry environment, recruiting strong volunteer teams, etc. He suggested separating children from adults can intentionally serve children according to their needs. Also, Felton and Reed (2000) advocated that dividing church members into distinct groups can enhance church ministry effectiveness,

help focus on specific needs, prioritize programs, allocate deficient resources, and better assess the program's impact. Additionally, Nee and Lee (2011) were elder brothers from the Lord's Recovery affiliated churches. Their works had suggestions on cultivating children (age 0-8) and young people (age 9 and above and how teachers need to be trained based on age groups. This way can assist church ministry in preparing age-appropriate documents and materials and focus on the specific needs of particular groups. Also, organizing children's church life in the way of peer study can help them grow in faith. The ultimate goal was to facilitate children's learning of God.

In contrast, some researchers argued that it destroyed the church when segmenting church members by age (Allen, 2008; Allen & Lawton, 2012; Beckwith, 2009; Lawson, 2012; Roehlkepartain, 2003; Seibel, 2019). For instance, Allen and Lawton (2012) commented that kids, teens, youth, adults, and elders should worship, educate, and administrate together. Based on Biblical tradition and history, the church community should include all people, and the whole church should be presented together as one big family. Also, Seibel (2019) agreed that an intergenerational congregation is an ideal environment to flourish, foster, and empower people of all ages to be involved meaningfully in ministry. All generations should accommodate one another to adapt to the multi-generational context. Likewise, Roehlkepartain (2003) supported intergenerational worship, fellowship, service, singing, and learning meetings, because they can help church members acknowledge shared interests, create opportunities to build relationships between children and grandchildren, reduce intergenerational tensions, and help pass on their faith and values to their children. In conclusion, involving multiple generations in a church setting and having religious activities can benefit faith transmission.

Strong Fatherly Bond

Literature indicated that children with a strong bond relationship with their fathers are critical to religious continuance and socialization (Baker-Sperry, 2001; Barclay, 1980; Bartkowski & Xu, 2000; Bengtson et al., 2013; Keiren & Munro, 1987; Ritchie, 1970; Wilcox, 2002). Good fathering is the prerequisite that is defined by George (2016). Some of the most common traits include a presence in important events, being involved, supplying basic needs for children, love, caring for others, being responsible, accompanying children, giving them a sense of security, and appropriate discipline. When children perceive their fathers as warm, helpful, and kind, it is beneficial for internalizing their values and forming their religious identities (Ritchie, 1970).

Children were more likely to keep their faith when they have affective ties to fathers, particularly in Christian families (Bengtson et al., 2013). In 2013, Bengtson et al. researched about 3,500 individuals from 350 families. They found that children's relationship with their fathers played a more impact role than mothers on religious perpetuity under certain circumstances. Baker-Sperry (2001) explained why most people think the mother played a more critical role than the father in light of religious transmission. One reason wass that mothers are more likely to take care of their children and spend time parenting, allowing them to develop a close relationship with their children and influence them (Lindsey, 1997). Another reason was that Christian women are generally considered more religious than men in several ways. Christianity's natural traits, such as meekness, love, and humility, appeal more to women (Pew Research Center, 2016b). As a result, people asserted that the mother's role is more influential than the father's in transmitting the faith to their children (Baker-Sperry, 2001). However, religious scholars (Baker-Sperry, 2001; Bengtson et al., 2013; Keiren & Munro, 1987; Ritchie,

1970) argued that a high level of religious fathers' influence on passing on the faith to their offspring.

Multiple scholars have discovered why fathers impact religious transference on their children (Barclay, 1980; Bartkowski & Xu, 2000; Keiren & Munro, 1987; Ritchie, 1970; Wilcox, 2002). First, fathers are exhorted as role models for their children to present God concerning the image of God as active, expressive, and authoritarian parents (Bartkowski & Xu, 2000; Wilcox, 2002). Second, Ritchie (1970) mentioned that fathers from children's primary impression of moral discipline and values, especially boys. Also, fathers can predict children's long-term outcomes in religious development if fathers who attend church more frequently are more likely to observe their children, praise or encourage their children, and are more willing to accompany them (Bartkowski & Xu, 2000). Moreover, Keiren and Munro (1987) researched 1140 religious' families, and the findings indicated that paternal religious activity is related to adolescent religious activity more than maternal. The reasons included that it is easier for a father to discuss his belief at home. He has the domain of religious orientation on couples and children, as long as the father sees religion as an essential part of his family life (Keiren & Munro, 1987). In conclusion, within the home, a religion-committed father has a predominant influence on increasing children's religious activities and impacting faith transmission.

The Principles of Spiritual Training Programs

The Spiritual Directors International (2018) explained the five vital principles when implementing a spiritual training program. As a global educational nonprofit organization, this organization burdens its mission on supporting people to improve their spirituality and well-being (SDI Companions, 2022). The five principles are listed in the following sections.

Principle One: Considering Core Traditions and Orientations

This principle suggested that organizations that wanted to announce a spiritual program should recognize other religious/spiritual paths and be clear about their training approach. The value of different spiritual approaches and diversity of experience is significant. Suggestions such as being flexible and respecting other spiritual traditions, encouraging participants to examine their beliefs in a supportive environment, invite students to deepen their practices with their faith traditions. In reverse, training organizations should also recognize their own program's tradition and orientation. For example, clearly articulating their spiritual direction in both written and verbal format to trainees, encouraging participants to explore the program tenets, and providing a spiritual growth model combined with the training curriculum.

Principle Two: Keeping the Discernment and Listen Deeply

Discernment meant not having a judgmental perception of spiritual guidance (SDI Companions, 2022). Discernment can assist people in deeply knowing themselves and their own preciousness, not only themselves but also beyond, such as the awareness of others, the universe, the truth of humans, and God. This principle suggested that the training organization teaches the discernment process and value. For example, it helped learners to distinguish their most profound connections in all life surroundings; to understand that discernment was not only personal but also influenced all the spheres of the world; helped learners to engage in their own process of discernment for seeking spiritual direction; to appreciate discernment as wisdom that involves the whole person's body, emotion, mind, soul, and spirit (SDI Companions, 2022).

Principle Three: Acknowledging the Psychological, Sociological, and Cultural Factors

This principle required the training programs to acknowledge learners' psychological, sociological, and cultural lenses, which shape their religion/spirituality (SDI Companions, 2022).

For example, training organizations can open dialogues for learners' personal backgrounds to check their culture, race, ethnicity, religion, and gender and reflect on their spiritual journeys. Also, training organizations can provide basic training on the human psycho-spiritual development model to make the program more informed, explain this to participants, and create an open dialogue around this topic. Another suggestion was to help learners recognize the intimacy between the body, mind, soul, and spirit. Spiritual development is an integrative process (SDI Companions, 2022).

Principle Four: Encouraging Practicum and Internship

The Spiritual Directors International (2018) addressed the importance of integrating knowledge with actual life experiences to expand learning results. A spiritual training program should provide practice experience or internships for participants. Some standards included: observing or recording (audio or video) the training process and providing concrete feedback for students who can increase learners' growth; providing supervision to ensure the quality of the training program; and supervising people who are assigned by the program should adapt to be a spiritual companion to learners to help them; the supervisor or spiritual friends from the program need be trained prior or experienced, and be faithful to their responsibilities; to provide an evaluation to learners and inform them before the program start; to make an agreement with the participants regarding the disciplines of the program, etc. Moreover, it is suggested that the spiritual program be supervised in the long term to check the results, for instance, for at least nine months, to see how the learners understand and develop after the program.

Principle Five: Providing Supervision Sessions as Part of the Program

The Spiritual Directors International (2018) commented that supervision as an integral part of the spiritual program was essential. The supervision work was assigned to individuals

who served as spiritual overseers or companions. To conduct a successful spiritual training program, organizations need to focus on the trainees and offer spiritual training supervision. Some standards include: inviting spiritual supervisors/companions to observe their work during the training session, such as why they do it, what they have learned about themselves, and what they have learned from the trainees; offering an incentive to participants who had growth, and discern who is has the potential to be a spiritual supervisor/companion; providing clear criteria for participants regarding their performance and evaluation; being aware of the faith tradition, training goal, and training approach of the program; helping the trainees to grow to be the next spiritual supervisor/companion for reproduction work.

Types of Spiritual Programs

There were many different spiritual programs; however, this research was based on family or home environment, so the programs focus on children, adolescents, parents, and the home. Hence, from literature reviews, there were five unique types of spiritual programs related to this study: children's spiritual programs (Helm et al., 2007; Pandya, 2017a; Pandya, 2017b; Pandya, 2019); adolescents' spiritual programs health (Crawford et al., 2006; Pandya, 2015; Smith & Denton, 2009), faithful fatherhood training program (Baker-Sperry, 2001; George, 2016; Hawkins & Dollahite, 1997; Mills, 2006), the parents training program for the Christian education of children (Choi, 2007), and home-based spiritual training program (CINIM, 2020).

Children's Spiritual Program

Scholars researched various faith-based programs to understand children's spiritual development and the influence of spirituality/religion on children (Helm et al., 2007; Pandya, 2017a, 2017b; 2019). Helm et al. (2007) investigated a faith-based early childhood education program in a preschool setting. By photographing children's involvement in Christian activities

and documenting their religion-related conversations with their teachers and peers, the result showed that children formed their Christian norms in their early years, and their values changed as their spirituality developed, which can be detected from the result of their deeper understanding of the conversation.

Literature indicated that religion/spirituality significantly impacted children in many aspects (Pandya, 2017a, 2017b, 2019). In 2017, Pandya reported an experimental study about the effects of a spiritual education program on reducing children who have social interaction problems. This research involved over 3,200 children aged 6 to 8 across 15 countries. By comparing the pre-and-post-test scores of the treatment group and control group, the results showed that the spiritual education program is critical in helping introverted children to overcome their social phobia and improve their social interaction skills.

Another experimental study that Pandya did in 2019 was about the effects of a spiritual education program whose purpose was to treat children diagnosed with acute anxiety symptoms. This study had 3,689 participants from 15 cities. Pandya (2019) compared the pre and post-test scores from the questionnaires. The findings showed that spirituality training could build children's resilience and help them recover from their acute anxiety problems (Pandya, 2019). In addition, Pandya (2017a) studied the effectiveness of the spiritual education program in improving the emotional intelligence of gifted children. Among the 1,625 gifted children participants, Pandya compared their pre-and post-test scores after completing the spiritual education program. The findings disclosed that the spiritual education program is significant in improving the emotional intelligence of gifted children (Pandya, 2017a).

Adolescents Spiritual Program

Studies have shown that spiritual practice is significant to adolescents' mental health (Smith & Denton, 2009), well-being (Pandya, 2015), and resilience ability (Crawford et al., 2006). Pandya (2015) researched an adolescent spiritual program operated by the Art of Living Foundation to check the relationship between adolescents' well-being and spirituality. The Art of Living Foundation is a non-profit organization, an international spiritual training, and education institute that was open to all people from various nationalities, cultures, religions, and traditions (The Art of Living, 2022). In 2015, the Art of Living Foundation recruited 396 adolescent participants for an adolescent spiritual program. The participants were from four countries (Canada, England, South Africa, and India). Meanwhile, there was the same number of participants in the control group.

Specifically, this adolescent's spiritual program was not a religious training program. It focused on deepening meditation, rhyming breath, and exercising yoga to help adolescents practice and develop their spirituality (Pandya, 2015). Details include:

- The spiritual trainer teaches participants to do Yoga to relax their bodies.

- Sharing techniques to enhance the participants' concentration.

- Focusing on breathing processes to help participants eliminate fear feelings and release their anxiety.

- Encouraging mediation to develop spirituality.

- Introducing skills in friendship, leadership, and teamwork.

- Being aware of others to understand their needs better.

- Integrating values into daily lives, etc.

By comparing the two groups' scores, the findings highlight that spirituality positively influences adolescents' well-being, hope for the future, personal achievement, life satisfaction, social participation, and expanding their knowledge and life skills. Hence, Pandya (2015) advocated that spiritual practice helps adolescents deal with their life challenges, cope with their depression and anxiety, and improve their well-being.

Faithful Fatherhood Training Program

Fathers have unique contributions to children's social life and spiritual development (Baker-Sperry, 2001; George, 2016; Hawkins & Dollahite, 1997; Mills, 2006). Despite the importance of fathers' roles and responsibilities, it seems that in the United States, fathers' functions are highly undervalued (Baker-Sperry, 2001; Hawkins & Dollahite, 1997; Mills, 2006). In general, fathers are less involved in accompanying children because of the financial burden and busy work. Hence, faithful father training programs have been created. The goal was to help fathers succeed in their role by linking spirituality/religion to educating children effectively (George, 2016; Hawkins & Dollahite, 1997; Mills, 2006).

Mills (2006) used Belsky's model for optimal parenting training, explicitly addressing fatherhood. According to Belsky's (1984) model three main factors influence parenting: parents' personality, children's characteristics, and the contextual factors support or stress (such as parents' jobs, social network, parents' marriage relationship, etc.). According to Belsky's model, which was the outline to guide the faithful father training program, Mills (2006) pointed out that parents' positive spirituality/religion highlights parenting effectiveness. Because actively attending church meetings can offer people a sense of belonging and help them find purpose in life, benefiting people's physical and physiological health. As a result, fathers would hug their children, praise them, and show love to children more frequently (Powell et al., 2003). Thus,

Mills (2006) designed the training program by having the fathers take a personal

spiritual/religious inventory and helping them to be aware of the correspondence between

personal spiritual/religious commitment and effective parenting. Some assessment tools that

Mills has used contain the following:

- Family Environment Scale (Moos & Moos, 2009)

- Spiritual Assessment Inventory (Hall & Edwards, 1996)

- Parenting Stress Index (Abidin et al., 2006)

- Kirkpatrick's Four-Level Evaluation Model (Kirkpatrick & Kirkpatrick, 2006)

First, the Family Environment Scale (Moos & Moos, 2009) measured family

relationships, personal growth, and system maintenance. This tool helped fathers recognize their

family cohesion and conflict, emphasizing personal moral or religious orientation. Second, the

Spiritual Assessment Inventory tool (Hall & Edwards, 1996) contained 54 items, assisting fathers

in assessing their level of spirituality and being aware of their relationship quality with God to

make necessary changes. Parenting Stress Index (Abidin et al., 2006) has 36 measure questions

to be completed by father participants. This index helped fathers understand their children's

characteristics, parent-child interactions, parental distress, etc. Also, this index worked as the

treatment outcomes by comparing the pre and post-test after completing the program. Finally,

Kirkpatrick's Four-Levels Evaluation Model (Kirkpatrick& Kirkpatrick, 2006) is a widely used

measurement tool in training programs. By assessing the fathers' reactions, learning, behavior,

and results of the faith-based fatherhood training program, the fathers will reach an overall

satisfaction level with the program, such as identifying whether or not the program has achieved

its goals and determining their learning results from the workshops.

To check the efficacy of the faithful father program, except for the assessment tools, Mills (2006) also interviewed the perspectives of fathers' family members, including their spouses and children (above 8 years) and the fathers themselves. The findings indicated that fathers' positive involvement in the faith-based program dramatically impacts children's self-concept about religion and family relationships.

Parents Training Program for Christian Education of Children

Choi (2007) did a parents' training program for Christian children's education in a church in Tulsa, Oklahoma. The purpose was to teach parents about their roles and responsibilities in educating their children from the Bible. This program recruited 20 people (10 couples) from 10 Christian families as the treatment group, who were given special training, and another 20 people (10 couples) as the control group who did not get any training. It took 10 weeks to finish the program.

Before the training program, the parents reported some problems they had been facing in educating their children. For example, they had lost their parents' authority, not knowing how to introduce their children to God; they had communication problems with their children, so they blamed themselves for educating their children (Choi, 2007). Other issues about parents themselves include parents feeling that their Christian spirituality is not mature, did not know the vision of Biblical necessities in cultivating their children's spirituality and did not realize their role at home as models for their children to transmit their faith to their children, etc. Choi (2007) concluded that parents should be changed before educating their children.

The program contained 10 lessons (Choi, 2007). The details are as follows:

- Lesson 1. Parents: A Model of Faith

- Lesson 2. Parent, a Mature Believer

- Lesson 3. Biblical Children Education I (religious Education)

- Lesson 4. Biblical Children Education II (General Education)

- Lesson 5: A Model Home in the Bible

- Lesson 6: A Biblical Home

- Lesson 7: An Eternal Partner: Parents and Children I

- Lesson 8: An Eternal Partner: Parents and Children II

- Lesson 9: A Home Vision in the Bible

- Lesson 10: Home: A Path of God's Vision

After the training program, some significant changes have taken place. In the treatment group, the parents said that their spirituality had developed. They understand their children better through various open conversations and have realized they need to nurture their children Biblically rather than from their own perspectives. Moreover, they have changed their visions about their families and homes, which is essential for children's Christian spiritual development, and they began to find God's vision for their family.

Home-Based Spiritual Training Program

The Canadian Institute of Natural and Integrative Medicine developed a home-based spirituality teaching program to improve wellness (CINIM, 2020). This institute integrated research into people's mental health and involves prominent psychiatrists to help people prevent mental problems early. Moritz et al. (2007) researched this home-based spiritual program to check the effectiveness of developing spirituality to improve mental health. This program is not religious but spiritual-related. One hundred sixty-five participants struggled with emotional distress, and the same number of individuals were in the control group. It is notable that Moritz

et al. (2007) stressed participants' experiences during the program and explored how the program impacted their mood, spirit, and daily life.

This home-based spirituality teaching program was delivered through CDs, using which participants can practice and follow the guidance at home. It includes eight sessions and daily meditation practice. The details are as follows:

- Sessions 1 and 2 explain the divine aspect of the human self and how those divine aspects can be cut off by particular negative life approaches. For example, addressing material needs instead of spiritual needs, engaging in the power struggle, being trapped in resentments or disappointments, etc.

- Session 3 teaches breathing, prayer, or meditation to connect with the divine.

- Session 4 focuses on self-awareness with the connection to using people's five senses, which can reduce people's anger and hurtful behaviors.

- Session 5 explains that spirituality is the path to faith. It is vital to obtain wisdom from the spirit.

- Session 6 addresses gratitude. This program suggests that participants express their gratitude and good things in their life, such as saying love to their family and friends.

- Session 7 focuses on managing expectations and not being determined to achieve the outcomes by removing the ego and learning to release rather than controlling all the results.

- Session 8 is the program's conclusion and suggests strengthening the connection with people and the divine.

After completing the eight sessions, the participants described that they had experienced a spiritual connection. They become calm and open to others, are more confident to tackle life issues, change their inner and outer lives, and broaden and deepen their religious beliefs. In conclusion, the results show a 41% reduction in the participants' negative mood scores compared with 11% in the control group, which means that the program has helped the participants improve their emotional well-being. Moritz et al (2007) commented the home-based spirituality teaching program is effective in improving people's well-being.

Chapter Summary

Chapter Two summarized the literature review, which synthesized over 100 pieces of literature in four main parts. The first part introduced the Practical Theology theory. This theory was action-based and empirically oriented; it addressed the mediation of the Christian faith and is the praxis of modern society. The next part was the best practices for families to transmit their faith to the next generations. Those best practices include parents or caregivers reading and discussing the Bible with their children, participating in worship rituals with children, acting as role models and restricting themselves for the sake of their children, respecting their children by listening to them, and avoiding forcing faith to their children, building positive family relationships and communications, integrating multi-generations in worship, and addressing fathers' roles regarding children's spiritual development. Thirdly, Chapter Two mentioned the five principles for spirituality training programs that Spiritual Directors International has published. The principles suggested that organizations that want to conduct a spiritual training program should be clear about their core tradition and orientations and recognize other religious traditions. Also, training organizations should keep discernment and listen thoroughly to trainees. Principle Three reminds the significance of acknowledging the psychological, sociological, and

cultural factors that impact spiritual learning results. The fourth principle encourages the learners to practice in their actual lives. The fifth principle mentions the importance of supervision and how to supervise the program. Lastly, Chapter Two introduced five types of spiritual programs distinguished from the literature review.

The children's spiritual program shows how spiritual cultivation could influence children's faith development and help them improve their social abilities and decrease their anxiety. Adolescents' spiritual programs have been proven can improve adolescents' mental health, well-being, and resilience ability. Fatherhood spiritual training programs focus on fathers' role to help them succeed by linking spirituality to effectively educating their children. The parents' training program focuses on educating the parents on the Biblical necessary for Christian children's education. A home-based spiritual training program is to practice in a home environment to help people improve their emotional well-being and deepen their religious beliefs. In the next chapter, the methodology of this study was explained.

Chapter 3: Methodology

Restatement Purpose of the Research

This qualitative phenomenological research explored Mandarin-speaking parents' perceptions of how they experience the Christian Spiritual Parenting Program that was conducted by the Mainland Scholar's Work in Church of Arcadia and its impact on their faith transmission to their children.

Re-Statement of Research Questions (RQ)

This research addressed the following research questions:

- RQ1- How do Mandarin-speaking parents describe their faith transmission problems with their children before participating in the Christian Spiritual Parenting Program?

- RQ2-How do Mandarin-speaking parents describe the experience of participating in the Christian Spiritual Parenting Program?

- RQ3- How do Mandarin-speaking parents describe their faith transmission to their children after participating in the Christian Spiritual Parenting Program?

Research Design

This research was a qualitative, phenomenological study. Based on the nature of the qualitative method, it used words rather than numbers and asked open-ended questions rather than closed-ended ones when interviewing (Creswell & Creswell, 2017). Also, the researcher is the key instrument of a qualitative study. The researcher checks the documents, conducts the interview, observes the interviewees' behavior, and interprets the gathered information (Creswell & Creswell, 2017). Within the qualitative study approach, this research explicitly followed the phenomenological design. Phenomenological research investigates individual participants'

descriptions of their lived experiences about the same phenomenon, and the researcher identifies the central theme(s) from their experiences (Creswell & Creswell, 2017). In addition, the phenomenological approach studies how people understand, interpret or believe in a given phenomenon (Ellis, 2016).

This research explored parents' perspectives, practices, and beliefs when experiencing the CSPP regarding transferring parents' faith to children. Through the qualitative phenomenological approach, the researcher conducted semi-structured interviews to ask for the details of how parents practice spirituality in daily life and how the CSPP helped to affect their children's faith nourishing and formation. Also, the three main research questions were answered through the interview by comparing the before and after spiritual status changes. In other words, the qualitative phenomenological approach allowed the researcher to access the essence of information from parents' interpretations and understandings of the CSPP, which was the core of qualitative phenomenological research.

Sources of Data

Target Population

This research focused on Christian parents who have completed the Christian Spiritual Parenting Program in California, the Church of Arcadia. In the past two years, only Mandarin-speaking parents have finished this CSPP. The English version of the CSPP was not completed during this research; the population of this research was Mandarin-speaking parents who had gone through the entire course. Also, because one feature of the CSPP was that it covers all ages of children in three groups--the younger children group aged from 0 to 8, the adolescent group aged from 9 to 18, and the adult group aged over 18--so parents recruited from each of the three age groups. In other words, participants were from three groups rather

than just one or two. Consequently, there were four requirements for the research population: Mandarin-speaking parents, having completed the CSPP, from each of the three age groups, and church members of the Church of Arcadia.

Desired Sample

The desired sample was accommodated to the research nature. Ensuring the credibility of a study requires sufficient participants. However, too many participants may cause the researcher to lose sight of essential focus (Ellis, 2018). According to Polkinghorne (1989), a sample size between 6 to 20 will be enough for phenomenological research. Also, Creswell and Creswell (2017) mention that a range of 3-10 participants could meet the needs of a phenomenology study. Due to practical issues, such as access, cost, and time-consuming, this research recruited six participants.

Sampling Method

This research used the purposive criterion sampling method. The purposive criterion sampling method is a technique to set criteria when selecting a sample, which is widely used in qualitative research (Patten & Newhart, 2017). Especially in qualitative phenomenology research, purposive criterion sampling is highly recommended because phenomenology research purposely selects people who have experienced the research focus topic (Ellis, 2016). The purposive criterion sampling method requires the researcher to seek people who can provide rich information on the research topic. In other words, the researcher makes subjective judgments to identify the participants (Patten & Newhart, 2017).

However, making subjective judgments does not mean selecting people for convenience. Creswell and Creswell (2017) recommended that when a study is conducted in the researcher's organization, it is critical to avoid an imbalance of power between the

researcher and the participants. Glesne and Peshkin (1992) also mentioned that if a qualitative study becomes backyard research, such as interviewing friends, which may lead to data inaccuracy.

Hence, for this study, the researcher used the purposive criterion sampling method to incorporate the four inclusion and three exclusion criteria to select participants purposely. People who could provide detailed information about how they experienced the program, how they practiced the spirit in daily life, and how this program impacted their faith transference to children were considered.

Inclusion Criteria

The church administrator who was in charge of the CSPP nominated some parents to meet these four inclusion criteria:

- Mandarin-speaking parents

- Finished the CSPP

- Two parents whose children's age are 0-8; Two parents whose children's age are 9-18, and two parents whose children's age are over 18 years old

- Church of Arcadia's members

Exclusion Criteria

The church administrator excluded parents to meet these three exclusion criteria:

- The researcher is familiar with

- Not signing the Informed Consent

- Disagree with the interview video recording

Sampling Processes

Before the interview, firstly, the researcher communicated with the church

administrator who was in charge of CSPP enrollment to discuss the participants who should

have the potential to provide rich information about this research topic. The inclusion and

exclusion criteria were used as a guideline. Secondly, the researcher asked the church

administrator to provide parents' contact information. The researcher explained the purpose of

the study, the risks, and the requirements. Then, the researcher showed the Institutional

Review Boards (IRBs) recommended recruitment scripts in both English and Mandarin (see

Appendix A) to the administrator. After approval, the administrator provided nine

participants' information for the researcher to contact. Later, the researcher used various ways

to contact the nine potential participants, such as by emails, phone calls, texts, and WeChat

software and sent them the recruitment scripts. Finally, six of them responded that they were

willing to participate in the study. Then, the researcher discussed the Informed Consent (see

Appendix B) and asked the six participants to sign by PDF electronic signature. Meanwhile,

Mandarin Informed Consent was also provided for those parents. The following table shows

the basic information of the six participants recruited from three age groups.

Table 1

Participants Basic Information

Age Groups	0-8 Age Group		9-18 Age Group		18+ Age Group		Total
	Parti. A	Parti. B	Parti. C	Parti. D	Parti. E	Parti. F	6
Gender	Father	Mother	Mother	Mother	Mother	Mother	
Christian Couples	√	√	√		√	√	5
Children Numbers	5	2	2	2	1	3	

Age Groups	0-8 Age Group		9-18 Age Group		18+ Age Group		Total
	Parti. A	Parti. B	Parti. C	Parti. D	Parti. E	Parti. F	6
Children age	1, 2, 4, 7&9	2&3	9&11	9&14	21	16, 19&20	
Marital Status	Married	Separated	Married	Married	Married	Married	
One Parent Participated in CSPP		√	√	√			3
Both Parents Participated in CSPP	√				√	√	3

Data Collection Instruments

Validity and Reliability of Instruments

The researcher applied semi-structured interviews to collect information. The semi-structured interviews are typically face-to-face and often recorded by the researcher for careful examination later, which is widely used for qualitative research (Creswell & Creswell, 2017). Also, the researcher used Zoom to interview the Participant And recorded the videoes. Kuckartz (2013) recommended integrating the audio and video of the interview and synchronizing the transcription, which is vital for validating data analysis, especially when the video containing a time spain to allow the researcher to locate a specific conversation. The recorded videos with transcripts are useful for lateral data examination (Creswell & Creswell, 2017).

Interview Protocol

With the semi-structured interviews, the researcher asked the following 10 predetermined interview questions (IQ):

- IQ 1: Tell me about your family. Such as your family structure, whom you live with, and who participated in the CSPP?

- IQ 2: How would you describe your family members' relationships before participating in the program? Such as between you and your children, you and your spouse, your spouse and your children, and between your children, before participating in the CSPP?

- IQ 3: How would you describe your spiritual situation, as well as that of your spouse, and children, before you participated in the CSPP?

- IQ 4: What drove you to enroll in the CSPP? What problems were you facing regarding faith transference before joining the program?

- IQ 5: What challenges, if any, did you experience when implementing the program?

- IQ 6: How did this program help you overcome those challenges?

- IQ 7: What did you enjoy most about this program?

- IQ 8: How would you describe your family members' relationships after participating in the program? Such as between you and your children, you and your spouse, your spouse and your children, and between your children, after the CSPP?

- IQ 9: How would you describe your spiritual situation and that of your spouse and children after you participate in the CSPP?

- IQ 10: What recommendations do you have, if any, for the program?

Figure 1 lists the corresponding RQs and IQs, as well as the authors whose research supported the RQs, it shows as follows:

Figure 1

Correlation of RQs and IQs

Research Questions	Corresponding Interview Questions	Research
RQ1- How do Mandarin-speaking parents describe the faith transmission problems with their children before participating in the Christian Spiritual Parenting Program?	IQ1: Tell me about your family. Such as your family structure, whom you live with, and who participated in the CSPP? IQ2: How would you describe your family members' relationships before participating in the program? Such as between you and your children, you and your spouse, your spouse and your children, and between your children, before participating in the CSPP? IQ3: How would you describe your spiritual situation, as well as that of your spouse, and children, before you participated in the CSPP? IQ4: What drove you to enroll in the CSPP? What problems were you facing regarding faith transference before joining the program?	Bengtson, 2017 Bunge, 2008 Kinnaman & Hawkins,2016
RQ2- How do Mandarin-speaking parents describe their experience in the process of the Christian Spiritual Parenting Program?	IQ5: What challenges, if any, did you experience when implementing the program? IQ6: How did this program help you overcome those challenges? IQ7: What did you enjoy most about this program?	Barrow et al., 2021 Choi, 2007 Mills, 2006
RQ3- How do Mandarin-speaking parents describe their faith transmission after participating in the Christian Spiritual Parenting Program?	IQ8: How would you describe your family members' relationships after participating in the program? Such as between you and your children, you and your spouse, your spouse and your children, and between your children, after the CSPP? IQ9: How would you describe your spiritual situation and that of your spouse and children after you participate in the CSPP? IQ10: What recommendations do you have, if any, for the program?	CINIM, 2020 Smith & Adamczyk, 2020

Data Collection Procedure

Once the participants decided to be interviewed, the researcher did the following steps

regarding the interview process:

- Discussed with participants by WeChat to allow a one-hour Zoom meeting

  without interruptions.

- Informed participants that the meeting has to be recorded. If any volunteers were

  unwilling, these participants would be excluded from the study.

- Signed the Informed Consent by PDF electronic signature and emailed the signed

  document back to the researcher before the scheduled interview meeting.

- Emailed an electronic version of the interview questions to participants to

  preview.

- Reminded participants by email and text (if the email does not apply) one day

  before the appointment.

- Used Zoom to record the meeting by speaking the Mandarin language, and then

  uploaded the Mandarin Zoom recordings to the Sonix software to transcript and

  translate. Check the accuracy.

- Shared the transcript with all participants to allow them to check the accuracy of

  the meaning. Revised some of the transcripts when necessary.

Human Subjects Considerations

According to Federal Guidelines (U.S. Food & Drug Administration, 2022) for the IRB

section, a researcher needs to consider the following human subjects: informed consent,

assessment of risks and benefits, and selection of research subjects. First, the researcher

completed the Collaborative Institutional Training Initiative (CITI; see Appendix C) training

program in the Education Division of social behavior and attained the certificate that Pepperdine University requires. Also, the researcher received the approved IRB documentation from volunteers, and they were required to sign the Informed Consent and return it to the researcher before starting the study. In addition, the researcher explained the potential risks and benefits of participating in the time with Informed Consent. Lastly, the researcher followed the recruitment criteria designed for this research rather than exclude participants based on socioeconomic status, education, race, and so on.

The researcher assessed the risks and benefits to participants. Though there was no specific permission required from the Lord Recovery affiliated churches to approve the research, however, to minimize the risk, the researcher endeavored to make participants' information confidential. For example, after the Zoom interview, the researcher coded participants' names as Participants A, B, and C for further data analysis. Thus, subjects' related data cannot be identified. Also, there was a separate document to store the coded participants' names list with a password to access it.

Furthermore, all data was stored using at least two safeguards. For example, the data was collected and saved for three years by the researcher directly and stored in an iCloud account with a password that only the researcher has access to. Meanwhile, the electronic data was saved in a secure network with a firewall. After three years of secure storage, the researcher would destroy the data to erase it rather than simply delete it digitally. To conclude, the researcher informed the participants of the means to ensure the confidentiality of the risks.

Data Analysis

This qualitative phenomenological study analyzed the verbatim transcripts and grouped the emerging themes to generate the essence. Kuckartz (2013) recommended integrating the

audio and video of the interview and synchronizing the transcription (it is better to contain the

time stamps), which is essential for validating data analysis. Also, analyzing the data word-by-

word can help the researcher to get a general idea about the data since the researcher takes a

closer look at the language that participants used (Kuckartz, 2013). Creswell and Creswell

(2017) urged the researcher to follow sequential steps when analyzing data. The following five

steps were used for this research:

- Step 1: Get the raw data prepared for analysis. For the Zoom interview recording
  video, the researcher used Sonix software to transcript the Mandarin language.
  After the word-by-word checking of the accuracy of the transcript, the researcher
  used Sonix again to translate the Mandarin transcript into English.

- Step 2: Check the comprehensive data. The researcher overviewed the Mandarin
  transcript and shared it with all participants to check the accuracy. After being
  approved and adjusted by them, the researcher started coding the English version
  of the data.

- Step 3: Coding the data. The researcher used Quirkos software to do the coding.
  By reducing the raw data to filter significant details, the researcher sorted the data
  into various groups corresponding to the 10 Interview Questions. Also, the
  researcher used Descriptive Code and In Vivo Code methods during the coding
  process. The Descriptive Code method means to summarize the main topic, and
  the In Vivo Code refers to using direct words from what participants used
  (Saldaña, 2013).

- Step 4: Generate the themes. The themes are the common descriptions that
  participants mentioned and are usually shaped through quotations of specific

evidence (Creswell & Creswell, 2017). In this study, the researcher arranged the themes by the sequence of each Research Question. Also, under each Research Question, there are a couple of Interview Questions. The themes are generated from the 10 Interview Questions.

- Step 5: Present the themes. Creswell and Creswell (2017) commented that using a narrative passage to express the analysis findings is the most popular way. In this study, the researcher used various participants' perspectives and quotations to discuss each theme. Also, there were tables followed by each Interview Question to present the frequency and distribution of each theme.

Means to Ensure Study Validity

In qualitative phenomenological research, the researcher has to put aside personal experience and perspectives but merely focus on understanding the essence of the participants' experience (Ellis, 2016). Otherwise, the researcher may override the study and shape interpretation results. The purpose is to prevent the researcher's bias or assumptions and ensure the validity of the data.

The researcher's personal background was also critical for the research's validity. Because in the phenomenological study, from sampling, data collection, and data analysis, the researcher makes decisions from their personal viewpoint (Creswell & Creswell, 2017). Among the following society positional identities: race and ethnicity, religion, family roles, gender, sexuality, social-economical class, physical ability or disability, age range, and nationality; the researcher selects religion and family roles (a parent who has five children) to be the top two identities that drive the researcher to do this study. The researcher has been a committed Christian follower and has served in the local church in Arcadia city since 2015. The researcher

coordinates with other Christian serving ones to host the children's meeting on Lord's Day. Also, the researcher participated in Bible reading groups and prayer groups, designed various preaching flyers and Christian event invitations, preached in the city public park every Saturday afternoon, attended Lord's Day each Sunday, etc. The researcher has been devoted to Lord Jesus and has fundamental Biblical knowledge. Moreover, as a parent with multiple children, the researcher experiences why and how Christian families gradually lose their faith transference to the next generation. Furthermore, with the extensive literature review, the researcher found additional information related to the research topic. Hence, the researcher had substantial comprehension of Christianity and considerable experience, which was critical for the research's validity.

In addition, to ensure validity, the researcher maneuvered multiple validity approaches (Creswell & Creswell, 2017). First, the author piloted the interview questions (see Appendix D) with one participant to see if the questions elicited the information and whether or not any revisions were needed. This participant was not counted as one of the six participants. The researcher noticed it was necessary to remind the participants just answer the questions that were asked and to make the conclusion to ensure understanding. There were translated Mandarin language interview questions available for non-English speakers. Second, the researcher asked all participants the same questions with the sequence. The study's internal validity threats can be mitigated (Creswell & Creswell, 2017). Third, the researcher applied the member checking (Creswell & Creswell, 2017) approach to allow participants to comment on the main findings that the researcher concluded. For example, the researcher shared the transcripts with participants regarding the accuracy of the data. Moreover, the researcher used memos to clarify the bias (Creswell & Creswell, 2017) that the research may bring to the study. Creswell and Creswell

(2017) suggested that the researcher write down personal experiences during the study to keep awareness of the data validity. For example, memos about the researcher's impression, learning, comments, and interpretation procedures. This helped the researcher reflect on the process and code the themes in data analysis. Lastly, the researcher utilized the peer debriefing (Creswell & Creswell, 2017) technique which is called peer review (Patten & Newhart, 2017). For this study, the researcher invited an expert from the church who reviewed the themes to ensure the quality of this study.

Chapter Summary

Chapter Three introduced this study's design and methodology. This qualitative phenomenological research intended to explore parents' experience with the CSPP and the details of how this program impacts parents to transfer their faith to offspring in the Church of Arcadia. The purposive criterion sampling method allowed the researcher to find participants who could provide bountiful information for the given topic. Six participants met the inclusion and exclusion criteria prior. The semi-structured interviews assisted the researcher in exploring parents' inner perspectives. There were 10 interview questions listed in sequence for the interview protocol to be prepared for the participants to answer. Considering the human subjects by the Federal Guidelines for IRB, participants signed the Informed Consent and understood the potential risks before the interview. To minimize the risk, participants' information would be confidential. The data was stored in the researcher's personal iCloud with a passcode to protect it. The researcher went through the data analysis procedures, such as organizing and preparing the raw data, checking the overall ideas, coding the data, generating the themes, and presenting the results. Also, the researcher examined the process of piloting the interview questions, writing

memos to clarify the bias, member checking, and peer review to ensure validation. In Chapter

Four, the results of this research were disclosed.

Chapter 4: Findings

Purpose Statement

This study explored Mandarin-speaking parents' experiences of participating in the Christian Spiritual Parenting Program, which was conducted by the Mainland Scholar's Work. This study, in particular examined the practice of transferring Christian faith and beliefs from parents to children.

Research Questions

The following three Research Questions (RQ) guided this qualitative phenomenological study for parents who participated in the Christian Spiritual Parenting Program.

- RQ1- How do Mandarin-speaking parents describe their faith transmission problems with their children before participating in the Christian Spiritual Parenting Program?

- RQ2- How do Mandarin-speaking parents describe their experience of participating in the Christian Spiritual Parenting Program?

- RQ3- How do Mandarin-speaking parents describe their faith transmission to their children after participating in the Christian Spiritual Parenting Program?

Research Design

This research was a qualitative, phenomenological study. Based on the nature of the qualitative method, it used words rather than numbers and asked open-ended questions rather than closed-ended ones when interviewing (Creswell & Creswell, 2017). Also, the researcher is the key instrument of a qualitative study. The researcher checks the documents, conducts the interview, observes the interviewees' behavior, and interprets the gathered information (Creswell & Creswell, 2017). Within the qualitative study approach, this research explicitly followed the

phenomenological design. Phenomenological research investigates individual participants' descriptions of their lived experiences about the same phenomenon, and the researcher identifies the central theme(s) from their experiences (Creswell & Creswell, 2017). In addition, the phenomenological approach studies how people understand, interpret, or believe in a given phenomenon (Ellis, 2016).

This research explored parents' perspectives, practices, and beliefs when experiencing the CSPP regarding transferring parents' faith to children. Through the qualitative phenomenological approach, the researcher conducted semi-structured interviews to ask for the details of how parents practice spirituality in daily life and how the CSPP helped to affect their children's faith nourishing and formation. Also, the three main research questions were answered through the interview by comparing the before and after spiritual status changes. In other words, the qualitative phenomenological approach allowed the researcher to access the essence of information from parents' interpretations and understandings of the CSPP, which was the core of qualitative phenomenological research.

Data Analysis

This qualitative phenomenological study analyzed the verbatim transcripts and grouped the emerging themes to generate the essence. Kuckartz (2013) recommended integrating the audio and video of the interview and synchronizing the transcription (it is better to contain the time stamps), which is essential for validating data analysis. Also, analyzing the data word-by-word can help the researcher to get a general idea about the data since the researcher takes a closer look at the language that participants used (Kuckartz, 2013). Creswell and Creswell (2017) urged the researcher to follow sequential steps when analyzing data. The following five steps were used for this research:

- Step 1: Get the raw data prepared for analysis. For the Zoom interview recording video, the researcher used Sonix software to transcript the Mandarin language. After the word-by-word checking of the accuracy of the transcript, the researcher used Sonix again to translate the Mandarin transcript into English.

- Step 2: Check the comprehensive data. The researcher overviewed the Mandarin transcript and shared it with all participants to check the accuracy. After being approved and adjusted, the researcher started coding the English version of the data.

- Step 3: Coding the data. The researcher used Quirkos software to do the coding. By reducing the raw data to filter significant details, the researcher sorted the data into various groups corresponding to the 10 Interview Questions. Also, the researcher used Descriptive Code and In Vivo Code methods during the coding process. The Descriptive Code method summarizes the main topic, and the In Vivo Code refers to using direct words from what participants used (Saldaña, 2013).

- Step 4: Generate the themes. The themes are the common descriptions that participants mentioned and are usually shaped through quotations of specific evidence (Creswell & Creswell 2017). In this study, the researcher arranged the themes by the sequence of each Research Question. Also, under each Research Question, there are a couple of Interview Questions. The themes are generated from the 10 Interview Questions.

- Step 5: Present the themes. Creswell and Creswell (2017) commented that using a narrative passage to express the analysis' findings is the most popular way. In this

study, the researcher used various participants' perspectives and quotations to

discuss each theme. Also, there were tables followed by each Interview Question

to present the frequency and distribution of each theme.

Results for Research Question 1

The first research question asked, "How do Mandarin-speaking parents describe their

faith transmission problems with their children before participating in the Christian Spiritual

Parenting Program?" This research question emphasized participants' family relationships and

spiritual situations before participating in the Christian Spiritual Parenting Program (CSPP).

These three interview questions answered the RQ1 as follows:

- **IQ2:** How would you describe your family member's relationships before

  participating in the program? Such as between you and your children, you and

  your spouse, your spouse and your children, and between your children, before

  participating in the CSPP?

- **IQ3:** How would you describe your spiritual situation, as well as that of your

  spouse, and children, before you participated in the CSPP?

- **IQ4:** What drove you to enroll in the CSPP? What problems were you facing

  regarding faith transference before joining the program?

Themes for IQ2 – Participants' Relationships with Their Children

Question 2 asked, "How would you describe your family member's relationships before

participating in the program? Such as between you and your children, you and your spouse, your

spouse and your children, and between your children, before participating in the CSPP"? Four

themes were depicted based on the coded results regarding the relationship between parents and

children. Table 2 shows the four themes as follows:

Table 2

Parents' Responses to IQ2 – Participants' Relationships with Their Children

Theme	0-8 Age Group		9-18 Age Group		18+ Age Group		Total
	Parti. A	Parti. B	Parti. C	Parti. D	Parti. E	Parti. F	6
Love	√	√	√	√	√	√	6
Lose Temper	√	√	√	√	√	√	6
Strict	√		√	√	√	√	5
Little Communication					√	√	2

Love. All participants mentioned their love relationships with their children. Participant B said, "I think I really love them… I love them very much". Also, Participant F stated, "I am a mother. I love them, and help them live, study, and raise them" However, children had different responses to their parents' love. Participant E indicated that her daughter mentioned, "I know you love me, but you do not know what I want. What I want is not what you want for me, so you really do not understand me" Her daughter felt depressed by Mom's love. Participant A gave an example of how he builds love relationships with his children, such as "I usually read books with the kids, take them to the park to have fun [many companionships]"

Lose Temper. All parents mentioned they might lose their temper when their children do something that is not in their favor. However, after exploring their temper, they usually regretted their behaviors before the CSPP. For example, for the younger age group from 0-8, Participant A described, "[the children] wetting the bed again, spilling milk, throwing up on me, then my mood immediately comes up. I get very angry, and I just yell at my children." She was regretting

feeling out of control. As she described, "I knew it was not right. I also regretted it and felt very guilty, but I just did not know how to ease that feeling at the time".

For the 9-18 age group, Participant C admitted that "Usually at home [not in the church] I like to lose my temper… I complained about the kids, I sometimes could not take care of the kids."

Also, in the 18+ group, Participant F said:

> Sometimes I see these young people [her children] are different from us, and I cannot tolerate them either. I think they are wrong. In other words, with the development of time, I am particularly unable to understand these children, so there are still quite a few conflicts.

To conclude, parents in all age groups might lose their temper in some situations before the CSPP.

Strict. Five parents reported they were strict with their children. In the 0-8 age group, Participant A said, "because I am strict in disciplining my kids… I think they have been afraid of me before the CSPP." In the 9-18 age group, Participant C mentioned that "I am pretty strict about how I treat him [the child]. What he experienced was quite similar to what I had when I was a kid". Participant D in this group stated, "I am very fierce, so they were very afraid of me." In the 18+ group, Participant E said, "Mom was strong in her eyes. [Because] I think I worked very hard, I took care of you, so you had to listen to me." Parents reflected that they used a stern tone of voice and that their children were afraid of them before the CSPP.

Little Communication. Two themes showed that children had little communication with their parents after adulthood. For the 18+ age group, Participant E stated, "There was very little communication… The relationship between the two of us was really tense. I remember when she

came back, she closed the door directly and did not allow me to open the door. I would not be able to enter her room." Participant F in the 18+ age group also mentioned a similar situation, "When they [children] have a problem, they will discuss a lot with their friends [not with parents]. This kind of communication within us is rare…."

Themes for IQ2 – Spouse Relationships

In IQ2, the question was "How would you describe your family member's relationships before participating in the program? Such as between you and your children, you and your spouse, your spouse and your children, and between your children, before participating in the CSPP?" Except for the parenting relationships with children, questions were also asked about the participants' relationships with their spouses. There were four themes coded from the interview. Table 3 lists the details of the themes as follows:

Table 3

Parents' Responses to IQ2 – Spouse Relationships

Theme	0-8 Age Group		9-18 Age Group		18+ Age Group		Total
	Parti. A	Parti. B	Parti. C	Parti. D	Parti. E	Parti. F	6
Little Communication		√		√	√	√	4
Conflict	√				√	√	3
Silent Treatment	√		√	√			3
Harmony	√		√				2

Little Communication. Four participants mentioned they had little communication with their spouses before the CSPP. Participant B explained, "Because my husband had domestic violence two years ago, then he had a restraining order, so he cannot live with us." They had

little communication because the husband violated the laws and could not be close to his wife and children. Participant D also commented that her relationship with her husband was not good. As she stated, "It seemed like we were separated. We just have to form a family… Our communication was not smooth, not even a word about spiritual communication." Similarly, Participant E also admitted she did not have good communication with her husband before the CSPP. She explained, "My husband and I had many family problems at that time [before CSPP] because we rarely got together. We quarreled a lot." Participant F indicated that their busy lives restricted their communication. As she said, "There is very little communication between us. Sometimes, I cannot even meet him when I am busy. It is very difficult to talk about anything…"

Conflict. Three participants mentioned the conflict problems they had with their spouses before the CSPP. Participant B recalled that two years ago, she was almost "murdered" by her husband because they had a big conflict, which resulted in her husband being arrested by police. Participant E mentioned that their conflicts were mainly about children's education. She said, "We have many differences in education. We have heated arguments. He has his opinions, and I have my own." She used the word "contradiction" to describe the conflicts between her and her husband. Participant D commented that they do not have a good relationship and that their conflicts are partly because of faith differences. Because the husband does not believe in Jesus, they have little spiritual communication. Also, her husband was interested in the virtual world, and he "did not care about which school the children attend, or what training courses to choose." As a result, Participant D has to bear everything alone.

Silent Treatment. Three participants mentioned the word silent treatment which means the couples deal with family problems passively and do not talk to each other for a few days. For example, Participant C recalled:

I am not good at saying anything terrible, but I will start a silent treatment. Last time we

did not talk for three days. He was discontented with me because he thought he was tired

from work but had to listen to my complaining about the children after work.

When two individuals both thought they were right and the other one was wrong, then the silent

treatment occurred. Similarly, Participant A said, "We do not often have a silent treatment, but

we still have some arguments over some little things. There will be complaints about the

upbringing of the children." They did not have "excessive quarrels." Instead, they occasionally

instigated a silent treatment to cool down the conflicts.

Harmony. Two participants commented that their marriage was quite harmonious before

the CSPP. Participant C said, "My relationship with my husband is quite harmonious; we rarely

quarrel. Well, he is more tolerant, not easy to be angry… He is a very responsible Christian

brother." They have been married for over 10 years but only have had two or three conflicts.

Participant A also agreed that he had good relationships with his wife before the CSPP. He said,

"We are quite in harmony. We rarely quarrel, so the marriage relationship is quite good". When

they have "complaints about upbringing the children," they would "stop there." Good

communication helped them maintain their relationship, such as they "often talk deeply at night."

Themes for IQ2 – Spouse's Relationship with Children

In IQ2, except for the participants' relationships with children, and spousal relationships,

questions were also asked about their spouse's relationships with their children. The question was

"How would you describe your family member's relationships before participating in the

program? Such as between you and your children, you and your spouse, your spouse and your

children, and between your children, before participating in the CSPP?" There were three themes

found in the interview. Table 4 shows the details about the themes as follows:

Table 4

Parents' Responses to IQ2 – Spouse's Relationship with Children

Theme	0-8 Age Group		9-18 Age Group		18+ Age Group		Total
	Parti. A	Parti. B	Parti. C	Parti. D	Parti. E	Parti. F	6
Not Close		√		√	√	√	4
Accompany	√		√				2
Authority			√				1

Not Close. Four parents mentioned that their children did not have a close relationship with their spouse before the CSPP. For example, Participant D said, "When my children have any problems, they all go to me first." Unlike Dad, their children were close to their mother because "Dad does not usually have much to do with his kids. He never told bedtime stories to our daughter. When he was in a good mood, he occasionally played for two or three minutes."

Participant E also stated that her daughter did not have a good relationship with her dad. Because Dad was in another country most of the time, "there was very little communication between them." Even though Dad "allowed his daughter to do whatever she wanted, whether it was reasonable or not," the daughter still was not close to her dad before CSPP.

Also, Participant F mentioned that their children were not close to their dad before the CSPP. As she explained:

The relationship between dad and the children was not that close because they were busy. Since the children grew into adolescents, they believe more in dad's rational side [because] dad is very calm. However, this kind of communication was rare. When dad

was listening to their questions or thought something was wrong, there would be some

dissatisfaction or anxiety between them.

Accompaniment. Two parents described that their spouses accompanied their children

very well in the parenting relationships. Participant A recalled his wife's accompaniment, saying:

She reads many books with children, such as these award-winning famous books. Or

something else, such as Little Babies and the Bible. Also, she brings them to sing hymns

and pray with children and reminds children to express what Lord is pleased with and not

pleased with.

Authority. One parent highlighted the authority relationship between her spouse and the

children. The dad loves children, play with them, and stands with his authority. As Participant C

explained:

He [the husband] is more able to control the kids. They have a better relationship than

me. Because my husband is quite dignified at home, and the children love him very much

but are also very afraid of him. When dad is angry, the kids are just obedient. When dad

says one is one, two is two, and the kids are less likely to argue with him, and [then] dad

will explain and teach children to understand better. In addition, dad usually interacts

very well with the kids. They can play with boys' play, such as they play race, rassles,

and balls.

Themes for IQ2 – Children's Relationships

In IQ2, except for the participants' relationships with children, spouse relationships, and

participants' spouse relationships with their children, questions were also asked about the

relationships between children. The question asked "How would you describe your family

member's relationships before participating in the program? Such as between you and your

children, you and your spouse, your spouse and your children, and between your children, before participating in the CSPP?" Since Participant E only has one child, she did not answer the question regarding relationships between children, and the three themes were identified from the remaining five participants through data coding. Table 5 disclosed the details about the themes as follows.

Table 5

Parents' Responses to IQ2 – Children Relationships

Theme	0-8 Age Group		9-18 Age Group		18+ Age Group		Total
	Parti. A	Parti. B	Parti. C	Parti. D	Parti. E	Parti. F	6
Competition	√	√	√				3
Fight	√	√					2
Normal				√		√	2

Competition. Two parents mentioned that their children compete with each other frequently. For example, Participant B said, "they all have a stronger sense of autonomy so that they will compete and scramble, and they will rob things." Participant C stated:

> They are pretty competitive with each other. The younger brother sometimes forgets that he is two years younger than his older brother, so sometimes he wants to be compared to his older brother.

Fight. Two parents reported that their children used to fight before participating in the CSPP. The two parents were from the same age group of 0-8. Participant A mentioned, "There is actually going to be a fight between the kids." Other Participant B in this group said:

He [age 2] was going to rob things and fight. He says this is mine, it is mine! So he and

his sister [age 3] will rob things. It is pretty common to fight, scramble, fight and fight

altogether, so every day I feel like I actually get into lawsuits and act as a judge. I waste a

lot of time.

Normal. Two parents declared their children were quite normal in their relationships

before CSPP. For example, Participant D said, "Two kids are Ok. They tease each other, but I

think it is still normal. This kind of relationship between them is Ok." Participant F also used the

word "normal" to describe her children's relationships. As she said, "when they got together,

they were friends, and they would talk a lot."

Themes for IQ3 – Participants' Spiritual Situation

Interview question three asked, "How would you describe your spiritual situation, as well

as that of your spouse, and children, before you participated in the CSPP?" Two themes were

identified from the interview data analysis regarding participants' spiritual situations. Table 6

shows the details of the two themes as follows:

Table 6

Parents' Response to IQ3 – Participants' Spiritual Situation

Theme	0-8 Age Group		9-18 Age Group		18+ Age Group		Total
	Parti. A	Parti. B	Parti. C	Parti. D	Parti. E	Parti. F	6
Lack of Application	√	√	√	√	√		5
Disconnection Between Religious Life and Spiritual Life	√		√	√	√	√	5

Lack of Application. Five participants reported they lacked practicing their spirit in daily life. They felt their spiritual situation was not that good before the CSPP because they did not practice their spirit enough. For example, Participant A mentioned, "Before the CSPP, I also read scriptures and prayed and went to preach the gospel, but it did not always feel that practical." Participant E agreed, "Being spiritual still requires much practice," even though she "always lived in church life with Christian Brothers and Sisters and never left before the CSPP." Also, Participant D indicated, "In practical life, there are relatively few spiritual applications. Right, there are almost no applications." She gave an example to explain, "Such as I know I need to love my kids, I want to be gentle and humble, oops, but I cannot do it by myself." In addition, Participant C described her spiritual situation before CSPP as "When being at home and at church, my life is a bit separated.' She said in the Christian meeting, she "enjoyed," but when she got home, she went back to "my natural flesh," so she sometimes felt "frustrated." To conclude, if there were not enough applications in everyday life, the spiritual situation would be impacted.

Disconnection Between Religious Life and Spiritual Life. Five participants described their lives were disconnected between religious life and spiritual life. As Participant A commented, "Before attending a parent-child course (CSPP), my family may have lived a religious life… Our spiritual life is not that complete at home." When Participant D recalled her spiritual situation, she said she used to live two sets of Christian life. "I was delighted when I was in a Christian group meeting. But as soon as I get in the car after the meeting, I start scolding the children. I say what I want to say, I curse and shout". She commented that she who as a Christian at the group meeting, but other than that, she was not in daily life. Similarly, Participant C claimed, "Why haven't my family revealed and expressed Christ in our family

life? … I thought I could not just live a religious life anymore, such as in the Christian group meetings I renewed, but my family life is still in an old way." She was unwilling to live two sets of life. In addition, the Participant F expressed, "I myself feel like I have fallen into an old and religious scene. It seems obvious that I do not feel that alive, and my inner heart was relatively dry before the CSPP." To conclude, parents all want a spiritual life rather than religious life.

Themes for IQ3 – Spouse's Spiritual Situation

After asking about the participants' spiritual situation, their spouses' spiritual situations have also been asked. Interview question three asked, "How would you describe your spiritual situation, as well as that of your spouse, and children, before you participated in the CSPP?" Since Participant B's spouse did not live with them, she did not answer this question. Two themes were identified from the interview data analysis regarding the five participants' spouses' spiritual situations. Table 7 listed two themes as follows:

Table 7

Parents' Response to IQ3 – Spouse's Spiritual Situation

Theme	0-8 Age Group		9-18 Age Group		18+ Age Group		Total
	Parti. A	Parti. B	Parti. C	Parti. D	Parti. E	Parti. F	6
Lack of Application	√					√	2
No Connection				√	√		2
Stressful			√				1

Lack of Application. Two participants indicated that their spouses lack of practicing in applying God's words in life. For example, Participant A commented, "If you speak human words to teach your children, you will be poor when you talk about the truth, and you will feel

less powerful. However, the Lord's words can light our children and us!" Participant A thought that he and his wife needed to be equipped with God's words more and use them in life. Also, before the CSPP, Participant A usually went to preach Gospel alone, and her wife did not have the same burden as him because of a lack of practice in preaching the Gospel. Participant F recalled that her husband was in an "old situation" before the CSPP. He followed the "religious routines," but he was not that "revived" because lacking application.

No Connection. Two participants said that their spouse did not involve in church activities before the CSPP. Participant D mentioned that his husband "did not believe in the Lord Jesus," and he "did not have any interest." In other words, there was "no spiritual life" with his husband, and he was not "saved by Lord." Another participant's husband (Participant E) also did not have a church life. Participant E said that her husband was in China, and "there was no local church in his city, so he did not attend church." She used the word "none" to describe his husband's spiritual situation.

Stressful. Participant C used the word "stressful" to describe her husband's spiritual situation before the CSPP. As she stated, "My husband honestly said during the COVID, the service he did have been difficult." Because he was "very likely to attend the church and slowing became a leading brother in charge of one district, which put much pressure on him." Also, He had to "work 10-12 hours a day without a break," meanwhile, he had to "serve all big and small things in the district, and he was young" which made him feel "tired and was not enjoying Lord enough."

Themes for IQ3 – Children's Spiritual Situation

IQ3 asked about parents' spiritual situation as well as children before the CSPP. The question asked "How would you describe your spiritual situation, as well as that of your spouse,

and children, before you participated in the CSPP?" Three themes were depicted from the data analysis about children's spiritual situation before CSPP. The themes are listed below.

Table 8

Parents' Response to IQ3 – Children's Spiritual Situation

Theme	0-8 Age Group		9-18 Age Group		18+ Age Group		Total
	Parti. A	Parti. B	Parti. C	Parti. D	Parti. E	Parti. F	6
Keep Routines	√	√	√	√		√	5
Lack of Spiritual Education	√				√	√	3
Doubt the Bible			√			√	2

Keep Routines. Five families reported that their children kept the Christian routines, including going to church for Sunday worship, prayer, engaging in church activities, etc. In the 0-8 group, Participant B said, "My children will say let us go to church. Today is Sunday; today is going to church!" The children were happy to go. In the 9-18 age group, Participant C mentioned "My children grew up in the church since they were kids, and they all got used to going to church." Participant D, from the same age group, addressed, "Sunday worship must be attended. I asked my children to attend, and they still attended, but if I asked them to be a little assistant, such as to record a hymn, or sing something, then they were not willing." Children from this age group are following parents to go to church. Participant F from the 18+ age group reported different spiritual situation of her three children. The daughter (16 years old) was in "a better spiritual situation" than the oldest son (20 years old), such as "going to church, pray for the other two brothers, and has a burden for brothers to walk God's path." However, her oldest

son "is not walking in the Lord's path." Another son (19 years old) loves Lord very much, such as he is currently in a full-time Christian training school to be better equipped for Lord.

Lack of Spiritual Education. Three parents thought they lacked spiritual education with their children. Participant A said, "There is not so much spiritual education or nurturing. In fact, they will read the scriptures and pray a little, but reading the scriptures with children is lacking in terms of prayer". Participant A thought prayer was significant, but they lacked that before CSPP. Participant F said, "We [parents] have so little communication in nurturing our children, or the completion of our children in spirit, which is quite lacking." Participant E recalled that her daughter went to church before moving to another place to live. She stated, "Unfortunately, because I moved to another place, my daughter missed the Christian sister that once she loved and enjoyed, and she did not go to church from her high school." She felt regret that she did not consider her daughter's feelings before CSPP.

Doubt the Bible. Two parents reported that their children had doubts about the Bible and held their own perspectives. Participant C said, "My old son (11 years old) starts to have some knowledge after grades 3-4, he starts to doubt some things in the Bible… He uses his scientific judgment to say that does not make sense … He does not really know where the Lord is?" This is a problem that bothered Participant C because the problem is still there. Another Participant F said, "My older son (20 years old) has a lot of his own thoughts… He is trying something new, so his church life is not very stable yet". Participant F confessed that her older son's spiritual life was an enormous burden for the family because he did not attend church anymore.

Themes for IQ4 – What Drove Parents to Enroll in the CSPP

Question 4 asked what caused parents to enroll in the CSPP. The question is "What drove you to enroll in the CSPP? What problems were you facing regarding faith transference before

joining the program?" Three themes were outlined in the data coding. Table 6 explains the

distribution of the three themes as follows:

Table 9

Parents' Response to IQ4 – What Drove Parents to Enroll in the CSPP

Theme	0-8 Age Group		9-18 Age Group		18+ Age Group		Total
	Parti. A	Parti. B	Parti. C	Parti. D	Parti. E	Parti. F	6
Raise Children in the Lord	√	√	√	√	√	√	6
Want to Be Refreshed	√	√	√		√	√	5
Just Followed	√		√	√	√	√	5

Raise Children in the Lord. All six participants expressed that they had a burden to

raise their children in the Lord, but they did not know how to, which drove them to enroll in the

CSPP. Participant A mentioned the Biblical story, "In Genesis, eight of Noah's family members

were saved in the ark during the flood, so I had a burden at that time, which is whether my

children would be saved in the future?" He wanted to help the whole family to complete

salvation, and then he participated in the CSPP to find ways. Participant B stated, "I was looking

for a method to raise and discipline my children, a method of telling me how parents should use

the word of the Lord." Participant E recalled, "I prayed for my daughter with other sisters all the

time when my daughter was completely separated from the church during high school."

Participant E wanted to bring her daughter back to church life with the CSPP. Parents C thought

"the children lack subjective experience in the Lord. I think this may need to be changed. I think

I was touched by the words, and God is Mom and Dad's, not theirs." She wanted to help children

experience God with the CSPP. To conclude, parents faced the problem of transmitting their faith to children in daily experience, which was the initial reason for them to enroll in the CSPP.

Want to Be Refreshed. Five parents highly valued that they wanted to be refreshed as one of the reasons that drove them to attend the CSPP. Participant C said, "Actually, I think the CSPP was pretty good in the concepts, and I need to be refreshed and rewashed." Participant F expressed her hesitation because she thought her children were not young kids. They have grown up. So it might be too old for her to attend the CSPP. However, because she raised her children in the church, "When they grew up, the results were not as I imagined, and I was quite discouraged." In that situation, she decided to try the CSPP, as she indicated, "I probably want to use this parent-child course [CSPP] so that I can have a flip. So, I signed up for it, and I also signed up for my husband. I want the two of us to learn together." Participant A confessed that when the church initiated the CSPP, his family sought to change. As he said, "It was actually that time when we were also very passive, so we took this course."

Simply Followed. Five parents said they just followed what the church recommended because they trusted the elder brothers and other church members. Participant A indicated, "Because the church has such a program, we actually just follow it very simply." The same as Participant C said, "I do not know how to do it [raise children], then other people say, come follow, then I follow along." Participant D used the word "coincident" to describe her experience of attending the CSPP. She said there was this course, so she just tried, and later she became the assistant to help other parents in the course, so she began to "practice very seriously." Parents E and F are from the adult groups. In the beginning, they both thought the CSPP was for younger parents to learn how to raise children, but after the other church member explained and encouraged them, they followed. As Participant E recalled:

My child is in college. Are there still any opportunities? Then the other sister said yes, it

would not be too late. She told me that two other families had children also in college last

time, and after the CSPP they recovered their relationships. Then I said, I will try it out.

Participant F also felt that at the beginning she thought the CSPP was telling younger parents

how to raise children and her children were too big to join in. Also, she felt she did "read the

Bible" with her children when they were young, but the results were "not good," so she was

reluctant to enroll in CSPP at the beginning. As she said:

It was the Lord's mercy for me to take this course [CSPP]... [Because] at first, I said it

was too late for me. I did not want to. However, I believe that those two sisters must pray

for me. I believe the Lord has not forsaken me. I did not know why I softened myself

inside, and then I wanted to try.

Research Question 2

The second research question asked, "How do Mandarin-speaking parents describe their

experience of participating in the Christian Spiritual Parenting Program?" This research question

emphasized the process and experience during the CSPP, such as the challenges parents

encountered, how they overcame the challenges and the highlights of the CSPP. These three

interview questions corresponded to the RQ2 as follows:

- **IQ5:** What challenges, if any, did you experience when implementing the
  program?

- **IQ6:** How did this program help you overcome those challenges?

- **IQ7:** What did you enjoy most about this program?

Themes for IQ5 – Challenges Experienced

Question 5 asked, "What challenges, if any, did you experience when implementing the program?" Four themes were identified from participants' responses. Table 10 demonstrated the two themes as follows:

Table 10

Parents' Response to IQ5 – Challenges Experienced

Theme	0-8 Age Group		9-18 Age Group		18+ Age Group		Total
	Parti. A	Parti. B	Parti. C	Parti. D	Parti. E	Parti. F	6
Family Time	√	√	√	√	√	√	6
Consistent Practice	√	√	√	√			5

Family Time. All six participants commented that family time is a big challenge for them. According to the CSPP content, family time means all family members come together to spend a period of time without disruption (MSW, 2019), and the CSPP encourages all participants to try to implement family time at least once a week. During the practice time, participants reported all kinds of challenges. For example, in the 0-8 age group, Participant A said:

> These two little ones (age 6 months and 2 years old) make noise and cry, so a lot of the time, we feel like it is so messy, it is better to give up! Eventually, the dad carries the younger son, mom holds the younger daughter. We read the scriptures with our five kids, and we slowly get used to it.

In the 9-18 age group, Participant C's cooperation with the whole family was a big challenge to prepare for family time. As she said:

We probably need to have family time with our kids. However, my husband's time is too busy. Also, as long as the kids finish their homework at night, we do not have much time to do this family time. Originally, I wanted to squeeze out once or twice a week and then force my husband to come along, but he was not really willing because he was too tired [after work]. If I suggest, let us just read the scriptures today, but he just lacks interest.

In the 18+ group, Participant E stated, "Since my daughter was in college, then I contacted her most of the time on the phone. Because she did not live at home, we could not meet." In the 18+ group, since children were not living with their parents, it increased the difficulty of arranging family time.

Consistent Practice. Participant B commented, "The challenge is that it is hard to stick with it… Because first, my time was a matter for me, and the second was the kids' needs to be taken care of, such as their living and schooling." Also, the little ones might "bother" Mom which caused she unable to "concentrate" to read with others about the CSPP content. Participant C also expressed their busy schedule which made her hard to continue the course, "You have 24 hours, then you will have to spend a morning reading with other people which is another burden for me." Not only reading the CSPP cost her time but also "spending the time to do the exercise and practice" made her felt hard to persist in the program. Participant F expressed her challenges with practicing continually. As she said:

The challenge I think is that the Lord has given us the lesson [CSPP]. I feel like the Lord initiated it. The Lord wants to train us in this course, to win us, and the Lord does a very complete job. The master plan [God's plan] not only gave us authentic learning and an objective understanding but also gave us homework to practice later so that we had a subjective understanding and experience. Therefore, every week we will have some

problems or difficulties that we cannot solve on our own or things that the Lord wants to

do in us that make us feel that there are some changes, which is quite challenging.

Themes for IQ6 – How Overcame Challenges

After inquiring about the problems that parents encountered in IQ 5, then question 6 was

interviewed in a further step regarding how the CSPP helped parents. Question 6 was, "How did

this program help you overcome those challenges?" Table 11 listed the three themes as follows:

Table 11

Parents' Response to IQ6 – How Overcame Challenges

Theme	0-8 Age Group		9-18 Age Group		18+ Age Group		Total
	Parti. A	Parti. B	Parti. C	Parti. D	Parti. E	Parti. F	6
Prayer	√	√	√	√	√	√	6
Companions		√	√	√	√	√	5
The Content	√		√	√	√	√	5

Prayer. All six parents emphasized prayer's importance, which helped them to face the

difficulties in the CSPP. For example, Participant D valued prayer as "very precious." As she

stated, "I have prayers every day, and then we [group members] prayed a little bit more than

before, and there were prayers from the church servants regarding our practice of the CSPP."

Also, Participant F mentioned, "We share prayers, and they [group members] all prayed for me. I

am very grateful to be there with them." Not only parents to build prayer relationships with

group members but also with their children during the CSPP. For example, Participant B stated:

I established a prayer relationship with my children… If my children were in a situation, I

could bring them along to pray. For example, when two of them were arguing or

scrambling over something, I told them to pray first and let the Lord guide us. In that way, I disciplined my children in love.

As she mentioned, prayer helped her "calm down first," and then she could "better handle things." She thought it was "a good way to deal with problems."

Companions. Five parents mentioned the significance of having companions when they overcome all kinds of challenges during the CSPP. There were different companions, including reading companions, prayer companions, and group companions.

Regarding the reading companions, Participant C recalled, "Actually, we all have some companions. It is good for me to read with them three times a week, and we may be able to apply the content information into timely applications." Without the reading companion, she thought she might forget what she read and learned from the CSPP.

The prayer companions were helpful when parents were in a hard situation. For example, Participant D recalled that when she was on the downside, she knew that "not every family had family time, and many families also had such difficulties, so I felt a little better when I discovered that many people with the same illness and pity situation." As a result, they communicated and prayed for everyone, which prevented her from "drilling the tip of a horn inside," and prayer was very "necessary."

The group companions also encouraged parents. As Participant C said, "It was a great experience for me to listen to other brothers' and sisters' testimonials and their sharings. I think it was a timely help." Because what someone else's experience might be what was happening in other families. Participant E emphasized that "because every family faces a different stage of children, then we will have supplies for each other, that is, every child's age, ah, how to lead them to practice, and then we get a lot of help."

The Content. Five parents commented that the content of the CSPP itself helped them overcome many challenges. Because the content of the course was based on the "words of God, these lights, these truths which take us through," said Participant F. She also stated:

> I think the most critical point is not just to calm problems but to get the light of the truth through us. That God's life is transmitted to us, God's life progresses, and then we have a different perspective on things, and then we treat matters differently. I can feel the peace in my heart.

Similarly, Participant A appreciated that the content of the CSPP was Lord's grace. As he stated, "the Lord naturally has enough of His grace for us, and Lord is giving a lot of the grace to our church elders who initiated the course." When they participated in the CSPP, they "put all their time and energy" into God's optimistic words, and they "did not have time to take care of many other negative influences." As a result, the content of the CSPP in a process called out their "patience, love, and wisdom in raising children."

Moreover, Participant E provided detailed information on how the course content changed her relationship with her daughter. She said:

> The first lesson told me, having love means great, and having God means high quality. Also, what the child will be is determined by the family's life and the parent-child relationships (MSW, 2019). When I heard this, tears were really in my eyes. Because even though I loved my daughter very much, I was more of a person's own love. I did not reconcile God's love, and I had many problems with my daughter… Only when the divine love of Christ is reconciled with our humanity, then can we establish a good, proper, loving relationship with our children.

Themes for IQ7 – Enjoy Most About CSPP

Parents recalled the challenges they encountered and how the CSPP helped them overcome those challenges, then the last interview question was to understand what the highlighted parts of the CSPP from parents' perspectives were. Interview question 7 was, "What did you enjoy most about this program?" There were three themes identified in Table 12 as follows:

Table 12

Parents' Response to IQ7 – Enjoy Most About CSPP

Theme	0-8 Age Group		9-18 Age Group		18+ Age Group		Total
	Parti. A	Parti. B	Parti. C	Parti. D	Parti. E	Parti. F	6
Group Discussion	√	√	√	√	√	√	6
Family Time	√	√	√	√	√	√	6
Practical Practice	√	√	√		√	√	5
Spouse Companion	√					√	2

Group Discussion. All six parents enjoyed the group's discussion most in the CSPP. Groups had weekday meetings and weekend meetings. Participant A stated, "It is very difficult to move forward alone. What I enjoy the most is being with these families in our class." Those families discussed their problems and listened to others' experiences. As Participant A mentioned, "Your experience can supply other people, and others can supply you. We are here for each other. We are not alone." Also, Participant C expressed the same enjoyment of the group's timely sharing. She said, "I can immediately share what happened to me yesterday, and then other sisters say, OK, let us motivate each other today. Let us take a look at the exercises

today. Do not lose your tempers at the kids, give them a good compliment, etc." The group provided support and encouragement.

In addition, the weekend group discussion meeting provided parents an opportunity to "extract the essence of the CSPP content they read which were particularly well supplied to them." said by Participant D, and she added, the group supply was a way to absorb energy from "Lord's body," and at that time, she really realized what it meant "There be no divisions among you, but that you be united in the same mind and the same judgment" (*English Standard Version Bible, 2001*, 1 Cor. 1:10). Similarly, Participant F declared that group communication was two of her favorite part of CSPP. She stated:

During the weekly group meeting, we can summarize once a week what kind of truth and objectivity we have learned during this week, what kind of subjective experiences we have had, and then we can come up with some questions. If the Lord has brought light to us, then we can share it, and we can supply it to each other; if we have not been able to solve it yet, or if there is no answer, and it is still our burden or problem, then we can take it out, and brothers and sisters can also supply us, pray for us. In that way, we put our burden on the body of God.

Family Time. All six participants mentioned the implementation of family time as one of the most prominent outcomes of the CSPP. Because family time increased their fami ly sense (Participant A & C), helped them maintain good communication (Participant C, D & E), provided spiritual education opportunities (Participant A, B, C, D, E & F), etc.

For example, children from Participant A's family "really enjoy the family time, and they value the time Mom and Dad were sitting together." Participant A used the word "precious time," and she felt "there is a slight change in children's sense about family."

Participant D felt the family time helped their family members to build a good communication relationship. As she said, "Because children would not talk to me about what happened in the school after they become teenagers. However, because of family time, we have to set a time to sit and talk together, and then children slowly open it up." Similarly, Participant E felt with family time that her daughter could be open to her, such as her daughter would "talk about not only her classmates but also her friend's boyfriend with me." Hence, Participant A always "listen patiently first and ask her daughter's opinions, to understand her thoughts, and then we can go further to talk about her future and marriage relationships."

Participant B valued family time as a critical time to bring children to Lord and provide spiritual education to them. She said:

As mentioned in the [CSPP] course, it is crucial for parents to pray with children and build family time together. If the parents are lovely and a high-quality company with children, they are less likely to play with phones or be addicted to games. So I start family time by reading the scriptures together and praying together. I think this is a great highlight to practice the CSPP.

Practical Practice. Five parents addressed the significance of practicing what the CSPP suggested in the content. Some practical practice that participants mentioned includes praying before doing an action, listening to children, speaking with more grace, applying more encouragement but less criticism, etc. Participant A introduced his own experience:

Before the CSPP, when I was raising children, I often tried to teach my children a lot or much guidance. I criticize and criticize them. What helped me the most [in the CSPP] was that when I encountered the same environment, I learned to use prayer instead of

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reproach and criticism. As a result, My relationship with my children, ah, is getting sweeter and sweeter, and I enjoy spending time with my children more and more.

Participant E introduced what she practiced as the CSPP suggested and how that changed her relationships with her daughter. She recalled:

I could not confess my guilt to her, or I used to be very superficial to say sorry for being perfunctory. I did not feel comfortable apologizing to her. I am grateful to the Lord, [because] the first day when I read the CSPP, I professed my guilt and repentance before the Lord, and then I came to my daughter and made a thorough confession of repentance with her. It is amazing, we have changed a lot since that day. Amen!

Spouse Companion. Two parents valued that their spouses accompanied them while attending the CSPP. As Participant F stated:

The first thing I enjoy most is having my husband as my companion. Before the CSPP, two of us were all too busy. He has his things, and I have mine. Our previous connection was just not that connected, not practical. Nevertheless, this parent-child course brought us very close together, and we were companions.

Also, Participant A agreed that because he and his wife enrolled in the course together, their "share the same burden," and they "prayed and communicated much deeper and better than before."

Research Question 3

The last research question explored participants' outcomes after the CSPP. The question was "How do Mandarin-speaking parents describe their faith transmission to their children after participating in the Christian Spiritual Parenting Program?" In comparison with RQ1, RQ3 asked

about the family relationships and spiritual situation again to check the changes after the CSPP.

The following IQ8 and IQ9 answered the RQ3 as follows:

- **IQ8:** How would you describe your family members' relationships after participating in the program? Such as between you and your children, you and your spouse, your spouse and your children, and between your children, after the CSPP?

- **IQ9:** How would you describe your spiritual situation and that of your spouse and children after you participated in the CSPP?

- **IQ10:** What recommendations do you have, if any, for the program?

Themes for IQ8 – Participants' Relationships with Their Children

Question 8 asked, "How would you describe your family members' relationships after participating in the program? Such as between you and your children, you and your spouse, your spouse and your children, and between your children, after the CSPP?" Four relationships were asked, and table 13 listed the relationships between participants and their children below.

Table 13

Parents' Responses to IQ8 – Participants' Relationships with Their Children

Theme	0-8 Age Group		9-18 Age Group		18+ Age Group		Total
	Parti. A	Parti. B	Parti. C	Parti. D	Parti. E	Parti. F	6
Obvious Change	√	√	√	√	√	√	6
Temper Control	√	√		√	√	√	5
Closer	√		√	√	√		4
Happy	√		√		√		3

Obvious Change. All six participants admitted that their relationships with their children obviously changed after the CSPP. Those changes were in different aspects, such as the love relationship and the parents' attitudes, which contributed to children's change. For example, Participant A commented that his children were kind of "afraid of me," but after the CSPP, they "slowly start to shift to love."

Participant F changed her attitude which caused her relationship with her children to become much better. As she said:

Basically, teenage families have many opinions about their children. I felt that they [children] were doing something wrong, so I hoped they would accept my advice. I always guided them, but if they did not accept and had their own ideas, I felt uncomfortable and angry, and I thought they were disobedient. Alternatively, I thought that they might fail or whatever. I was anxious and then angry. However, through this CSPP course, I communicated more with the Lord, and the Lord's words were in me. I understood a person's life was not in my hand, and not in Satan's hands, but in the hands of our Father [the Lord] who loves you. If you thought about it this way, there was nothing to worry about. So, my attitude towards the children obviously got better.

Participant E provided details of how her daughter changed significantly after the CSPP, as she said:

The most prominent change she made, the first one was that she wanted to go home. Second, she lost her temper less and less. She used to lose her temper easily. When she has some problems, she would not as impatient as before, and she can explain the problems to us patiently now. In addition, she learns how to share the housework with

mom and dad. She knows she is a member of the family, and she has a sense of responsibility. She starts to cook and clean the carpet… There are fewer and fewer opportunities for quarrels.

Temper Control. The second theme that parents frequently mentioned was that they could control their temper after the CSPP. Five participants emphasized this theme. Participant B explained, "I think I have lost my temper less often. Probably 10 times before, but now it is four or five times or three times." She felt the CSPP "worked out" for her, and she thought it "pretty good." Participant D recalled, "I used to blame them, curse them. However, now when I scold them, there is a slight feeling inside to let me stop, then I will stop." She controlled her temper from saying "destroying words" to say, "good for building up words," just as she stated, "Let no corrupting talk come out of your mouths, but only such as is good for building up, as fits the occasion, that it may give grace to those who hear" (*English Standard Version Bible, 2001*, Ephesians 4:29).

Closer. Four parents used the word "closer" to describe their relationships with their children after attending the CSPP. As Participant A said, "Currently, relationships with children are closer and harmonious." Since the family time was having every family member together, which helped them feel more unionid with each other.

Another parent (Participant C) recalled a scenario that her children were closer to her. Whenever she was playing piano about the hymns, the two boys might come to mom to play. She said, "I think they like being with me in that room. It is not because mom's song sounds good, but mom's mood is very happy."

Participant E used the word "fantastic" to express her feelings when her 21 years old daughter was close to her. As she stated:

That night, my daughter came over and held me and sat on my lap. At that moment, I felt

fantastic. I said to her. It was almost 6 years since she ever took the initiative to hug me,

and she sat on my lap and held me like this. I think at that moment, I was also in tears. I

just felt very grateful.

Happy. Three parents enjoyed the joyful feeling after the CSPP. Participant A said,

"When the children saw that mom and dad were doing family time together, of course, they were

very, very happy." Also, Participant C mentioned, "Children actually feel whether their mom is

happy or irritable. They like being with happy moms." She also said that when she did not care

too much about the little things and she gave all burden to the Lord, she felt better and happier.

Participant E provided a scenario of how her whole family became happier. She said:

Going out to eat should be a happy thing, but my family often got away from arguing.

My daughter would not go out with my husband and me. She liked being with her

classmates more. However, now we would often go out to eat together, which was

impossible before. My daughter started to have a sense of family and liked to spend more

time with us. Now she is very happy, I am very happy, and my husband is also very

happy.

Themes for IQ8 – Spouse Relationships

After asking about participants' relationships with their children, then the spouse's

relationships were explored. The IQ 8 was, "How would you describe your family members'

relationships after participating in the program? Such as between you and your children, you and

your spouse, your spouse and your children, and between your children, after the CSPP?"

Participant B did not answer the question regarding the spouse relationships because they were in

separation. Four themes were depicted by the five participants regarding their spouse

relationships. Table 14 explains the details as follows:

Table 14

Parents' Responses to IQ8 – Spouse Relationships

Theme	0-8 Age Group		9-18 Age Group		18+ Age Group		Total
	Parti. A	Parti. B	Parti. C	Parti. D	Parti. E	Parti. F	6
More Love	√				√	√	3
More Prayer	√					√	2
Same			√	√			2

More Love. Three participants admitted that their love relationships increased after the

CSPP. As Participant A said:

The relationship between us was actually better than before we attended the CSPP. There

is a step further. [Before the CSPP], many times when something happened, or when

there was a disagreement, or when there was a slight conflict or friction, then I wanted to

prove myself was right, and she wanted to prove she was right. Thus, we could not obey

each other. However, now because we are in the Lord, and because we honor this Lord

and fear Him, so we can obey one another, and we can confess guilt to each other. As a

result, we will soon accept each other in the Lord, and we do not make silent treatment as

before.

Participant E mentioned that her relationship with her husband "is really sweet." Because

her husband "participated in the CSPP together with her." During the course, they followed the

same instruction from the CSPP, and they agreed about their daughter's education, such as her

husband usually saying "Amen!" to her instead of arguing with her as before. As a result, their daughter changed a lot, and their whole family's relationship changed which contributed to their spouse's relationships becoming better.

Participant F thought their spouse relationship was increased in love because "we have to pursue the truth together and have a fixed family time, which required that we should be able to communicate with each other." Before attending the CSPP, "we were in our own minds, and we had very different opinions. So, there were also disputes, differences, etc. However, now there are many harmonies."

More Prayer. Two participants said they prayed more with their spouses after the CSPP. For example, Participant A stated, "We have a common goal about our family. When we miss the same thing, and when we share one heart and one soul, our prayer within us has increased."

Participant F thought the CSPP helped their spouse's relationship change primarily during prayer time. As she mentioned:

> After attending this parent-child course [CSPP], I felt that the relationship between my husband and me was great! Because we had to pursue the truth together and had a fixed prayer time, which increased the amount of spiritual communication. To pray together, then many things would be good! That is, resolve it in the Lord, or there would be any problems anymore.

Same. Two participants said their relationship with their husbands was maintained the same after the CSPP, because their spouses did not participate in the program. Participant C said, "I think our relationship was almost the same. It is mainly because he did not participate." Similarly, Participant D reported that her husband "seems like the same. Maybe there were not as

many complaints as before." To conclude, there were no particular Changes in their relationships.

Themes for IQ8 – Spouse's Relationship with Children

After asking about participants' relationships with their children and spouses' relationships, then the relationship between spouse and their children were explored. The IQ 8 was, "How would you describe your family members' relationships after participating in the program? Such as between you and your children, you and your spouse, your spouse and your children, and between your children, after the CSPP?" Participant B did not answer the question because her husband did not live with them. There were three themes identified from the five participants. Table 15 listed the details as follows:

Table 15

Parents' Responses to IQ8 – Spouse's Relationship with Children

Theme	0-8 Age Group		9-18 Age Group		18+ Age Group		Total
	Parti. A	Parti. B	Parti. C	Parti. D	Parti. E	Parti. F	6
More Love	√				√	√	3
Exemplary	√		√			√	3
Same			√	√			2

More Love. Three participants mentioned that after the CSPP, their spouse and their children increased their love relationship. For example, Participant E said that because their whole family's relationship is great, her husband loves her daughter very much. As she said, "my husband loves my daughter a lot now, and he is more willing to participant in church life and spends more time with other brothers and sisters." Participant F recalled that the atmosphere of

the whole family changed, so her family became a "loving family," and she added, "I felt like I was singing a hymn in which my whole heart is full of love, and the love between our family members are even more."

Exemplary. Two participants valued that their spouses were exemplary of their children. For example, Participant A mentioned that the CSPP encourage parents to educate their children to "enlarge the measurement of the heart," so Participant A and his wife practiced "praying for other children," which helped his children to understand that their parents "not only love them but also love other children." Also, Participant A said their children noticed the "comparison between dad and mom in our family" because they changed their behavior which was exemplary for their children. Participant F admitted that after, "I prayed with my husband for our own situation, for the spiritual progress between us in this course, and for the children." After a while, their daughter "added in, we become stronger! Then we pray together for our other children. Then my daughter put a heavy burden on this older brother and younger brother." Parents established a model for their daughter to follow and helped the daughter to pray for other family members.

Same. Two parents said their spouses kept the same relationships with their children after the CSPP. Participant C commented that her husband already did very well in his role as a father and a husband even though he did not participate in the CSPP. For example, her husband "has a very good personality. He told the children, a happy wife, happy life, so do not make mom angry; otherwise, dad will be angry with your guys." Also, "He is a very gentle father but also strict, and he knows when and how to keep his principles. He taught the children spiritually, and I knew he was right. He has a great impression on the children." To conclude, the relationship between the husband and the children did not change after the CSPP. In different, Participant D's

husband did not change the relationship with his children, not because he already did a good job in a father's role but because he did not want to improve the relationship.

Themes for IQ8 – Children Relationships

After asking about participants' relationships with their children, spouses' relationships, spouses' relationships with their children, and then children's relationships were explored. The IQ 8 was, "How would you describe your family members' relationships after participating in the program? Such as between you and your children, you and your spouse, your spouse and your children, and between your children, after the CSPP?" Participant E did not answer the question because she only had one child. There were two themes clarified by the five participants. Table 16 listed the details as follows:

Table 16

Parents' Responses to IQ8 – Children Relationships

Theme	0-8 Age Group		9-18 Age Group		18+ Age Group		Total
	Parti. A	Parti. B	Parti. C	Parti. D	Parti. E	Parti. F	6
More Prayer	√	√				√	3
Less Competition	√		√				2

More Prayer. Three parents mentioned that their children increased their prayer after the CSPP. Participant A recalled a scenario:

> I remember one time Alice was playing the piano. Because she could not get quiet, so her elder brother took Alice to the bedroom, and their knees down in front of the bed, and prayed with her sister to help her quiet down. I think this is a great relief for me.

Also, Participant B said the two little children pray more because they "imitate mom." As Participant B stated, "if two of them fight, then we have to pray. No matter what we do, we pray first" She thought praying was a good way because "prayer for a few small details of life, but some of the changes you will have seen."

Less Competition. Two parents mentioned that the competition between their children decreased after the CSPP. For example, Participant A taught their children to pray for others and increase love which can eliminate competition. As he stated:

There still be contention, but we will bring them together to pray to each other. For example, the sister may say how her brother is and what is bad, and then I will tell her, if you think something is bad in your brother, you pray for him. In other words, I lead my children in the direction of prayer and teach them not to complain or accuse. I teach them to love each other more.

Participant C admitted that her children's relationships were "less tense" after the CSPP. She explained that her change caused the children's changes. She said:

I think their changes were also led by us adults ourselves. When they were arguing, if I had calmed down and handled them first, then their relationship would not be tense. However, if the two of them were arguing, then I snapped and scolded the elder brother first and then the younger one, then the two of them would have to blame each other, and they would be even angrier. After the CSPP, I had some changes, such as a better personality, so when I dealt with their conflicts, I was not as intense as before, so their relationship also eased.

Themes for IQ9 – Participants' Spiritual Situation

Interview question nine asked, "How would you describe your spiritual situation and that of your spouse and children after you participate in the CSPP?" Table 17 exhibits the two themes regarding participants' spiritual situation after the CSPP as follows:

Table 17

Parents' Response to IQ9 – Participants' Spiritual Situation

Theme	0-8 Age Group		9-18 Age Group		18+ Age Group		Total
	Parti. A	Parti. B	Parti. C	Parti. D	Parti. E	Parti. F	6
Better Personality	√	√	√	√	√	√	6
Changed Mindset	√		√	√	√	√	5

Better Personality. All participants agreed that they had better personalities after they completed the CSPP. Participant C thought her spiritual situation had "improved," mainly reflected by her temper being softer, her feeling happier, and her personality is better. Participant D provided details about her personality change. For example, as she stated:

The CSPP requires us to listen quickly, speak slowly, and get angry slowly. Well, now when I am listening to my son, I am not immediately furious, but I will wait a little longer and slow down to see what else he wants to say. I practice speaking more slowly and waiting longer.

Participant E changed her personality, obviously. As she said, "I am more willing to obey them now. Once I was the hardest at home, such as I wanted my daughter and husband to listen to me, I thought I was the most right one." However, during the CSPP, she felt "more willing to

listen to others. Meanwhile, "They say I am changing. My daughter even said her mom is no longer as strong as before."

Changed Mindset. Five parents highly valued their mindset change as one of the most prominent outcomes after the CSPP. As Participant A commented, "This exercise in the parent-child course is really a change in the mindset of our parents." Also, the CSPP helped him to "teach kids that there is a devotion or a sacrifice in the Lord." Moreover, Participant A mentioned Samuel in the Bible who "continued to grow in the love of God. So now let us have a big flip on the concept of upbringing and education for our children, which as the CSPP mentioned, is to make children be dedicated people." For Participant B, her mindset changed from "blaming children to praying for them." Comparing to before the CSPP, her role is more like a supervisor rather than a helper in children's lives, however, after the CSPP, she believed that "let children understand mom is always the best helper, and they can trust."

Participant F used the word "big change in spiritual" after she attended the CSPP. She said she "got revived from the old scene." She recalled she "used to feel that I have a lot of God's truth and spiritual knowledge that can be used to teach others, but I do not feel thriving." However, her spiritual situation changed, as she stated:

> Once if people did not meet my standard, there would be a conviction inside of me, then I was not happy, and then it was a death feeling, a dry situation. But after this parent-child course, not only for my own children but also for others whom in the Lord, I become to have the responsibility for caring for them, and I am responsible for supplying them with the Lord's words. I have a love for it.

Themes for IQ9 – Spouse's Spiritual Situation

After asking about the participants' spiritual situation, their spouses' spiritual situations have also been asked. Interview question nine asked, "How would you describe your spiritual situation, as well as that of your spouse, and children, before you participated in the CSPP?" Participant B did not answer this question because her spouse separated from her. Two themes were identified from the interview data analysis regarding the five participants' spouses' spiritual situations. Table 18 listed four themes as follows:

Table 18

Parents' Response to IQ9 – Spouse's Spiritual Situation

Theme	0-8 Age Group		9-18 Age Group		18+ Age Group		Total
	Parti. A	Parti. B	Parti. C	Parti. D	Parti. E	Parti. F	6
More Obedience	√				√		2
More Connections	√				√		2
More Application	√					√	2
Same			√	√			2

More Obedience. Spouse's spiritual changes varied after the CSPP. Two participants commented that one of the changes they made spiritually was obedience. As Participant A mentioned, he and his wife were "more obey to each other" after the CSPP. Because they have the Lord and they respect Lord as the master in their home, which made they obey each other. Participant E's husband also changed to be more obedient. For example, as Participant E recalled, "In the past if I were saying something, he would not agree with me. However, now he talked more with me and said more Amen! As long as he said Amen, there were actually fewer problems."

More Connections. Two parents said their spouse had more connections with church members, unbelievers, and God, after the CSPP. Participant A said that when they practiced the CSPP, their whole family usually "went out to preach Gospel every Saturday" which allowed them to have more connections to others. Also, Participant E agreed that her husband "prefers to be in touch with brothers and sisters, and even willing to preach the Gospel." Thus, his spiritual situation changed a lot since he had more connections to others. Moreover, he is willing to pray before he gets out to work, which means he has more connections to God.

More Application. Two parents thought their spouses applied the knowledge that they learned more often after the CSPP. Participant A used the word "expanded" to describe their spiritual changes. Since the CSPP encouraged families to enlarge their hearts to be more accepting, so Participant A and his wife "have prayers for all children, and love brother and sisters' children." Also, Participant F said his husband was "able to apply it [CSPP], and I can feel it, he is in practicing." As a result, Participant F saw his husband as "more moderate, and gentler in the family now."

Same. Two parents said their spouse did not change their spiritual situation after the CSPP. Participant C stated, "when he listened to the contents of the CSPP, the attitude he originally held was similar." His husband already educated his children in the way the CSPP required, such as "paid great attention in educating children from human discipline—self-discipline—God discipline." As a result, there were no obvious spiritual changes after the CSPP for Participant C's spouse. Participant D's husband did not involve in the CSPP at all, and he was an unbeliever, so there were no spiritual changes for him.

Themes for IQ9 – Children's Spiritual Situation

After exploring the participants' spiritual situation after the CSPP, their spouse's spiritual situation was followed to be asked. IQ9 was, "How would you describe your spiritual situation and that of your spouse and children after you participate in the CSPP?" four themes were clarified from the data analysis about children's spiritual situation before CSPP. The themes are listed below.

Table 19

Parents' Response to IQ9 – Children's Spiritual Situation

Theme	0-8 Age Group		9-18 Age Group		18+ Age Group		Total
	Parti. A	Parti. B	Parti. C	Parti. D	Parti. E	Parti. F	6
Willing to go to Church	√	√	√	√	√	√	6
Enjoy Family Time	√	√	√				3
Like Spiritual Friends	√	√		√			3
More Acceptance						√	1

Willing to go to Church. Six participants highly valued that their children are willing to go to church to worship which is a big flip for their spiritual situation. It was not that obvious for the younger ones (ages 0-8) since they "followed" their parents and "got used to church." As Participant B said, "They are happy to go to church. They are attracted because they can meet a lot of kids, and they know they are friends" Participant B said, "Having normal social relationships and coordinating with each other is important to their psychological health."

For the 9-18 age group, the children changed their spiritual situation from unwilling to willing to go to church to worship a great encouragement for parents. For example, Participant D recalled:

> My son is starting to have self-consciousness. Because before I asked him to go to church on Sunday, he would think for himself first. But those days his grandfather asked him to fix the house on Sunday and said he could not go on Sunday, but he could switch to a different time to repair the house. Ah, he is starting the initiative subconsciously doing something to please the Lord.

Participant E's daughter's age is 21. She went to church with Participant E, even though "she was not good at Chinese." Also, she would like to contact the brothers and sisters nearby her university campus to continue her church life.

Enjoy Family Time. Three parents commented that their children enjoyed their family time. Participant A said, "children are excited that mom and dad are going to have family time with them!" They like to "connect their grandparents by ZOOM to join their family time" since it increases their "family sense." Participant C said, "Our kids really enjoyed watching the video of the Bible Tells Me with us because they are looking forward to having this family time."

Like Spiritual Friends. Three Parents mentioned that Spiritual friends for Children are important to their children's spiritual development. Participant D said her daughter "like the church kids meeting and wants to go attend every time. She is attracted to her spiritual friends, and she enjoys being with them."

Participant A said "Children's spiritual state has changed after the CSPP. They have a burden of Gospel to their peers, their classmates from an early age." Children treated and prayed

for their peers and classmates as their spiritual friends, and they were able to "care for people and to comfort people" which was a great enlargement of their spiritual situation.

More Acceptance. Participant F said her son has more acceptance of the Lord, and his spiritual situation changed a little. For example, Participant F stated:

He [her son] left church life, and he does not want to talk about these things. In the past,

as long as we talked about this spiritual aspect, he rejected it. But now he is very gentle,

and he is not very repulsive, and his relationship with us has begun to improve. I can feel

it. I feel this relationship is good now, and a lot of other things are good.

Themes for IQ10 – Recommendations

Question 10 asked, "What recommendations do you have, if any, for the program?" This question was to understand participants' suggestions if they have any, in order to make the CSPP better. Table 20 indicates the three themes that identify from the data analysis.

Table 20

Parents' Responses to IQ10 – Recommendations

Theme	0-8 Age Group		9-18 Age Group		18+ Age Group		Total
	Parti. A	Parti. B	Parti. C	Parti. D	Parti. E	Parti. F	6
Encourage Everyone to Enroll	√				√	√	3
More Face-to-Face		√	√	√			3
Practice	√		√				2

Encourage Everyone to Enroll. The most recommended aspect by participants was that they hoped everyone could enroll in the CSPP. No matter the age, or "even if you are an expectant parent, you have not given birth yet, then this course is really for you to change inside

of you." said Participant A, because this course "is very detailed, and expectant partners also can find corresponding content and practices for you." Participant E used the word "grateful to the Lord" to call all parents to get into the CSPP. She addressed that "it is really not too late," and she expressed that "only reconciled our humanity love with the divine love of Christ then our children would establish a good, proper, loving relationship with us." Lastly, she suggested that the CSPP should be "promoted as much as possible." In addition, Participant F wished "the CSPP could always be there! [Because it is not just about learning the truth, but is like in a living water, a flowing river, and parents can happily fetch water by Lord's River and get it all the time."

More Face-to-Face. Three parents suggested that more offline communication be provided instead of online which would better serve the CSPP. Due to COVID, the CSPP in 2022 they just completed was almost all online. Parents would enjoy having more face-to-face communication. For example, Participant C suggested, "I think the CSPP might be more like a platoon. For example, two or three families meet together maybe once a week to have more communication, such as may be telling stories or playing games, and that might be more practical." Participant B also wanted to meet other parents in reality. She said, "I think offline might be a bit better option because everyone can communicate, share, and interact with each other." Also, she thought the face-to-face meeting could help parents be better concentrated on doing activities, unlike online which was "very easy to be bothered and interrupted."

Practice. Two parents suggested that the CSPP must be practiced gaining the best outcomes.
As Participant A suggested building family time, he said, "It is an opportunity for parents to practice establishing a wonderful family time with our children, I hope everyone will be able to

do it." Nonetheless, Participant C stated, "It is important for parents to bring the children in spiritual education and to practice based on the content to be more involved in."

Chapter Summary

Chapter Four aimed to explore parents' experience in the CSPP regarding faith transference to the next generation. Three research questions were designed to center on participants' relationships and spiritual situations, before and after the CSPP. Also, throughout the CSPP, participants explained how they overcame the problems in their practice. There were 10 interview questions corresponding to the three research questions. The three research questions are as follows:

- How do Mandarin-speaking parents describe the faith transmission problems with their children before participating in the Christian Spiritual Parenting Program?

- How do Mandarin-speaking parents describe the experience of participating in the Christian Spiritual Parenting Program?

- How do Mandarin-speaking parents describe their faith transmission to their children after participating in the Christian Spiritual Parenting Program?

Six parents participated in the semi-structured interviews. Two of the parents were from the 0-8 age group, two were from the 9-18 age group, and the other two were from the 18+ group. Among the six families, three families had both parents participate in the CSPP, and three families only had mothers enrolled in the CSPP. Also, five families were married, and one was separated. In addition, five families had two or more children, and one family had one child.

A sum of 58 themes was depicted from the data analysis, and some of the themes were coinciding (Figure 2). Hence, from the 10 research questions, 51 critical themes emerged. In

Chapter Five, the conclusions, implications, and recommendations were demonstrated about this study.

Figure 2

Themes of Corresponding to RQs

Research Questions (RQs)	Themes		
	Themes for IQ2	Themes for IQ3	Themes for IQ4
RQ1: How do Mandarin-speaking parents describe the faith transmission problems with their children before participating in the Christian Spiritual Parenting Program?	• Participants' Relationships with Their Children • Love • Lose Temper • Strict • Little Communication • Spouse Relationships • Little Communication • Conflict • Silent Treatment • Harmony • Spouse's Relationship with Children • Not Close • Accompany • Authority • Children Relationships • Competition • Fight • Normal	• Participants' Spiritual Situation • Lack of Application • Disconnection Between Religious Life and Spiritual Life • Spouse's Spiritual Situation • Lack of Application • No Connection • Stressful • Children's Spiritual Situation • Keep Routines • Lack of Spiritual Education • Doubt the Bible	• What Drove Parents to Enroll in the CSPP • Raise Children in the Lord • Want to Be Refreshed • Just Followed

Research Questions (RQs)	Themes		
	Themes for IQ5	Themes for IQ6	Themes for IQ7
RQ2: How do Mandarin-speaking parents describe the experience of participating in the Christian Spiritual Parenting Program?	• Challenges Experienced • Family Time • Consistent Practice	• How Overcame Challenges • Prayer • Companions • The Content	• Enjoy Most About CSPP • Group Discussion • Family Time • Practical Practice • Spouse Companion
RQ3: How do Mandarin-	• Themes for IQ8	• Themes for IQ9	• Themes for IQ10

Research Questions (RQs)	Themes		
speaking parents describe their faith transmission to their children after participating in the Christian Spiritual Parenting Program?	• Participants' Relationships with Their Children • Obvious Change • Temper Control • Closer • Happy • Spouse Relationships • More Love • More Prayer • Same • Spouse's Relationship with Children • More Love • Exemplary • Same • Children Relationships • More Prayer • Less Competition	• Participants' Spiritual Situation • Better Personality • Changed Mindset • Spouse's Spiritual Situation • More Obedience • More Connections • More Application • Same • Children's Spiritual Situation • Willing to go to Church • Enjoy Family Time • Like Spiritual Friends • More Acceptance	• Recommendations • Encourage Everyone to Enroll • More Face-to-Face • Practice

Chapter 5: Conclusions, Implications, Recommendations

Overview of the Study

This qualitative phenomenological study aimed to explore parents' experiences and practices in the CSPP regarding faith transference to the next generation. Three research questions were designed to center on participants' relationships and spiritual situations, before, during, and after the CSPP. Throughout the CSPP, participants explained how they overcame the problems during their practice. There were 10 interview questions corresponding to the three research questions. The three research questions are as follows:

- How do Mandarin-speaking parents describe the faith transmission problems with their children before participating in the Christian Spiritual Parenting Program?

- How do Mandarin-speaking parents describe the experience of participating in the Christian Spiritual Parenting Program?

- How do Mandarin-speaking parents describe their faith transmission to their children after participating in the Christian Spiritual Parenting Program?

This study was guided by the Practical Theology Theory, which focuses on integrating Christian theology and taking action to practice spirituality. Semi-structured interviews were conducted via Zoom, and six Mandarin-speaking participants from the Church of Arcadia answered 10 interview questions. Those six participants were selected by the purposive criterion sampling method, and they met the four inclusion and three exclusion criteria. Considering the Federal Guidelines for IRB involving human subjects, participants signed the Informed Consent and understood the potential risks before the interview. To minimize the risk, the researcher kept the participants' information confidential and stored it in the researcher's personal iCloud with a passcode to protect it. After the raw data collection, the researcher checked the overall concepts

of the data, coded the data, generated the themes, and presented the data in Chapter Four. As a result, there were 58 initial themes identified from the 10 interview questions. The researcher went through further analysis and reconnected to the research questions, then revealed 11 critical findings. Figure 3 illustrates the three research questions and the 11 corresponding key findings.

Figure 3

Themes of Key Findings Corresponding to RQs

Research Questions (RQs)	Key Findings
RQ1: How do Mandarin-speaking parents describe the faith transmission problems with their children before participating in the Christian Spiritual Parenting Program?	• Estranged Family Relationships • Self-Control Problems • Lack of Spiritual Application • Do not Know how to Raise Children in the Lord
RQ2: How do Mandarin-speaking parents describe the experience of participating in the Christian Spiritual Parenting Program?	• Consistent Practice • Prayer • Group Supports
RQ3: How do Mandarin-speaking parents describe their faith transmission to their children after participating in the Christian Spiritual Parenting Program?	• Mindset Change • Better Personality • Better Relationships • More Church Engagement

Summary of Key Findings

In Chapter Four, there were 58 themes produced from the 10 interview questions. After excluding coinciding themes, 51 themes resulted from the data analysis. To answer the research questions, the researcher analyzed the 51 themes further by addressing the overall research

purpose. Consequently, 11 key findings were derived from the 51 themes. Figure 4 lists the 11

key findings and their essential elements which correspond to the research questions as follows:

Figure 4

Summary of Key Findings and its Elements Corresponding to RQs

Research Questions (RQs)	Key Findings
RQ1: How do Mandarin-speaking parents describe the faith transmission problems with their children before participating in the Christian Spiritual Parenting Program?	- Estranged Family Relationships - Little Communication - Not Close - Conflict - Silent Treatment - Strict - Competition - Fight - Authority - Self-Control Problems - Lose Temper - Silent Treatment - Jealous - Fight - Lack of Spiritual Application - No Connection - Stressful - Tired - Dry inside - Do not Know how to Raise Children in the Lord - Looking for Strategies - Want to be Refreshed - Just Followed the Church
RQ2: How do Mandarin-speaking parents describe the experience of participating in the Christian Spiritual Parenting Program?	- Consistent Practice - Family Time - Practical Practice - Prayer - Group Prayer - Self-Prayer - Spouse Prayer - Family Prayer - Group Supports - Group Reading

Research Questions (RQs)	Key Findings
	• Group Discussion • Group Testimony • Companions
RQ3: How do Mandarin-speaking parents describe their faith transmission to their children after participating in the Christian Spiritual Parenting Program?	• Mindset Change • Self-Change • More Love • More Application • More Prayer • Consistent Practice • Better Personality • Temper Control • Happy • Respectful • More Obedience • Better Relationships • More Love • Closer • Happy • Exemplary • More Prayer • Less Competition • Enjoy Family Time • Better Sense of Family Unification • More Church Engagement • More Connections with Church • Willing to go to Church • Like Spiritual Friends • More Acceptance • Want Face-to-Face Meet • Encourage Everyone to Enroll

Research Question 1 Key Findings

The RQ1 asked the faith transmission problems that parents had with their children before the CSPP. Four overall key findings were produced. The four critical findings are (a) estranged family relationships, (b) self-control problems, (c) lack of spiritual application, and (d) do not know how to raise children in the Lord.

Estranged Family Relationships

The first key finding for RQ1 is the estranged family relationships, which is the main problem that parents encountered in transmitting their faith to their children before the CSPP. The study results revealed that all six participants faced family relationship problems between all family members, to some extent. The problems included (a) little communication between family members, (b) not close family relationships, (c) spousal conflicts, (d) Spouses did not talk to each other, (d) children felt parents were too strict with them, (e) children had competitions between them, (f) children sometimes fight with each other, and (g) parents did not have enough authority.

The literature agrees that parent-child communication and relationship conditions can either promote or impede children's religious attitudes and behaviors (Boyatzis & Janicki, 2003; Lawson, 2012). Faith transmission was more likely to happen when parents had healthy relationships with their children (Bengtson et al., 2013). Lawson (2012) supported that good communication influences family relationships. In contrast, poor communication inhibited faith transmission (Flor & Knapp, 2001). When children had less open communication with their parents, they were less likely to internalize parental religious values. In this study, there was little communication between family members, which caused they do not have close family relationships, and they had conflicts, silent treatment, competitions, and fights. To conclude, this study agrees that poor communication inhibited positive family relationships and faith transmission.

Self-Control Problems

All six participants mentioned they had problems controlling themselves before the CSPP. Participants admitted that when things happened in an unsatisfactory way, they felt

difficulty calming down, which caused some negative consequences in their family, including (a) parents losing their tempers, (b) silent treatment (c) children being jealous of whom got their parent's attention, and (d) children fighting to express their anger just as their parents. Participants said that once they were out of control of their tempers, they started to be angry, criticize others, or even yell at their spouse or children. After that, they realized they should not act that way, so they felt regret and guilt, and they were disappointed with themselves. However, they had no way to control themselves, even though they knew they should not lose control. Also, because parents did not act as good role models in showing children how to respond properly, children imitate their parents, such as fighting with each other and being angry without any conscious control. Besides, when parents criticized their children, children blamed each other to avoid parents' criticizing, which caused inharmony, jealousy, and worse family relationships.

The literature supports that parents are role models for children (Bandura, 2003; Goodman & Dyer, 2020). Children observe their parents establishing their values and behaviors (Bandura, 2003). Thus, parents are their children's spiritual models, which is crucial in developing and exercising their children's spirituality (Oman & Thoresen, 2003). Hence, parents should be committed to their beliefs and express them daily because their children can tangibly benefit from the pattern of those who are walking beside them. This process can make a difference in faith transformation. Children's impressions were that the parents who believed in God were kind, peaceful, patient, generous, loving, committed, and self-disciplined. In other words, if parents wanted their children to believe in God, they had to act like God (Lawson, 2012).

Lack of Spiritual Application

Lack of spiritual application is an essential factor that blocks parents from passing on their faith to their children. Five participants reported that their spiritual situation was not good before the CSPP because they did not practice enough in their personal life. Hence, participants even knew what was right to do, but they stated that the Biblical law of sin from their inner hearts prevented them from doing the right things, so they could not be humble, gentle, and spiritual. The law of sin in the Bible means the sin that all human beings inherit from the evil (*English Standard Version Bible, 2001*, Romans 8:2). Instead, they lost their temper, and they (a) did not want to connect to others in the church, (b) felt stressed about participating in church services and activities, (c) lived life with tiredness, and (d) realized the dryness inside of their spirit. To conclude, lacking spiritual practice caused many problems and prevented parents from transferring their faith to their children.

There was limited literature that mentioned how to practice spirituality in daily life (Bunge, 2008). As Bunge (2008) commented about the dilemma of spiritual practice, he reported that most Christians felt it was challenging to perceive and articulate the relationship between Biblical knowledge and spirituality practice, even though they attended church regularly. However, the CSPP provided bountiful information regarding exercising people's spirituality. For example, the CSPP explained the law of sin that forced parents to lose self-control, explained by the Bible, "For I do not do the good I want, but the evil I do not want is what I keep on doing" (*English Standard Version Bible, 2001,* Romans 7:19). People could not discipline themselves because there was an evil inside of them. The effective way to have self-control is to practice their Spirit to connect to Jesus Christ. Because as the Bible mentions, "For the law of the Spirit of life has set you free in Christ Jesus from the law of sin and death" (*English Standard Version*

Bible, 2001, Romans 8:2). In other words, the law of the Spirit from God has the stronger ability to conquer the law of sin and death, and parents had to practice their Spirit in order to overcome themselves from doing unfavorable things, such as yelling and complaining. Some daily practices from the CSPP are, for example, "Parents repent for previous living, educational goal and plans for your children which is not according to God" and "Pray for children's spiritual life and spiritual future" (MSW, 2019, Lesson 1, p. 2).

Do not Know how to Raise Children in the Lord

One of the biggest problems for parents to pass on their faith to children was that parents did not know how to raise them in the Lord. As participants reported, the reasons that drove them to enroll in the CSPP were (a) wanting to learn the knowledge and strategies, (b) wanting to be refreshed, and (c) following the church. Participants whose children were from the 18+ group reported that they did live a Christian life, such as keeping all the routines, and they brought their children to the church, but the results were not as expected, and they felt discouraged. Thus, they wanted to try the CSPP to follow the church and other church members to learn and be refreshed. For parents whose children were still young, they thought it was the best opportunity to learn how to connect and realize the objective Biblical knowledge to their subjective experience.

Scholars researched some faith-based programs and revealed the significance of spirituality (Helm et al., 2007; Pandya, 2017b). Helm et al. (2007) studied how to understand children's spiritual development through an early childhood education program in a preschool setting. The result showed that children formed their Christian norms in their early years, and their values changed as their spirituality developed. Also, Pandya (2017(b) reported longitudinal experimental research based on a spiritual education program. The results indicated that spiritual education programs could reduce children's social anxieties and improve social interaction skills.

However, the literature did not explore the practical experiences and practices on how to develop children's spirituality. This study explored the practical practices that parents can implement to develop spirituality in daily life.

Research Question 2 Key Findings

The RQ2 asked the participants about the challenges that once they met during the process of the CSPP, how they overcame those challenges, and what was the most valuable experience. Overall, there were three key findings yielded. The three findings are (a) consistent practice, (b) prayer, and (c) group supports.

Consistent Practice

The biggest challenge for parents participating in the CSPP was to practice steadily and consistently. All participants mentioned that one of the most practical strategies recommended by the CSPP was to have family time. Family time requires all family members to have high commitment and cooperation and involve Godly related activities rather than secular plays, which increases the difficulty of implementing family time. Because everyone had to agree on a fixed time each week and be prepared without disruptions, if any of the family members did not cooperate, the quality of the family time might be influenced. Especially parents themselves must have to reach the same goal, including the family time rules, contents, materials, and timing. As a result, many families wanted to give up because of the various barriers. Consequently, the consistent practice was quite challenging.

The Spiritual Directors International (2018) recommended that spiritual training programs should provide practice experiences or internships for participants. This study supports the literature since the CSPP encouraged participants to integrate the knowledge with actual life experiences to expand learning results. Also, literature addressed the importance of reading and

discussing the Bible with children as a family service to nurture children to Lord (Choi, 2007; Haynes, 2006). Horance Bushnell (2013), who was an acknowledgeable American congregation minister and theologian, emphasized the responsibilities of parents to study Bible with children, which is one of the most important ways to help children understand God. To an extent, the CSPP support involving Bible study in the family time. Meanwhile, to build more stable family relationships, families need to have mutual interactions with higher frequency and better quality (the average is 5.4 times in two weeks; Boyatzis & Janicki, 2003). In other words, more family communication significantly influences spiritual development. Although the literature did not provide substantial practical recommendations regarding how to practice bringing the children to Lord consistently, this study implied that family time was a good way to help parents create mutual interaction communication.

Prayer

All six participants valued the critical role of prayer in the CSPP, which helped them overcome various challenges. Participants mentioned that the CSPP provided different prayers to assist them, including (a) group prayer, (b) self-prayer, (c) spouse prayer, and (d) family prayer. Participants recalled that the group prayer made the program different. The group members − participants who are in the program, church ministers who are in charge of the church, and church serving ones who do the service − all prayed together every night at a fixed time for the participants' life difficulties and spiritual development. Whoever had the time might go to the prayer group via Zoom and join the prayer group autonomously. They not only prayed for themselves, but most of the time, they prayed for others. Except for the group prayer, participants also prayed alone to allow the intimate time to enjoy God. Also, spouse prayer was a great support for participants to reach the same heart and same goal. Lastly, family prayer built a

more union family sense. To conclude, this study revealed the significance of prayer in helping parents overcome their challenges.

The literature supports parents to participate in worship rituals steadily and regularly with their children (Arnett & Jensen, 2002; Barrow et al., 2021), and prayer as the primary activity in worship is critical to the Christian life (Bruns, 2019). Because Christian worship affects people's understanding of God, and in turn, understanding God enlightens how they worship (Bruns, 2019). As a result, participants in the CSPP share their burdens, seek God's guidance, and request God's forgiveness through various prayers. Additionally, the literature suggests not only go to church to worship, but also keeping home worship, such as praying daily with children before and after meals, and bedtime prayers (Bung, 2008; Lawson, 2012). The result of his study approved that various prayers are vital for participants to overcome the problems and challenges they encountered in their CSPP.

Group Supports

The group support is the third key finding for RQ2. The group support include (a) group reading, (b) group discussion, (c) group testimony, and (d) companions. As participants described, they usually had three to five members in each group, and they regularly read for about 20 minutes three times per week. Participants mentioned that without a group, they might easily give up because the CSPP lasted 6 months, and during the long period, they were disrupted by all kinds of things. However, since they had group members, they cared about each other, and they encouraged each other to keep going. Also, the group members not only read the CSPP content but also discussed the content with life experience to deeper their understanding of the content. Moreover, many participants reported they loved the group testimony so much. Each week, all the members belonging to a specific group, usually about 15 people, would come

together to share what happened in the past week. Participants said they enjoyed that moment, and the group supply was a way to absorb energy from others. They share the objective knowledge they have learned in the past, and they share the subjective experiences we have encountered, and they can bring up questions if they have. Participants in the group could provide answers to them. To conclude, they can supply each other.

This study supports the Community of Practice theory, as Wenger et al. (2002) defined a group of people interacting with the group members to learn the same concerns or problems to deepen their knowledge and improve their expertise in a particular area. In this study, Christian parents interact with each other to learn how to transmit their faith to children through the CSPP practice suggestions.

However, it was controversial with the intergenerational Christian community. Some literature supports to have different age groups can have better results than same age groups (Allen, 2008; Lawson, 2012). As Allen (2008) mentioned when involving two or more different generations in a setting can provide people with different perspectives, which is beneficial. He did research that compared children from two churches, one involving intergenerational activity, whereas the other did not. The result showed that the children from the intergenerational church had a more profound concept of knowing God, prayed more frequently, were more aware of their relationship with God, and could describe essential differences about the truth of God (Allen, 2002). In addition, Allen and Lawton (2012) did an empirical study that proved spiritual development is better achieved through intergenerational surroundings.

Differently, other scholars believe that having people be separated by their age groups can facilitate their learning (Adams, 2017; Felton & Reed, 2000). Felton and Reed (2000) advocated that dividing church members into distinct groups can enhance church ministry

effectiveness, help focus on specific needs, prioritize programs, allocate deficient resources, and better assess the program's impact. The results of this study may support the separating generation by age groups because the CSPP divided participants into three age groups: 0-8, 9-18, and 18+. However, it does not mean the intergenerational Christian community does not work in the CSPP. To compare the effectiveness of intergeneration and separate generation, further research may need to verify the results.

Research Question 3 Key Findings

The RQ3 asked about the outcome of the participants after the CSPP regarding their family relationships and spiritual situations. Overall, there were four key findings depicted. The four key findings are (a) mindset change, (b) better personality, (c) better relationships, and (d) more church engagement.

Mindset Change

The primary finding for RQ3 is that participants' mindsets changed. All six participants admitted that they changed themselves to some extent. The changes include but are not limited to (a) self-change, (b) more love, (c) more application, (d) more prayer, and (e) consistent practice. Participants clarified that they changed their attitude toward themselves, their spouses, and their children. One of the participants mentioned that she was very worried about her children. However, after the CSPP, she came to understand that her children's lives were not in her hand but in the hand of God. Most important, God is a loving God who is full of mercy. This participant thought there was nothing to worry about. After she changed her attitude, the relationship between her and her children improved. Other participants mentioned that they were strict with their children, and their children were afraid of them, but after the CSPP, children shifted from fear to a more loving view of their parents. Also, because the parents changed

themselves and they benefited from the CSPP, they are now more able to apply the knowledge that they learned from the CSPP consistently.

Choi (2007) did a parents' training program for Christian children's education at a church in Tulsa, Oklahoma. The purpose was to teach parents about their roles and responsibilities in educating their children from the Bible. The results showed that parents changed their visions about their families and homes, and they began to find God's vision for their families. This study supports Choi's study. Participants' changes are essential for children's Christian spiritual development. To conclude, parents should be changed before educating their children.

Better Personality

The second key finding for RQ3 is that parents had better personalities after the CSPP. Participants mentioned that they had self-control problems before the CSPP. However, after the CSPP, they reported that they (a) have better control of their temper, (b) feel happy, (c) are respectful, and (d) family members are more obedient to each other. Participants' mindset change is the precondition of personality change. One of the participants said she changed her attitude, which caused her daughter's attitude to change, and their family relationship improved after the CSPP. Five participants mentioned that they could control their temper much better. They changed their temper by speaking more graceful words rather than destructive words, and they showed more respect to their children by listening more, praying more, and criticizing less. As a result, the participants feel happier than before, and family members are more respectful and more obedient to each other.

As mentioned before, parents are role models for children (Lawson, 2012). Children see and copy when their parents or caregivers strive to live out their faith in their daily lives. Children were keenly aware of their parents' character, attitudes, and spirituality as the pattern

(Thompson, 1996). This study supports the literature. In addition, children may also impact their parents' faith, which is how transactional influence occurs (Marks, 2004). In this study, parents changed themselves and had better personalities, and children changed themselves with more obedience and respect to their parents in turn. Other literature discussed respecting children rather than forcing faith, which is critical in passing on faith (Dollahite & Marks, 2009; Hay & Nye, 2006). This study indicated that respect is significant in facilitating a positive family environment and building healthy family relationships. As Nye (2014) mentioned, respecting a person's spiritual perspective is valuable, regardless of age, and this is the root of building a favorable relationship with children. To conclude, the parents changed themselves and had better personalities, indicating that they had better self-control. The family members felt happier, became more respectful at home, and were more willing to listen to each other.

Better Relationships

One of the most significant key findings for RQ3 is that the family relationship changed for the better. Multiple indicators show better relationships, including (a) more loving, (b) closer, (c) happier, (d) children view their parent as exemplary, (e) there is more prayer, (f) less competition among children, (g) more enjoyable family time, and (f) a better sense of family unification. The most obvious relationship change is that there is more love at home, from parents to children, between parents, from children to parents, and among siblings. Family members feel closer and happier. Also, parents realized their role as the examples of their children, so they restrained their behaviors for the sake of their children's spiritual development. Consequently, there are more prayers at home rather than blame, and children have less competition and jealousy. Family members enjoy family time together to sing hymns, read the

Bible, and pray together. Meanwhile, they have an improved sense of family unification, and they care more about each other.

As mentioned before, estranged family relationships impede faith transmission, but healthy family relationships promote this (Boyatzis & Janicki, 2003; Flor & Knapp, 2001). To build a positive relationship, parents were encouraged to talk with children openly to create communication opportunities, such as asking about their children's day in school, talking about their friends, and preparing family time to sing together (Lawson, 2012). This study supports those suggestions. As the CSPP recommended, family time is critical for bonding families together. However, this study does not totally agree with some other activities recommended by Dissanayake (1995). Dissanayake (1995) suggested doing art activities to build joyful relationships, such as singing, dancing, and painting, since art is intimately linked to the origin of human religious practices. To some extent, the CSPP encourages parents to use all ways to attract their children to participate in family time. However, the purpose is to involve God. If parents only play with children in a worldly manner but never communicate with children about God-related topics, the meaning of family time will be missing. The theme of family time is God. As the CSPP stated, to have love is great, and to have God also creates high quality. In order to have high-quality family time, it is important to organize it with love and involve God. Dissanayake (1995) suggested activities can be the initial step to attract family members to join in family time, but these needed amending to be more suitable for high-quality family time. The purpose of family time is to build better family relationships.

More Church Engagement

The last key finding for RQ3 is that family members have more church engagement after they participate in the CSPP. The engagement includes (a) they have more connections with

church, (b) the family members are more willing to go to church, (c) children are more like their spiritual friends, (d) they are more accepting when talking about faith, (e) family members want to have face-to-face meetings to other families, and (f) participants want to encourage everyone to enroll the CSPP. Those changes signified that the participants themselves, their spouses, and their children's spirituality developed to an extent. The study indicated that before the CSPP, children in three age groups acted differently in church-related activities. For example, the 0-8 age group's children are willing to attend church activities and meet other children. Children from the 9-18 age group would still follow their parents to church to worship, but they are reluctant to do extra things. Children in the adult group have their own perspectives about the Lord. If they love the Lord, they will use their whole heart, but if not, they will not engage in the congregation. However, the CSPP changed all the families regardless of the children's age. The reason was that parents changed and developed children's spirituality which made children's values and behaviors change.

Literature mentioned that fathers uniquely contribute to children's spiritual development (Baker-Sperry, 2001; George, 2016). Religious scholars (Baker-Sperry, 2001; Bengtson et al., 2013) argued that a high level of religious fathers' influence on passing on the faith to their offspring than mothers. This study does not support that. This study contains both father and mother. but it did prove that fathers made greater achievements than mothers regarding faith transmission. At least, there was no obvious difference. However, this study supports involving both parents to participate in the program could be more beneficial. The results indicated that participants A, E, and F, who participated in the CSPP with their spouses together, made greater changes than participants B, C, and D, whose spouses did not participate in the program. For example, in IQ8, when asking about the spouse's relationships with children, both participants C

and D said there were no changes, and the relationships were the same. Moreover, in Interview Question nine, when asking about the spouse's spiritual situation, both participants C and D expressed "same" which means there were no changes for their spouses. In conclusion, families who made great changes in the spiritual situation do not relate to parents' gender, but the extent of the involvement quality counts, such as both parents engaged, would have better results.

Study Conclusions

Based on the 11 key findings that correspond to the three research questions and the connections between the key findings and the literature review, this research yielded six essential study conclusions. They are (a) parents have to change themselves before changing their children, (b) faith transmission is closely related to family relationships, (c) family time is significant for building positive family relationships, (d) spiritual practice can change parents from their internal to their external behavior, (e) Community of Practice is essential for the CSPP's success, and, (f) the CSPP is whole-person education which is suitable for all parents regardless of their children's ages.

Parents Have to Change Themselves Before Changing Their Children

The study's results indicate that parents have to make changes before they can change their children. If parents want their children to go to church and read the Bible with them, it is better not to force them. According to this research, in the younger age groups, children under 9 years old may listen to their parents. However, as they grow, they have more consciousness about themselves, and they can reject their parents' requirements. Hence, the literature indicates that respecting children and not forcing faith is critical in passing on faith (Barrow et al., 2021; Bunge, 2008; Choi, 2007; Lawson, 2012). Barrow et al. (2021) remarked that no one could force anyone to accept a particular religion because religion is what people truly and deeply believe.

Without enforcement, parents change themselves before they want to change their children. In this study, before the CSPP, participants reported estranged family relationships. However, after the CSPP, they found themselves changed. They are more respectful to their children, they speak grace words rather than criticism words to their children, they listen more to their children but speak less their own words, and if they want to say something, they would pray first and then talk to children. Those changes by parents made a significant difference, and children noticed the difference; as a result, children changed.

Faith Transmission is Closely Related to Family Relationships

This study shows that family relationships have a critical role in faith transmission. One of the most noticeable changes that the parents made in the CSPP were that their family relationships considerably changed. After the program, they felt loved, happy, and close to their children. In return, children are more willing to go to church, are more like their spiritual friends in the church, are more obedient to their parents, and are more accepting when parents talk about their faith. This study proved that healthy family relationships help children build love and obedience with their parents. When children feel happy with their parents, they behave well and please them. As the literature examined, faith transmission was more likely to happen if family members had good relationships (Bengtson et al., 2013; Choi, 2007; Dissanayake, 2000). To conclude, good communication can build favorable family relationships and facilitate faith passing.

Family Time is Significant for Building Positive Family Relationships

This study indicates that family time is significant for building healthy family relationships. As the CSPP mentioned, family time is when parents and children come together to have a meal, have a family meeting, play board games, or take walks and visit places (MSW,

2019). Lawson (2012) also suggests building a positive relationship with their children, parents are encouraged to talk with them openly to create communication opportunities and prepare family time to sing together. During these times, the parents can build up a high-quality relationship with each child. Participants in this study mentioned that family time was the most challenging practice during their participation in the CSPP because it requires all family members' cooperation. However, family time is also the most enjoyed aspect of the CSPP. All six participants agreed about this because family time increased their family unification, helped them maintain good communication, and provided spiritual education opportunities. It is the most valuable outcome after they are successfully implemented. As the CSPP mentioned, there are two key factors to pass on the faith. One is a good family life, and the other is a high-quality parent-child relationship. Through family time, parents can instill strong faith, Godly values, ethics, views, and the humanity of Christ into their children.

Spiritual Practice can Change Parents from Their Internal to their External Behavior

Changing people from their internal to their external behavior is not easy. In this study, all six participants reported being bothered by their self-controlling problems. They lost their temper when they encountered problems, and they felt guilty and disappointed in themselves. They could not be exemplary role models for their children because they could not act at a Godly level. However, after the CSPP, participants said they had better self-control, better personalities, better family relationships, and their hearts are full of love. The reasons that participants can make such changes were because they have been practicing their spirituality. As the Bible says, "God is Spirit, and those who worship him must worship in spirit and truth" (*English Standard Version Bible, 2001,* John 4:24). The spirit of man is for the worship of God. Hence, practicing spirituality is essential to approach God. People lost their control because of the sin inherited, but

God has the ability to overcome that. The sin made people "do not do the good I want, but the evil I do not want is what I keep on doing" (*English Standard Version Bible, 2001*, Romans 7:19). However, when people practice their spirituality to mingle with God, they can break the restraints because "the law of the Spirit of life has set you free in Christ Jesus from the law of sin and death" (*English Standard Version Bible, 2001*, Romans 8:2). Consequently, people can make a change by changing their spirituality situations.

Community of Practice is Essential for the CSPP's Success

The Community of Practice (CoP) theory was defined by Wenger et al. (2002) as a group of people interacting with the group members to learn the same concerns or problems to deepen their knowledge and improve their expertise in a particular area. The CSPP is an example of a CoP. The group reading, group discussion, group prayer, group testimonies, and spiritual companion, those are all followed the CoP theory. All six participants admitted that the biggest challenge in the CSPP was consistent practice, and the group helped them overcome the challenges. Also, participants mentioned that the CSPP not only provided a learning environment but was also full of caring and loving, such as through various prayer groups, people praying about other members' difficulties and hard situations to God to get help. Consequently, all participants reported that the two most enjoyable experiences in the CSPP, one is the continuity practice the family time, and the other is the help from the group. In conclusion, groups' support as a form of CoP is an essential element for the success of the CSPP.

The CSPP is Whole-Person Education Which is Suitable for all Parents Regardless of Their Children's Ages

The CSPP is focused on spiritual practice rather than strategies to raise children. It is suitable for parenting of all ages of children. Two of the participants in the CSPP mentioned that

they did not want to enroll in the program because their children were adults and they thought the program was designed for parents whose children were still little. However, after they completed the program, they admitted that it is good for all parents regardless of their children's ages. Because the CSPP's goal is to practice parents' spirituality and teach parents how to educate their children to be wholistic people. Whole-person education is not only about material wealth and social status, but most importantly, is about education surrounding body, soul, and spirit. Body education means exercising children's bodies to be healthy and strong. Because our body is the vessel for God, we have to cherish our bodies. Soul education refers to three parts of humans: will, mind, and emotions. Children must be trained in all three parts to be proper people for God's use. Sprit education means to equip children with sufficient spiritual provision. Some practices include singing hymns to help their fellowship with God, reading the Bible or reciting verses that fit their age, leading children to pray, and telling the Lord Jesus all their feelings (happy, joyful, or sad) and their needs so that they can practice speaking to God. To conclude, the whole-person education is good education for all ages children. Even for unbelievers, the CSPP provided good values and instructions on building pleasant family time, which is critical for healthy family relationships.

Implications for Practice

This study implicated that when both parents are Christian believers, they would have better outcomes through the CSPP regarding faith transmission. Also, when both Christian parents enrolled in the program and practiced consistently, they would get the best results. The outcome of the CSPP varies depending on the practices of parents. Steadily and consistently practicing can make significant changes. Spiritual practice requires participants not just to learn the knowledge but to apply it in daily life. Also, every parent can participate in the CSPP

regardless of their children's age. It can work even for unbelievers to build healthy family relationships. Because the CSPP is a spiritual practice process, as long as parents commit to exercising their spirituality, they will be able to get benefits.

Recommendations for Policy

The researcher recommends that the church and religious decision-makers provide spiritual training programs. The spiritual life needs to be exercised to grow. Otherwise, Christians may feel the disconnection between religious life and spiritual life. The spiritual training program should focus on spiritual practices and creating a heathy community practice environment. This is helpful for the success of spiritual training programs.

Also, the church can offer opportunities to church members in terms of raising children in the Lord. Christians felt barriers to transferring their faith to their children, and they lack effective guidance. Churches can provide opportunities for parents to learn how to raise their children to experience God. Some suggestions include helping parents and children form spiritual friendships, providing group learning, creating a caring environment, and organizing various prayer groups, which are all considerable actions.

Future Research

This study interviewed Mandarin-speaking parents who are participants in the CSPP. The English version of the CSPP was issued in 2022, so considering the cultural differences and lack of data available, the English speaker may or may not have different perspectives. Thus, future research can focus on English-speaking parents participating in the CSPP. In particular, it would be necessary to compare English-speaking parents' experiences with Mandarin speakers', to reveal the cultural influences in family dynamics and how that impacts faith transmission.

Also, Spanish speakers as the second largest population that occupies 13 percent of the U.S. population (Forbes, 2022). Especially in the Southern California area, Hispanics are the largest racial group which made up over 39% of the state population in 2020 (Public Policy Institute of California [PPIC], 2022). However, research indicates that Hispanics have remained an obstacle to college (Pew Research Center, 2016a). The Pew Research Center (2017) reported that educational level has some relationship to people's religiosity. Given the large population of Spanish speakers and the educational obstacles, future research may focus on how Hispanics pass on their faith to the next generation.

The third recommendation of this study is that it focused on the participants who are from the Church of Arcadia. Geographic location correlates to different cultural backgrounds, which may or may not cause different experiences when participating in the CSPP. Future research can focus on parents who are outside of Southern California or even consider other countries that participate in the CSPP, such as China, Korea, and Japan.

Fourthly, the CSPP interviewed parents who spent six months finishing the program, and their timely results were revealed. However, the longitudinal influence could not be explored during this study. Hence, future research can investigate participants' and their children's spiritual development to check the effectiveness of Christian spiritual programs on Christian faith transference.

Additionally, the literature review indicates that there are only a few studies about the practices of spirituality (Bunge, 2008). There needed to be more clarity between the effectiveness of spirituality and the practical implications of how to develop spirituality. Hence, the researcher recommends exploring detailed practices and experiences on spiritual development.

Closing Comments

Chapter Five revealed the results of this study. From the 58 themes that were found in Chapter Four, the researcher did closer analysis to answer the three research questions, and 11 critical themes were produced. For RQ1, there are four critical themes: Estranged Family Relationships, Self-Control Problems, Lack of Spiritual Application, and Do not Know how to Raise Children in the Lord. For RQ2, the three key themes are Consistent Practice, Prayer, and Group Supports. For RQ3, the key themes are Mindset Change, Better Personality, Better Relationships, and More Church Engagement. Further, based on the 11 key themes and the connections to the research questions, the researcher made six final conclusions. These conclusions are as follows:

- Parents have to change themselves before changing their children

- Faith transmission is closely related to family relationships

- Family time is significant for building positive family relationships

- Spiritual practice can change parents from their internal to their external behavior

- Community of Practice is essential for the CSPP's success

- The CSPP is whole-person education which is suitable for all parents regardless of their children's ages

This study explained the implication for practice. When both parents are Christian believers, they would have better outcomes through the CSPP, regarding faith transmission. Also, if both Christian parents enrolled in the program and practiced continuously, they would get the best results. This study also provided some policy recommendations, including offering spirituality training programs and raising children in the Lord to help Christian parents pass on their faith to their children.

Since this study has limitations regarding the interviewees' language and location selection, the researcher recommends that future research can focus on other language speakers and other locations outside of the United States about their experience with the CSPP. Also, there needed to be more clarity between the effectiveness of spirituality and the practices on how to develop spirituality. Hence, future research can explore detailed practices and experiences on spiritual development. Finally, the longitudinal study of the spiritual program and its effectiveness on faith transmission is recommended.

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APPENDIX A

Recruitment Script

PEPPERDINE
— UNIVERSITY —

Dear brothers and sisters in the Lord,

I am sister Zili Wang from a church in Arcadia, and I am a doctoral student in the Graduate School of Education & Psychology at Pepperdine University. I am conducting a research study on how the Christian Spiritual Parenting Program (which is operated by Mainland Scholar's Work) impacts parents' faith transmission to children, and I need your help! I am seeking volunteer study participants for interviews. Your participation in the study will be video recorded by Zoom, and you will be asked 10 questions. The anticipated time will be more than one hour to complete the interview.

Participation in this study is voluntary, and your identity as a participant will be protected before, during, and after the time that study data is collected. Strict confidentiality procedures will be in place during and after the study. Your information will be confidential, and your name will not be made public.

If you have any questions or would like to participate in this study, please feel free to contact me at your earliest convenience.

Thank you for your participation!

Zili Wang

Pepperdine University

Graduate School of Education & Psychology, Doctoral student

PEPPERDINE
UNIVERSITY

亲爱的主内弟兄姊妹：

我是 Arcadia 教会的王自力姊妹，我也是 Pepperdine 大学教育与心理学研究生院的博士生。我在研究主恢复的亲子课程如何影响父母与孩子信仰的传承，我需要您的帮助！我正在寻找志愿者参与采访。采访将以网上 Zoom 的方式进行录制，您将回答 10 个问题， 预计采访时间不超过一小时。

参与本研究是基于自愿的原则。在收集研究数据之前、期间和之后，您作为参与者的身份将受到保护。我们将有严格的保密程序，您的信息将被保密，您的姓名不会被公开。

如果您有任何问题或想参与这项研究，请随时与我联系！

非常感谢您的参与！

王自力

Pepperdine 大学

教育与心理学研究生院，博士生

APPENDIX B

Informed Consent

IRB SOCIAL- BEHAVIORAL ADULT PARTICIPANT INFORMED CONSENT

IRB #:

Participant Study Title: How the Christian Spiritual Parenting Program Impacts Parents' Faith

Transmission to Children in Church of Arcadia

Formal Study Title: The Experiences of Parents in the Christian Spiritual Parenting Program

Authorized Study Personnel:

Principal Investigator: Zili Wang, EdD

Key Information:

If you agree to participate in this study, the project will involve:

☑ Both Males and Females between the ages of 18-80

☑ Procedures will include (Contacting participants using the recruitment script, informed

consent, data collection via structured interview, transcription of data, analysis of data,

and documentation of findings)

☑ One to two virtual visits are required

☑ These visits will take 60-90 minutes, totally

☑ There is minimal risk associated with this study

☑ You will not be paid any amount of money for your participation

☑ You will be provided a copy of this Informed Consent

Invitation

You are invited to take part in this research study. The information in this form is meant to help you decide whether or not to participate. If you have any questions, please ask.

Why are you being asked to be in this research study?

You are being asked to be in this study because you are a parent who completed the Christian Spiritual Parenting Program in California, the Church of Arcadia, and you are a Mandarin-speaking parent. To participate in this study, you must agree with the interview video recording, and you must be 18 years of age or older to participate.

What is the reason for doing this research study?

The Christian believers face a rising problem in transmitting their faith and beliefs to the next generation. Parents are the essential factor that shapes children's spirits and influences the faith transmission process. This research is designed to (1) explore Mandarin-speaking parents' perceptions of how they experience the Christian Spiritual Parenting Program in Church of Arcadia and (2) The impact of this program on parents' faith transmission to their children.

What will be done during this research study?

You will be asked to complete a Zoom interview to answer 10 questions. You will pre-review the 10 questions before the meeting. It may take one hour for the interview. Also, there might be a follow-up interview with you to check transcript accuracy, which will be another 20 to 30 minutes.

How will my data be used?

Your interview responses will be transcribed, analyzed, and aggregated in order to determine the findings of the established research questions.

What are the possible risks of being in this research study?

This research presents minimal risk of loss of confidentiality, emotional and/or psychological distress because the interview involves questions about your experience in a spiritual practice program. You may also experience fatigue, boredom, or anxiety as a result.

What are the possible benefits to you?

You are not expected to get any financial benefit from being in this study.

What are the possible benefits to other people?

The benefits to society may include (1) A better understanding of how to transmit Christian parents' faith to children; (2) How the Christian Spiritual Parening Program can help families to raise and educate their children, (3) Church administrators, religious educators, religious scholars and researchers, faith-based organizations, and religious policymakers to make better decisions in terms of spiritual development and church improvements, (4) Encourage non-believing parents to educate their children in the way of Bible rather than in a way of secular.

What will be in this research study cost you?

There is no cost to you for being a participant in this research study.

What should you do if you have a problem during this research study?

Your welfare is the major concern of every member of the research team. If you have a problem as a direct result of being in this study, you should immediately contact one of the people listed at the beginning of this Informed Consent.

How will information about you be protected?

Reasonable steps will be taken to protect your privacy and the confidentiality of your study data. The data will be stored electronically through a secure server and will only be seen by the researcher during the study and 3 years after the investigation is complete. The researcher

will have a password to access the data. The researcher will code participants' names as participant A, participant B, participant C, etc., for further data analysis so that individual's related data cannot be identified. Also, data will be stored with a secure network, and the network will be secured (use a firewall to protect it).

The only persons who will have access to your research records are the study personnel, the Institutional Review Board (IRB), and any other person, agency, or sponsor as required by law. The information from this study may be published in religious journals or presented at religious meetings but the data will be reported as a group or summarized data and your identity will be kept strictly confidential.

What are your rights as a research subject?

You may ask any questions concerning this research and have those questions answered before agreeing to participate in or during the study.

For study-related questions, please contact the investigator listed at the beginning of this form.

For questions concerning your rights or complaints about the research contact the Institutional

Review Board (IRB):

Phone: 1(310)568-2305

Email: gpsirb@pepperdine.edu

What will happen if you decide not to be in this research study or decide to stop participating once you start?

You can decide not to be in this research study, or you can stop being in this research study ("withdraw') at any time before, during, or after the research begins for any reason.

Deciding not to be in this research study or deciding to withdraw will not affect your relationship with the investigator or with Pepperdine University.

Documentation of informed consent

You are voluntarily making a decision whether or not to be in this research study. Signing this form means that (1) you have read and understood this consent form, (2) you have had the consent form explained to you, (3) you have had your questions answered and (4) you have decided to be in the research study. You will be given a copy of this consent form to keep.

Participant Name:

Name of Participant: Please Print

Participant Signature: Date

Signature of Research Participant

M*y signature certifies that all elements of informed consent described on this consent form have been explained fully to the subject. In my judgment, the participant possesses the capacity to give informed consent to participate in this research and is voluntarily and knowingly giving informed consent to participate.*

Investigator Name:

Name of Person Obtaining Consent: Please Print

Investigator Signature: Date

 Signature of Investigator

知情同意书

IRB 社会行为成人参与者知情同意书

内部审查委员会 #:

参与者研究标题：主恢复的亲子课程如何影响父母与孩子的信仰传承（在加利福尼亚州）

正式论文题目：父母在参与主恢复的亲子课程中的经历

授权研究人员：

首席研究员：王自力

教育学博士

关键信息：

如果您同意参与本研究，该项目将涉及：

☑ 18-80 岁之间的男性和女性

☑ 流程包括使用招聘信联系参与者、知情同意、通过访谈收集数据、转录数据、分析数据、记录调查结果

☑ 需要一到两次 Zoom 采访

☑ 这些访问总共需要 60-90 分钟

☑ 本研究相关的风险极小

☑ 您不会因参与而获得任何金额的报酬

☑ 您将获得一份本同意书的副本

邀请函

诚邀请您参加这项研究。此表格中的信息旨在帮助您决定是否参与。如果您有任何疑问，请询问。

为什么您被要求参加这项研究？

您被邀请参加这项研究是因为您在加利福尼亚完成了主恢复的亲子课程，并且您是一位会说普通话的家长。如若参加，您需要同意采访时被录像，并且您必须年满 18 岁才能参加。

进行这项研究的原因是什么？

基督徒在信仰传承的事上面临日益严重的问题。父母是塑造孩子的灵和影响信仰传承的重要因素。本研究旨在 (1) 探讨华人父母对参与主恢复的亲子课程的看法（加州地区），以及 (2) 该课程对父母与孩子之间的信仰传承的影响。

您在这项研究期间将做些什么？

您将参与一个 Zoom 的采访并回答 10 个问题。您将在采访前预审这 10 个问题。面试可能是一个小时。此外，为确保采访内容的准确性，完成采访后，调查员可能会把采访笔记分享给您进行核实，这可能需要另外 20 到 30 分钟。

您的数据将如何被使用？

您的采访将被转录、分析和汇总，以此确定已建立的研究问题的结果。

参与这项研究可能有哪些风险？

由于涉及您的属灵经历，因此这项研究问到这些机密性问题、情感和/或心理困扰的风险是很小的。您可能会感到疲劳、无聊或焦虑。

参与这项研究有什么回报？

参加这项研究不会有实质财务上的回报。

对其他人可能的好处是什么？

对社会的好处可能包括（1）让人更好地了解基督徒父母如何将信仰传承给孩子；（2）主恢复的亲子课程如何帮助家庭在主里抚养和教育他们的孩子，（3）帮助教会的管理人员、信仰教育工作者、信仰学者和研究人员、信仰组织和信仰政策制定者做出更好的决策来发展信仰和改善教会，（4）帮助非基督徒按圣经的方式而非世俗的方式来教育孩子。

这项研究将花费您什么？

作为本研究的参与者，您无需支付任何费用。

如果您在这项研究期间遇到问题，您应该怎么做？

您的福祉是研究团队每个成员最关心的问题。如果您因参与本研究而遇到问题，您应立即联系本同意书开头所列的调查员。

关于您的信息将如何受到保护？

我们将采取合理措施保护您的隐私和研究数据的机密性。数据将通过安全服务器以电子方式存储，只有研究人员才能看到。数据将在研究期间和研究完成后的 3 年内保存。研究人员将拥有访问数据的密码。研究人员将参与者的姓名编码为参与者 A、参与者 B、参与者 C 等，以进行进一步的数据分析，从而无法识别您个人的相关数据。此外，数据将存储在安全网络中，并且网络将受到保护（使用防火墙保护它）。

唯一可以访问您的研究记录的人是研究人员、机构审查委员会（IRB）以及法律要求的任何其他人、机构或赞助商。本研究的信息可能会在宗教期刊上发表或在宗教会议上发表，但数据将作为一个组报告或汇总数据，您的身份将被严格保密。

作为研究对象，您有哪些权利？

您可以就本研究提出任何问题，并在同意参与或在研究期间回答这些问题。

对于与研究相关的问题，请联系本表格开头列出的研究者。

有关您的权利的问题或对研究的投诉，请联系机构

审查委员会（IRB）：

电话：1(310)568-2305

电子邮件：gpsirb@pepperdine.edu

如果您决定不参加这项研究或决定停止会发生什么？

您可以决定不参加这项研究，或者您可以在研究开始之前、期间或之后的任何时间出于任何原因停止参加这项研究（"退出"）。决定不参加本研究或决定退出不会影响您与研究者或佩珀代因大学的关系。

知情同意书

您自愿决定是否参加本研究。签署此表格意味着**(1)**您已**阅读并**理解此同意书，

(2)已向您解释过同意书，**(3)**您的**问题**已得到解答，并且**(4)**您已决定加入研究。您将

获得一份本同意书的副本以供保存。

参与者姓名

拼写您的姓名

参与者签字   Date

我的**签**名**证**明本同意书上描述的所有知情同意要素均已向受**试**者充分解**释**。根据我

的判断，参与者有能力给予知情同意以参与本研究，并且是自愿和知情同意参与的。

调查员姓名

拼写您的姓名

调查员签字   Date

APPENDIX C

CITI Certificate

Completion Date 28-Feb-2022
Expiration Date 27-Feb-2027
Record ID 47634578

This is to certify that:

zili wang

Has completed the following CITI Program course:

Not valid for renewal of certification through CME.

GSEP Education Division
(Curriculum Group)
GSEP Education Division - Social-Behavioral-Educational (SBE)
(Course Learner Group)
1 - Basic Course
(Stage)

Under requirements set by:

Pepperdine University

Collaborative Institutional Training Initiative

Verify at www.citiprogram.org/verify/?w78a14893-659a-4fec-bbbb-73a6a9dab618-47634578

APPENDIX D

Interview Questions

IQ1: Tell me about your family. Such as your family structure, whom you live with, and who participated in the CSPP?

IQ2: How would you describe your family member's relationships before participating in the program? Such as between you and your children, you and your spouse, your spouse and your children, and between your children, before participating in the CSPP?

IQ3: How would you describe your spiritual situation, as well as that of your spouse, and children, before you participated in the CSPP?

IQ4: What drove you to enroll in the CSPP? What problems were you facing regarding faith transference before joining the program?

IQ5: What challenges, if any, did you experience when implementing the program?

IQ6: How did this program help you overcome those challenges?

IQ7: What did you enjoy most about this program?

IQ8: How would you describe your family members' relationships after participating in the program? Such as between you and your children, you and your spouse, your spouse and your children, and between your children, after the CSPP?

IQ9: How would you describe your spiritual situation and your spouse and children after you participate in the CSPP?

IQ10: What recommendations do you have, if any, for the program?

采访问题

IQ1：请介绍一下您的家庭。比如您的家庭结构、生活状况、和谁住？您们几个人住在一起？

IQ2：在参加亲子课程之前，您如何描述您的家庭成员之间的关系？比如您和您的孩子之间，您的配偶和您的孩子，以及您和您的配偶之间？

IQ3：在参加亲子课程之前，您如何描述您的属灵情形，您的配偶以及您孩子的属灵情形？

IQ4：是什么原因让您加入 亲子课程？在加入课程之前，您在信仰传承上面遇到了哪些问题？

IQ5：在学习亲子课程的过程中，您遇到了哪些挑战（如果有的话）？

IQ6：这个亲子课程是如何帮助您克服这些挑战的？

IQ7：您最喜欢这个课程的哪些方面？

IQ8：参加亲子课程后，您如何描述您的家庭成员之间的关系？比如您和您的孩子、您的配偶和您的孩子，以及您和您的配偶之间？

IQ9：参加亲子课程后，您如何描述您的属灵情形，您的配偶以及您孩子的属灵情形？

IQ10：您对这个项目有什么建议（如果有的话）？