# CHRISTIAN STUDENTS' WORLDVIEWS AND PROPENSITY FOR MISSION TEACHING

by

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Liberty University

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Of the Requirements for the Degree

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# Mission Teaching

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#### **ABSTRACT**

Richard Patrick Dolan. CHRISTIAN STUDENTS' WORLDVIEWS AND PROPENSITY FOR MISSION TEACHING. (Under the direction of Dr. Samuel J. Smith) School of Education, December, 2010.

The research conducted sought to find evidence to answer the following questions: Do students in teacher preparation programs who feel called to enter the Christian mission field as general education teachers have a worldview that is more closely aligned with biblical principles than other teacher groups? Is there a correlation between the worldview of mission general education teachers and propensity to volunteer for the field? What do students consider as influence in their decisions to commit to the Christian mission service profession? The data gathered indicated that participants who intended to volunteer at mission schools had significantly higher scores in all the types of worldview than participants with no such intention. All of the worldview scores were highly and directly correlated with propensity to volunteer. The results of the qualitative supplement indicate that influential persons and life changing events are important to their decisions to work in a mission setting. Suggestions for further research are also included.

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## **Chapter 1: Introduction**

It is important for people to develop their own religious or secular worldviews. Every individual is governed by philosophical ideas that derive from his or her environment (Moreland & Craig, 2003). People's worldview guides their actions and their relationships with others and the world. In the United States public schools, teachers stress citizenship, and the worldview of students is likely formed from a secular perspective. Although the objective of teachers is often merely to convey general knowledge to students, teachers also tend to convey their own worldviews. Therefore, it is imperative for teachers in the Christian education community to ensure that they convey a Christian-based worldview to the students.

This study examined the worldview and values of students who intend to serve as mission teachers who were in training courses at Christian colleges. The results explore to compare the set of values that students who volunteer may share and how these values may differ from those of other students who are in the same programs but who do not intend to teach in mission schools. Worldview surveys were used to aid in the recruitment or development of individuals in terms of focused and deeply held beliefs to ensure that these students remain mission teachers for an extended period of time.

Chapter 1 provided an overview of the importance and background of the study.

The chapter presents the research problem, the purpose of the research, and the theoretical framework used to guide the study. Chapter 1 also defines the key terms and presents the limitations of the study.

## **Background**

According to Moreland and Craig (2003), "views about life, death, reality, good, evil, right, wrong, justice, psychology, mathematics, education, society are all informed by philosophical ideas and discussions that reflect social values". Moreland and Craig (2003) argued that it is imperative for all believers to gain an understanding of their philosophical foundations. A person's philosophy or worldview guides his or her relational activities. His or her environment also has a critical role in teaching worldviews that are aligned with Christian views (William, 2004).

The knowledge and experiences of the people formed their worldviews. The American Heritage Dictionary (2007) defines worldview as, "(a) the overall perspective from which one sees and interprets the world, and (b) a collection of beliefs about life and the universe held by an individual or group". Worldview constitutes an individual's internal based beliefs about the world (Deckard, 2004) and depending on the individual's belief system, can be secular or religious.

The term *worldview* was first used by the German philosopher Wilhelm Dilthey to encompass the terms of naturalism (man in nature), idealism of freedom (free will), and objective idealism (harmony with nature). Christian theologians and philosophers at the time, such as Orr (1844-1913), Kuyper (1837-1920), and Dooyeweerd (1896-1977) developed Dilthey's concept of worldview into a biblical Christian concept (Naugel, 2002). Naugle suggested that a worldview based on Christian teaching is the sole basis for Christian service (as cited by Fyock, 2008). Sire (2004a) pieced together the worldview ideology from philosophers and theologians of the past, providing an understanding of worldview from a biblical Christian perspective. Sire asserted that

worldview was a set of presuppositions, held by individuals with regard to the basic makeup of the world. From a spiritual perspective, biblical Christian worldview stems from the impact of Scripture on the individual. Moreland and Craig (2003) argued that Christianity is subjected to 'interact' with science yet posited that, "God is the maximally excellent and perfect being in every possible world", and that it is important to inculcate Godly values such as love, spirituality, faith and religion.

In exploring the construct of worldview in terms of people's actions, worldview has been explained in terms of love (Halstead, 2005), transactional theory (Shahjahan, 2005), and spirituality, faith, and religion (SFR) (Halstead, 2005; Jurin & Hutchinson, 2005; Lefstein, 2005; Ramos, 2005). Although several authors recognized the elements of (SFR) in relation to worldview and blended these elements with humanist philosophies (Halstead; Jurin & Hutchinson; Lefstein; Ramos), they recognized the connection of worldview with (SFR) without a moral value (Halstead; Jurin & Hutchinson; Ramos). In contrast, Lefstein proposed that a worldview allows for the existence of a creator, but still seeks answers based on the theories of evolution and secular realities and is relative to the belief system of each individual.

The term worldview throughout literature can be separated into two basic views.

One view recognizes God's existence and attributes power over reality to him. The second view, which may or may not recognize the existence of God, attributes less than all power to God and reserves varying levels of power to the human mind.

Educators have examined the development of worldview among students. Meyer (2003) examined the worldview of Christian students and related it to personal faith, family background, and personal involvement and commitment to the church. Gibson

(2004) linked the development of teachers' and students' worldview to their Christian spiritual maturity.

Due to the gamut of worldview perspectives, it is possible to identify a spectrum of personal worldview. Individuals can be placed along this spectrum on the basis of their worldview (Deckard, 2004). The Politics, Economics, Education, Religion, and Social Issues (PEERS) survey was established to quantify religious beliefs on a scale from secular humanism to biblical literalism. The PEERS survey measures politics, economics, education, religion, and social issues and has been used to assess Christian educational and ministry organizational training programs (Smithwick, 2002).

#### **Statement of the Problem**

Although the primary objective of teachers is to transmit information and knowledge to their students, they also tend to transmit their worldview. Worldviews that aligned with Christian philosophy are significantly attributed to the environment of the student which can be influenced by teachers (Meyer, 2003). Christian teachers should have a deeper understanding of and confidence in their personal worldview. Targeted training can help people to refine or alter their personal worldviews (Schlitz, Vieten & Miller, 2010). General education teachers in the Christian mission field are no exception. In addition, missionaries who demonstrate deeply held beliefs may be more likely to remain missionaries over a longer period of time.

Christian mission leadership must recruit mission workers, including mission teachers, to send on assignments around the world. Workers who have been selectively recruited and trained may be more likely to continue their mission work for an extended period of time and to convey a Christian-based worldview. The use of worldview

surveys to evaluate the training of college-level students has been successful, and may also benefit training programs for mission workers. Therefore, there is a need to assess the worldview of students in teacher training courses at Christian colleges who intend to serve as mission teachers.

## **Purpose Statement**

The purpose of this study is to explore the worldview of students attending Christian colleges for teacher training. The PEERS survey obtained and compared quantitative data for use in assessing spirituality and worldview. Demographic and educational background data were collected on three groups of participants: the first group intended to teach in mission schools, the second group believed they would do so someday, the third group did not think they would ever teach in a mission school. The quantitative data were used to support a correlational research design. Qualitative data were also collected in the form of semi-structured open-ended interviews of approximately 37% of respondents who were interested in mission teaching service. The qualitative data were used to gain a deeper understanding on the worldviews and factors that relate to the participants' commitment to become Christian mission general educators.

Quantitative research is a deductive process that relies on defined variables, hypotheses, and questions. The researcher begins with an abstract idea, and uses measurement, observation, and the test of theories to yield numerical results (Creswell, 2005). Quantitative research can lead to broad generalizations for a specific population (Patton, 2002). The PEERS survey compares results across groups to reveal similarities and differences. Quantitative methods allowed the researcher to compare variables in

order to determine differences among and across variables. Thus, the quantitative methods are appropriate for the proposed study, as it compares variables of PEERS scores from two groups of mission teachers.

Qualitative analysis can capture the beliefs and experiences of the participants that influence their worldviews and consequently their decisions to commit to professions in Christian mission education. Qualitative research follows an inductive path, in which the empirical data leads to the formation of the abstract ideas (Neuman, 2007). By using a qualitative approach, the researcher can explore complex processes, and shed light on "the multifaceted nature of human phenomenon" (Morrow, 2007, p. 211).

The proposed study explores a detailed understanding of the worldviews of mission teachers who wish to pursue mission teaching service and generalizes elements of the data with regard to the differences between people who are and are not interested in mission teaching service. Therefore, a quantitative approach with a qualitative supplement is appropriate for the proposed study. The inferences supported by analysis of the data, coupled with accounts of personal faith, will aid in our understanding of human behavior, particularly in the realm of personal choices.

#### Significance of the Study

The study of the worldview of student mission teachers is significant for many reasons. Research on worldview education has demonstrated that targeted training can refine and even alter the worldview of the participant. The study examines the worldviews of teachers from public schools, private schools, private Christian schools, and of students in teacher training programs, who plan to become mission teachers in the Christian mission field. This information can be used to determine the need and training

methods required to ensure conviction and understanding of the mission teachers' own worldviews.

Mission program leaders recruit and train mission teachers to meet the needs of the missions. The results of this study will aid in recruiting and maintaining individuals who demonstrate the deeply held beliefs that make them more likely to continue in the mission teaching field. The knowledge will provide a better direction for leaders who train mission teachers.

## **Research Questions and Hypotheses**

Research questions provide the focus for a study (Neuman, 2007). The study was guided by the following research questions:

- RQ<sub>1</sub>. Will the test results show that the students in teacher preparation programs who feel called to enter the Christian mission field as mission teachers have a worldview that is more closely aligned with biblical principles than other teacher groups?
- RQ<sub>2</sub>. Is there a correlation between the worldview of mission teachers and propensity to volunteer for the field?
- RQ<sub>3.</sub> What do students who will be mission teachers consider as influential in their decisions to commit for Christian missionary profession?

From these research questions, the following hypotheses were developed for the quantitative data analysis.

H1<sub>a.</sub> Students from Christian colleges who plan to become mission teachers have significant difference of PEERS test scores from those in other teacher groups.

H2<sub>a.</sub> There is a relationship between the worldview of mission teachers and propensity to volunteer for the field.

## **Nature of the Study**

The study used a quantitative methodology with a qualitative supplement to assess the relationship between a set of variables, including worldview, propensity to volunteer, and PEERS test scores. A qualitative approach was used to understand and determine the worldview of participants in relation to their decisions to enter the mission by becoming educators overseas. A sample of junior, senior, and graduate level students in teaching programs who have expressed interest in entering mission teaching programs were randomly selected. Data were collected by administering the PEERS instrument to these juniors, seniors, or graduate students in teacher training programs at university or college schools of education. The mean PEERS score for these students were compared to the mean for those PEERS respondents who were not interested in mission service.

Two statistical tests were administered to answer the research questions. The first hypothesis was addressed by finding the mean PEERS score for mission teachers and those belonging to other teachers' groups. The mean PEERS scores were compared by one-way ANOVA for the three groups: the first group intended to teach in mission schools, the second group believed they would do so someday, the third group did not think they would ever teach in a mission school. Since propensity to volunteer can be evaluated as a numeric variable, Spearman's rank correlation was used to help answer the second hypothesis and determine whether mission teachers differ in their propensity to volunteer.

The researcher interviewed approximately 29% of all survey respondents to understand the concepts identified in the survey and determine the factors that influence their decision to enter the mission service as educators. Qualitative research relies on broad, open-ended questions (Creswell, 2005). Therefore, the interviews were based on a pre-determined set of open-ended questions to allow interviewees to describe their own goals and motives. The results were presented as a composite of feelings and attitudes of the teachers who volunteer for the Christian mission.

## **Conceptual Framework**

The study posits that teachers attending initial orientation training in Christian mission services who are going into the mission fields to be mission teachers have a distinctly Christian worldview. The goals of the present study are to identify distinctly biblical worldview traits in teachers, and to see how teachers can be trained to transmit their biblical worldview more effectively to their students. Previous research on worldview education, including a series of research projects completed by the Institute of Noetic Sciences, has determined that targeted training can help a person to refine and even alter his or her worldview (Schlitz, Vieten & Miller, 2010). The exhaustive work of Moreland and Craig (2003), Philosophical Foundations for a Christian Worldview is a call to readers to analyze critically their own worldviews with the intent of clarifying and correcting areas that do not conform to biblical principles. Meyer (2003) identified several important worldview statements as important contributors to the formation of a biblical Christian worldview. Meyer examined the worldview of juniors enrolled in a Christian high school to determine if length of enrollment, individual faith commitment, church involvement, and faith commitment and support of family, contributed to their

worldview beliefs (Fyock, 2008). Meyer's contributing factors to the Christian worldview were (a) number of years enrolled in a Christian school, (b) the student's personal faith commitment, (c) number of years of personal faith commitment of the student, (d) the student's personal involvement church activities, (e) faith commitment of the student's family, (f) family involvement in church activities, and (g) family support for the student's faith commitment (Meyer, p. 164). Meyer (2003) asserted that the development of strong and consistent biblical worldview was directly related to length of enrollment in a Christian school. Additional factors pertaining to personal faith and family background showed statistically significant relationships with worldview statements.

Valk (2007) found that pluralistic public schools grounded moral decision-making in worldviews, and that this encouraged students to increase their understanding of worldviews in general. Valk argued that no single worldview should dominate the public schools; they should be open to all in a pluralistic society. However, Hansson and Redfors' (2007) study of whether it is possible to combine a scientific view of the universe with a religious conviction and belief in miracles concluded that it was common for the students to associate scientism with physics. Hansson and Redfors examined the ways in which students explained the views they associated with physics; for many of the students, these views were intertwined with and linked to other views that the students' perceived as part of the worldview of physics (Hansson & Redfors, 2007). Although they concluded that many students associated scientism with physics, their concern was the consequences for the teaching and learning of science.

Moreland and Craig (2003) treat science as a discipline that has arisen independently of Christianity and with which Christianity has been forced to "interact." Moreland and Craig noted:

If Christians are going to speak to the modern world and interact with it responsibly, they must interact with science. And if believers are going to explore God's world by means of science and integrate their theological beliefs with the results of that exploration, they need a deeper understanding of science itself (2003, p. 307).

In their discussion of the formation of scientific ideas, Moreland and Craig (2003) never explicitly acknowledge that ideology often plays a big role. Although Moreland and Craig stated that metaphysical and theological views may guide a scientist, this knowledge was treated as proof and considered an explanation of reality. As such, a phenomenon that demonstrates the acquisition of knowledge can be explained by science (Moreland & Craig). It is therefore imperative to consider that Christian worldviews are best taught when teachers are exposed to general education such as science.

Gibson (2004) identified four levels of Christian spiritual maturity with the aim of challenging Christian communities to foster an environment that would promote the development of spiritual maturity. These four levels are: (a) accommodation to God's law, (b) respect for and obedience to God's law, (c) principle-centered commitment to a Christian worldview, and (d) kingdom-centered commitment to God's glory.

Christian spiritual maturity was evident in the faith-based social service organizations. Vanderwoerd (2004) found that the anticipated adaptation of secular institutional practices with regard to government influence did not occur as both

organizations studied showed that the entrenchment of their faith traditions and values. These findings demonstrate that strong Christian worldviews will not be vulnerable to secularization and that teachers in Christian education institutions with strong biblical worldviews should be able to transmit their worldviews to students.

#### **Definition of Terms**

This section identifies and defines key terms used throughout the dissertation.

**Biblical.** Used alone or in conjunction with Christian, theism, and worldview, this describes the belief in the plainly interpreted meaning of the Holy Bible. When used in reference to the PEERS survey biblical theism indicates that the subject has a firm understanding of issues from a scriptural perspective. Individual allows Scripture to guide reasoning regarding ethical, moral, and legal issues of life. Truth of Scripture is seen as absolute. PEERS score of 70 to 100.

**Christian teachers.** This refers to teachers who are Christians and teach academic content and work in a variety of settings including public schools.

Mission teacher. In this study mission teacher will identify people who are currently students in schools of education at Christian colleges who either intend to or are willing to someday be academic content area teachers at a mission school. Some are presently serving in mission schools and others are intending or willing to when they finish their college programs. These are teachers who provide the general education for the children of mission evangelists and for children and adults served by the mission. These teachers will serve at or near the site of the mission.

**PEERS survey**. The Politics, Economics, Education, Religion, and Social Issues (PEERS) survey, developed by the Nehemiah Institute, is used to quantify religious belief on a continuum from secular humanism to biblical literalism.

**SFR.** Identifies authors' documents as containing material with a spiritual, faith, or religious meaning.

Worldview. "A commitment, a fundamental orientation of the heart, that can be expressed as a story or in a set of presuppositions (assumptions which may be true, partially true or totally false) which we hold (consciously or subconsciously, consistently or inconsistently) about the basic constitution of reality, and that provides the foundation on which we live and move and have our being." (Sire, 2004, p. 17). A moderate Christian is an individual that has a blended view of God as creator and ruler, however man is self-determining in the world. God is supreme in matters of religion, but less of an influence on other life issues related to government, economics, education, and social issues.

**Secular humanism**. Man's reasoning ability is supreme. Humans have evolved to the highest form of life with responsibility to ensure that lower forms are not abused by man. The community is more important than the individual. Ethics and truth are relative to individuals in each generation.

**Socialism**. Mankind cannot prosper as individuals acting alone. Some ruling authority is necessary to ensure fairness and harmony. That authority is the state and is run by society's elite. Decisions by the elite are made based on what is thought by the elite to be good for all.

## **Summary**

Chapter 1 introduced the research area, identified and presented the problem and purpose of the study, and described the nature and significance of the study. Chapter 1 also developed the background information on the need for identification of commonalities and greater understanding of worldview in prospective mission teachers. In addition, the research questions, research design, and the study limitations and delimitations were also discussed.

Chapter 2 examined the literature on worldview and education. The chapter includes information on the history and development of worldview theories encompassing philosophical, theological, and secular views. Chapter 2 also identifies current research on worldview from both a historical perspective and in the context of education.

## **Chapter 2: Review of Literature**

The purpose of this qualitative and quantitative study is to describe the worldview of students attending teacher training courses at Christian colleges who intend to serve as mission teachers. Teachers encourage their students to mold their own worldview based on a religious or secular moral perspective. In the United States' public education system, teachers are expected to educate children for citizenship, so the worldviews of these children are motivated and influenced by a secular perspective. However, although the main objective of a teacher is to transmit knowledge to a student, in the process of doing this, teachers also tend to transmit their own worldviews (Moreland & Craig, 2003). Research on worldview education has shown that targeted training can help students refine or even alter their worldviews, and teachers in the Christian education community need to ensure that they understand and have convictions for their worldviews so that they can effectively transmit their worldviews to children (Meyer, 2003; Moreland & Craig, 2003).

This chapter presents a review of literature, beginning with an historical examination of worldviews from various perspectives. In addition, it will discuss the instrument developed to measure worldview and education as a mission. Finally, it will present the effects of a worldview on a person's actions and lifestyle, with an emphasis on the propensity to commit to focused, long-term vocational endeavors.

## **Considerations of Worldviews**

A person's worldview integrates the sum of his or her knowledge and experiences.

This worldview consists of a person's core values, and so it dictates the decisions that

that person will make. A worldview guides a person's actions and the way in which he or she relates to others and to the world.

Children are exposed to various forms of educational environments. The decision of where and how children will be educated---public, private, private religious, or at home has been left to parents or guardians. Yet, with the advent of compulsory education and the realities of modern life in the United States, the primary setting for education is in the public school system. Research has indicated that a worldview of secular humanism is the predominant faith being conveyed to students in public schools.

(Fyock, 2008; Pearcey, 2004; Shaeffer, 1976)

#### **Historical Worldview**

The term *worldview* (*Weltanschauung*) was first used by the German historian and philosopher Wilhelm Dilthey (1833-1911) when describing the typology for views he considered to be "typical": Naturalism (wherein man sees himself as determined by nature), Idealism of Freedom (wherein man is conscious of his separation from nature by his free will), and Objective idealism (wherein man is conscious of his harmony with nature).

Dilthey claimed that the purpose of a worldview was to illustrate the relationship of the human mind to the riddles of the world and life (Sire, 2004a). Christian theologians and philosophers of the day adopted and adapted Dilthey's ideas, as they endeavored to incorporate a worldview into a biblical Christian concept (Dilthey, as cited in Fyock, 2008). In his history of the concept of worldview Naugle (2002) wrote:

Thus for Dilthey, the metaphysical, axiological and moral structure of a worldview is derived from the constituents of the human psyche—intellect,

emotion, and will respectively. Macrocosmic visions, in their composition and content, are intrinsically reflective of the inner constitution of microcosmic human beings as they seek to illuminate the darkness of the cosmos. (p. 87)

Sire's (1976, as cited by Fyock, 2008, 2004a, 2004b) initial definition of worldview emphasized philosophical content. He suggested that worldview was a set of presuppositions that people held about the makeup of the world. However, in 2004, he expanded and clarified his definition. He admitted that the inadequacy of his 1976 definition of worldview prompted the later *Naming the Elephant: Worldview as a Concept* (Sire). In his study, he proposed that every individual's worldview answered seven important questions:

- 1. What is prime reality?
- 2. What is the nature of external reality?
- 3. What is a human being?
- 4. What happens to a person at death?
- 5. Why is it possible to know anything at all?
- 6. How do we know what is right and wrong?
- 7. What is the meaning of human history?

Since the early 1980s, many Christian writers have used Sire's 1976 conceptualization and definition (Fyock, 2008).

# Philosophical Worldview

The philosophical perspective of worldview is important in light of the belief that one's worldview affects every aspect of life. The discipline of philosophy encourages people to speculate and reflect on the universe and on their relationship to it (Fyock,

2008). Nash (1992) proposed that a person's worldview should focus on and be organized around an understanding of the nature of God, reality, knowledge, morality, and man.

There are three fields of philosophy: metaphysics, ontology (the study of the nature of existence), epistemology (the theory of knowledge or of what one believes to be true), and axiology (aesthetics, or what one believes to be valuable) (Gutek, 1997).

Knight (2006) divided metaphysics into subfields in an attempt to relate them to a Christian worldview. First, Knight considered cosmology, the study of the origin, nature, and development of the universe, as an orderly system with a purpose, derived from the universe and its Creator. The second consideration was theology, the study of religion and of the attributes, character, and conceptions of God.

Then there is anthropology, the study of political, social, and religious, practices and designs and sometimes including educational practices. As part of a Christian doctrine, anthropology is concerned with the nature, origin, and destiny of humankind. Finally, Knight (2006) considers ontology, a general branch of metaphysics that studies the nature of existence and what it means to be. A broader Christian worldview developed from these subfields of metaphysics.

Knight (2006) suggested that the answers to the following epistemological questions would enhance the understanding of worldview: (a) Can reality be known? (b) Is truth relative or absolute? (c) Is knowledge subjective or objective? (d) Is there truth independent of human experience? According to Knight, knowledge is obtained from the senses (empiricism), through revelation (omniscient communication from God), from authority (recorded knowledge from experts), from reason (rationalism), and through

intuition (sense perception). These sources of knowledge are complementary and related (Knight).

Philosophers considered the following theories in an attempt to validate this knowledge. Pragmatism claims that there is no absolute truth; truth is only validated based on its practical utility or workability. Coherence theory relies on the consistency or harmony with one's judgment; a judgment is true if it is consistent with other judgments that have previously been accepted as true. Correspondence theory uses agreement with "fact" as a standard for judgment with truth described as faithfulness to objective reality (Knight, 2006).

Most Christian worldview writers adhere to the correspondence theory (Fyock, 2008). Knight (1998, as cited in Fyock, 2008) has suggested that "the acceptance of a particular position in metaphysics and epistemology is a faith choice made by individuals, and it entails a commitment to a way of life [or worldview]" (p. 25).

In summary of these historical and philosophical worldviews, the works of Sire (2004a) and Naugle (2002) are instructive. Sire used ideas of worldview thinking from past philosophers and theologians to construct a worldview understanding from a biblical Christian perspective. Sire argued that worldview beliefs are:

1) rooted in pre-theoretical and pre-suppositional concepts that are the foundation for one's thoughts and actions; 2) comprehensive in scope; 3) ideally, though not necessarily, logically coherent; 4) related in some positive way to reality, that is, to the way all things and relations really are; and 5) though not necessarily irrational, nonetheless, fundamentally a matter of commitment that is not finally provable by reason (p. 36).

In a similar light, Naugle (2002) presented his understanding of worldview from the historical and philosophical framework:

First, we have seen that it possesses robust objectivist connotations based upon the existence and nature of God and his order for the moral life and the structures of creation. Second, in considering subjectivist issues, we have argued that the notion of worldview must be conceived in terms of the biblical doctrine of the heart as that essential faculty of human consciousness consisting of an essential spiritual orientation and view of reality that determines one's way in the world. Third, we have recognized that sin and a satanic strategy in spiritual warfare account for the multitude of idolatrous interpretations of reality and the blindness of the human heart to truth about God and His creation. Fourth, we have concluded that the only hope of knowing God aright and having a proper conception of the universe is found in the divine grace and redemption through Jesus Christ. (pp. 289-290)

Through his presentation of the process of Christian adaptation and naturalization of the worldview concept, Naugle believed that a worldview based on Christian theism provides the only rational basis for service to the Lord and in His church (Naugle, 2002).

#### **Biblical Worldview**

Although the biblical Christian worldview definitions are conceived as philosophical and spiritual, the concept is best explained by Sire (2004a), whose dissatisfaction with his initial definition of worldview prompted him to review his definition. In the preface to *Naming the Elephant*, he explained his reasons:

First is the recognition that a worldview is not just a set of basic concepts, but a fundamental orientation of the heart. Second is an explicit insistence that at the deepest root of a worldview is its commitment to and understanding of the 'really real.' Third is a consideration of behavior in the determination of what one's own or another's worldview really is. Fourth is a broader understanding of how worldviews are grasped as story, not just as abstract propositions. (p. 13)

According to Sire, Naugle's *Worldview: The History of a Concept* (2002) had a profound impact on the reconceptualization and reconsideration of his initial definition. Sire credits Naugle for defining the biblical Christian worldview in ontological terms and for rejecting the subjectivity that had led to a relativistic understanding of the term (Sire).

Colson and Pearcey (1999) also described the Christian worldview in terms of content. However, they argued that, although a worldview is a collection of beliefs about the world that directs a person's decisions and actions, true Christianity based on the truth of God's Word was the only way of seeing and understanding reality. Colson and Pearcey contended that the foundation of a true biblical Christian worldview was God's revelation in the Bible.

Christianity cannot be limited to only one component of our lives, a mere religious practice or observance, or even a salvation experience. We are compelled to see Christianity as the all-encompassing truth, the root of everything else. It is ultimate reality. (pp. 14-15)

From a spiritual perspective, a biblical Christian worldview emanates from the impact Scripture has on the mind. The apostle Paul in Rom. 12:2 charges the believer to renew the mind, which requires a change in attitude, will, and motivation. In Col. 2:8,

Paul warns that a believer's mind should not be captivated "by philosophy and empty deception, according to the traditions of men or elemental forces of the world" (KJV). In 2 Cor. 10:5, Paul instructs believers to take every thought captive to the obedience of Christ. Pearcey (2004) affirms that biblical worldview understanding begins with Lk. 10:27, loving the Lord your God with all one's heart, soul, strength, and mind. A biblical Christian worldview based on God's Word provides the foundational principles for bringing every area of life, every aspect of living "under the Lordship of Christ, to glorify Him and to cultivate His creation" (p. 56).

#### **Founders of Christian Worldview**

#### **James Orr**

Scottish theologian James Orr introduced worldview thinking into Christian theology in the late 19th century. Orr adapted Dilthey's concept of worldview; as a vocal critic of theological liberalism, he helped establish Christian Fundamentalism, which upheld the doctrines of the virgin birth, resurrection of Jesus, and the infallibility of the Bible. In contrast to modern fundamentalists, he advocated a position of "theistic evolution," but which would today be called progressive creationism (Orr, 1917).

Orr set out to justify Christian belief by showing how Christianity addresses all the major issues involved in worldview formation (Sire, 2004a). "That the Christian faith may be conceived as a Christocentric, self-authenticating system of biblical truth characterized by inner integrity, rational coherence, empirical verisimilitude, and existential power is one of his most distinctive contributions" (Naugle, 2002, p. 13). In contrast to previous philosophical notions, Orr's Christian worldview concept was formed using theological terms, such as God, human beings, sin, redemption, and human

destiny. Orr was concentrating his efforts on adapting a Christian worldview from the philosophical understanding of the day which emphasized the incarnation of God in Christ (Fyock, 2008; Sire, 2004a)

## Abraham Kuyper

Another important figure in the formation of Christian worldview thinking was Dutch journalist, politician, educator, and theologian Abraham Kuyper (1837-1920). A contemporary of Orr, Kuyper extended Orr's approach by presenting Calvinist Christianity as an all-embracing, systematic, comprehensive life and worldview. Kuyper was the first to formulate the principle of common grace in the context of a Reformed worldview. More importantly, Kuyper believed that God continually influenced the life of believers, and daily events could show his workings (Kuyper, 1998). Kuyper, like Orr, appropriated the term and redefined their worldview in light of Calvinist Christianity (Naugle, 2002).

In 1889, Kuyper delivered a series of six lectures on Calvinism, in which he asserted that every worldview must address man's three relationships: to God, to other men, and to the world (Sire, 2004a). These relationships existed in reality, not just philosophically. "At every moment of our existence, our entire spiritual life rests in God Himself" (Kuyper, 2001, p. 14). Sire suggested that "one cannot get more realistic, more ontological, than that" (p. 41).

Kuyper's (2001) primary concern was how the application of the individual believer's biblical Christian worldview affected an entire culture. Naugle (2002) summarized Kuyper's legacy in worldview development as follows:

First is the idea that God's redemptive grace restores nature; that the salvation achieved by Jesus Christ is cosmic in scope and entails the renewal of everything in creation to its original divine purpose. Second is the assertion that God is sovereign and has ordered the universe and all aspects of life within it by his law and word (sphere sovereignty), thereby giving each thing its particular identity, preserving the wondrous diversity of creation, and preventing the usurpation of one sphere of existence over another. Third is the wholehearted affirmation of the cultural mandate in the opening chapters of Genesis, demonstrating that God intends the progressive development of the creation in history as a fundamental human occupation to God's glory as for the benefit of mankind. Finally, there is the concept of the spiritual antithesis; namely that the human race is divided distinctly between believers who acknowledge the redemption and kingship of Jesus Christ, and unbelievers who do not, with the concomitant implications of both life orientations across the whole spectrum of human existence. (pp. 22-23)

#### **Herman Dooyeweerd**

Extending the Kuyperian tradition of worldview understanding at the Free University of Amsterdam was professor of jurisprudence Herman Dooyeweerd (1896-1977), who wrote extensively in the fields of law, political theory, and philosophy. Dooyeweerd's Christian worldview was derived not from human thought itself, but from God's revealed purposes: Creation, the Fall into Sin, and Redemption in Christ. He posited that theory and practice was a product of the will, not the intellect; of the heart, not the head. He wrote, "Religion is no longer subsumed within the bounds of reason, but reason is subsumed within the bounds of religion, as all of life is" (Naugle, 2002, p.

27). He suggested the key to understanding all of life is in understanding "the motive of creation, fall, and redemption of Jesus Christ in the communion of the Holy Ghost" (p. 28). Sire (2004a) wrote that Dooyeweerd's worldviews were not philosophic systems, but rather pre-theoretical commitments that are in direct contact, not so much with the mind, as with the heart, with experience, and with life as lived.

#### Francis Schaeffer

Schaeffer's (1981) work was instrumental in promoting the understanding of Christianity as not simply a religion, but as a complete world and life view. His efforts stimulated interest in formulating and cultivating "a comprehensive, systematic understanding of biblical Christianity with all its concomitant personal, intellectual, and cultural implications into a coherent Christian world and life view" (Naugle, 2002, p. 31). Greatly influenced by Kuyper, Schaeffer (1981) affirmed that all individuals operate from some worldview. In *How Should We Then Live? The Rise and Decline of Western Thought and Culture* (1976), Schaeffer stated that "people function on the basis of their worldview...the problem is having, and then acting upon, the right worldview—the worldview which gives men and women the truth of what is" (p. 254).

## **Worldview to People's Actions**

This study relates worldview to people's actions. Therefore, this research will proffer a definition of worldview that focuses on a person's belief about the universe and his or her role in it.

#### Love

In the opinion of Halstead (2005), much of the construct of worldview revolves around the issue of love, and its many manifestations. In his article "Teaching about

Love," Halstead conducted research involving children ages nine and ten, and concluded, "...Love features extensively in their discussions and appears central to their worldviews..." (p. 1). He further explored how children connected the construct of love with their understanding of their relationships with others. His work identified love as a vital component of worldview but failed to connect worldview with individual actions. From his writing, it became clear that his own worldview tended to lean toward humanism. This tendency was clearly communicated in his writing wherein he advocated that the values the individual determines are those that are relevant. He also suggested that educators needed to take an active role in teaching and discussing love and sexual relationships, from an individual perspective and through alternate perspectives (Halstead).

#### **Transactional**

In contrast to Halstead's positions, R.A. Shahjahan tells the following protracted but poignant anecdote:

It was mid-August and I was in Bangladesh, showing photographs of my travels through Germany and France to my Dada Bhai (male grandparent in Bengali). My Dada Bhai peered curiously at the photographs. After looking through most of them, he looked at me and asked: 'What religion do the people of this land follow?' At first I was going to say Christianity, but then I recalled most Germans and French were secular atheist or agnostics (or the ones I met on my trip), so I replied 'They don't have a religion, they don't believe in God Dada Bhai.' My Dada Bhai, after listening to my response, was shocked and looked puzzled. After collecting his thoughts he asked: 'Well, then, how do they explain how the

rain falls from the sky, or how the plants grow from the land, if it was not for the existence of God.' As I listened to him, I explained to him that those phenomena of rain and agriculture were explained through a different religion called 'Science.' Three years later, I still could not get over the conversation I had with my Dada Bhai. My Dada Bhai, an elderly man from rural Bangladesh, could not see a world in which there was no sense of meaning or purpose without a divine reality. He could not comprehend a mechanistic world where everything was determined by the laws of physics and everything around us was just dead or living matter. In his worldview, humans were not merely social or material beings separate from the universe, but rather spiritual beings and a small part of the universe. (Shahjahan, 2005)

The story shows that worldview is more about a transactional view of reality (Rowland, 1999, p. 59). In his article, Shahjahan (2005) aptly described that spirituality as a component of worldview is muzzled in most institutions of higher education. He asserted that this is not only unfair but is also unwise from the standpoint of unbiased research.

# **Spiritual**

Throughout the literature, a clear demarcation becomes evident in the use and understanding of the term *worldview*. Many scholars have incorporated spirituality into their discussions (Anderson, 2006; Buck, Baldwin, & Schwartz, 2005; Cloninger, 2006; Deckard, 2004; Foster, 2006; Gormas, 2005; Kanitz, 2005; Shahjahan, 2005; Saporta, 2004; Wineland, 2005).

Some scholars who discussed SFR seemed to view these metaphysical elements in a neutral way. They made no value comment with respect to the effects of spirituality

on worldview but simply indicated that there is a connection (Halstead, 2005; Lefstein, 2005; McKitrick, 2005). A few articles made no mention of SFR rather in most of those articles the authors either implied or openly asserted that they were aligned with evolutionary, humanist, or atheist theories or a combination of these (Bramble, 2005; Ramos, 2005; Reisetter et al., 2004; Storksdieck, Ellenbogen, & Heimlich, 2005; Yorks, 2005).

Several authors recognized SFR connections to a person's worldview that blended a belief in a God along with one or more humanist philosophies (Halstead, 2005; Jurin & Hutchinson, 2005; Lefstein, 2005; Ramos, 2005). While Halstead (2005), Jurin and Hutchinson (2005), and Ramos (2005) recognized a connection between worldview and spirituality, faith, and religion, no moral value to the connection was applied. In contrast, Lefstein (2005) asserted that:

Instrumental rationality has its roots in Enlightenment Faith in Reason, and envisions the progress of Science into all human affairs. Thus, proponents or "instrumentalists" believe the rational methods that have so rapidly advanced technological endeavors; such as communications, medicine, warfare, transportation, and agriculture, will lead to the similar rationalization of other areas of society and culture, including politics, art, management, religion, law and education. (p. 335)

Lefstein's position illustrates a subset of two basic lines of thought of worldview, which includes viewing the world from a perspective that allows the existence of a creator, yet still looks for answers based on theories of evolution and realities created by the minds of humans. In his worldview there are no absolutes; everything is relative to

the belief system of each individual. This perspective was also held by several authors on the subject of worldview (Halstead, 2005; Jurin & Hutchinson, 2005; Lefstein, 2005).

## **Binary Rule**

Because viewing God in a neutral way would achieve the same result as denying Him, we can apply a straightforward binary rule for division of thought on the subject of worldview and its use in contemporary society. Applying this rule would identify any individual as either biblical theist or not based on whether or not he or she believes that one God has infinite power. This approach can also simplify the categorization of positions, but it is not as useful as categorizing these positions along a spectrum.

Two divisions of thought can be applied as a result of the investigation of the term *worldview*. The first is a view, which recognizes the existence of God and ascribes complete power over everything in reality to Him. The second is a view, which may or may not allow the existence of a god but ascribes less than all power to that god and reserves varying levels of power for the human mind.

## **Reality**

Bramble's (2005) worldview focused on caring as much for things and animals as for humans. He asserted that science and scientific methods held the answers to all human problems. The second subset of Lefstein's (2005) position was espoused by Bramble; the worldview is not connected with a god or creator, but the worldview ascribed reality to the observable, objectively provable information gained in repeatable experiments. Although Bramble's opinion falls short of openly denying a concept of reality based on faith, the following statement gives a glimpse of her position on worldview:

We all seek patterns of order and meaning in the world around us. We develop our worldviews from our observations, both direct and indirect. When our observations do not mesh with our explanations, we can either ignore the observations or re-examine the explanations as we continue to build our worldviews. (Bramble, 2005, p. 56)

### **Worldview in Education**

The literature shows that targeted training can help in the identification and even alteration of an individual's worldview. In Meyer's (2003) comparative analysis of the factors contributing to the biblical worldview of students enrolled in a Christian school, several important statements were identified as important. Meyer sought to determine if length of enrollment, faith commitment, church involvement, and faith commitment and support of family contributed to worldview beliefs of students of high school juniors enrolled in a Christian school.

Meyer (2003) concluded that "the strength and consistency of a biblical Christian worldview in most cases may not necessarily increase with longer periods of enrollment in a Christian school" (p. 167). Interestingly, Meyer found that additional factors that related to personal faith and family background did show statistically significant relationships with his worldview statements. Meyer found "personal faith commitment…along with personal involvement and commitment level to a local church" (p. 174) showed the greatest significance in formulation of a biblical Christian worldview in students (Meyer).

Within the pluralistic public school context, Valk (2007) found that these schools grounded moral decision making in worldviews, which encouraged students to increase

their understanding of worldviews in general. He also argued that no one worldview should dominate public schools but should be open to all in a society with plural perspectives. However, Hansson and Redfors's (2007) study addressed upper secondary students' views of whether it is possible to combine a scientific view of the universe with a religious conviction and their views of miracles. The authors found that it was common for the students to associate scientism with physics. Their study looked specifically at how the students explained the views they associated with physics and found that these views were for many of the students intertwined with other views, that in the students' views, were part of the worldview of physics (Hansson & Redfors). While they concluded that many students associated scientism with physics, their concern was the consequences for the teaching and learning of science.

Gibson (2004) identified four levels of Christian spiritual maturity, with the aim of challenging Christian communities to foster an environment wherein a postconventional level of spiritual maturity could be reached. The levels identified by Gibson included (a) accommodation to God's law, (b) respect for and obedience to God's law, (c) principle-centered commitment to a Christian worldview, and (d) kingdom-centered commitment to God's glory (Gibson). According to Gibson, these levels, which are grounded in the theory of moral reasoning, provide an understanding of Christian spiritual development and maturity.

This type of Christian spiritual maturity was evident in the faith-based social service organizations under the influence of government funding. Vanderwoerd (2004) found that the anticipated adaptation of secular institutional practices with regard to government influence did not occur as both organizations showed convincingly that their

faith traditions and values were entrenched throughout their organizations. Crippen (1992) criticized Frank J. Lechner's secularization thesis, which claimed that transcendentally anchored worldviews lose their social and cultural influence as a result of rationalization, and the secularizing impact of Christianity itself. Although Crippen's critique was less than persuasive, these findings promote the notion that strongly formed Christian worldviews will not be vulnerable to secularization and that teachers in Christian education institutions with strong biblical worldviews should be able to transmit their worldviews to students successfully.

However, one of the main pillars of education—apart from the educators, the students and the administrative building—is the support and conviction of students' parents. Thomas and Henry's (1985) study showed the National Council of Family Relations' (NCFR) intention to advance the study of religion and the family; however, they noted that the shift from the philosophical/theological to the scientific/religious parameters evident in the social sciences was built on scientific rather than theological worldviews. This could be explained by Beck's (2004) work on religious defensiveness, wherein he examines the differences between defensive and existential believers and their desire to preserve the integrity of their worldviews.

Defensive religion is deployed to avoid or minimize existential predicaments (e.g., death, meaninglessness). William James (1902, 1958, as cited in Beck, 2006) characterized this as a faith commitment devoted to producing happy, peaceful thoughts: a faith of positivity and optimism. Given the primary role of existential repression in this mode of faith, Freud's concerns about religion, wherein his diagnosis of religious motives are purely wishful thinking, might ring true for these believers. In other words, a primary

motive in this type of faith is the production of existential solace, comfort, and consolation (James, as cited in Beck).

Existential believers, in contrast, possess faith but accept the fact that faith is not knowledge or certainty. Kierkegaard (1843, 1986, as cited in Beck, 2006) described this type of faith as a "leap" undertaken with "fear and trembling." This "trembling" is simply the consequence of not allowing faith to drift into a form of knowledge. As such, doubt remains a constant companion along the faith journey. Given this faith configuration, where no guarantees are attached to faith, the existential predicament of death remains present and unrepressed.

Beck (2004) argued that "defensive believers" tended to adopt theological configurations mainly aimed at producing existential solace and consolation.

Consequently, one of Beck's (2004) contentions was that defensive believers would display in-group bias in order to preserve the integrity of their worldview. By contrast, "existential believers," because of their existential engagement, are expected to display less in-group bias. Therefore, to reap the benefits of theological comfort, the belief system must be uncritically accepted and defended. Thus, out-group members (those who undermine the worldview of the subject), as a source of external critique, are viewed with some suspicion (relative to in-group members, those who support the worldview of the subject).

Results showed that defensive participants rated out-group members as less intelligent, less honest, and more hypocritical than the in-group. Judgments of out-group members such as these may alleviate the defensive believer of the obligation to listen

carefully to possible out-group critique. Thus, the belief system, and the existential comfort it provides, remains unchallenged and safely protected (Beck, 2006).

Using these divisions of worldview, researchers have determined that it is possible to define a spectrum along which individuals will fall with respect to their worldview. Placing individuals along that spectrum can be done by assessing their worldviews based on a carefully selected set of questions about how they view common aspects of human relationships and the environment in which they live (Deckard, 2004).

#### **Education as a Mission**

In many studies on the philosophies, researchers contended that the worldview relative to a person's intentions to serve in mission service may not necessarily mean that their intentions are associated in mission volunteering. However, Newbigin (1995) asserted the connection of educational practice to personal endowment to Christ.

Newbigin considered the possible implications for educational practice of envisioning education as cross-cultural Christian mission and it is manifested in the conviction that mission understands Christ as the measure of all things. Thus, the mission service of a volunteer in education readily submits all agendas to the teacher, students, and the school in respect of Christ's reign.

Newbigin (1995) exemplified his beliefs on education as a mission by considering that the intellect and capacity of an educator is a gift from God. He asserted that the acceptance in the deliberation of viewing the witness of the church in relation to all the gifts that God has bestowed upon humankind clearly implies that God's manifold gifts are given to all humankind. In his perspectives, the declaration of the true meaning of these

gifts to the church is part of His plan for the fullness of time of an individual for serving and caring for others.

Education is relatively a concern and responsibility of all Christians. Although moral education is commonly associated to the church minister and leaders, Newbigin (1995) argued that the mystery of the Gospel should not be entrusted to the church leadership alone. The Church however should still be taking charge of the change and interchange of the spiritual commerce of humanity. In condensing these responsibilities, education can facilitate this declaration and exchange of gifts considering the truth that all things belong to God in Jesus Christ. As Christians' faith takes on the mission of teaching, they assume considerable risks of acting as facilitators of spiritual commerce between God and humankind. In particular, temptation risks may occur as Christians have inherited distinct weaknesses along with distinct strengths. These risks then affect the mission work of an educator. Thus to resist temptations, a good foundation of right theology is necessary for all Christian educators serving as mission workers.

Work (2007) pointed out that missionary work involves interpersonal exchange leading to spiritual union rather than aggregation for efficiency. Missionary work facilitates personal comprehension. This is true to the belief of Newbigin (1995) when he asserted that mission is not only church extension but also an action in which the Holy Spirit does new things that brings into being new obedience resulting from the personal comprehension.

Further, more than learning, missionary work is about teaching, receiving, and giving. Nevertheless, it is not just Christian educators or teachers of religion who by themselves manifest God's reign. Since Jesus is believed to reign in every educational

forum, it is an opportunity for observers and participants for that matter to discern the signs of reign and eventually describe them and respond accordingly. Moreover, envisioning education as mission is not just a management fad but it is an active manifestation of the task God has given to His people. It does not entail aspirations as what an individual wishes to happen but rather talks about realities (Work, 2007).

Education as a mission therefore requires the development of a Christian mind, the ability to perceive, judge, or discern calmly and impartially and lies at the very core of discipleship. (Howell, 2004) Bediako (2001) pointed out that engaging in mission is deemed to be a way of gaining insights and helps the individuals who apply themselves to such service in understanding the Gospel. Knowledge is experience and without such experience, knowledge of faith may be shallow. The engagement in mission service with God will lead to a significant revision of one's own understanding (Bediako).

This argument is well supported by Howell (2004) when he emphasized that using one's mind for educational mission, ministry, and service gives a perspective that God uses one's knowledge, learning, and willingness to accomplish His tasks. Howell (2004) stated that God wants to develop in His servants the ongoing practice of cultivating the minds of the mission educators for His glory. God desires in his servants a mind that is discerning, gentle and passionate, and prepared to take upon himself condition that seem to be uncomfortable but that God affirms. In addition, cultivating good relationships with people who have vastly different levels of education are to be developed in this perspective. Hence, facing an intense period of learning in educational missions is evidently expected such that mission service involves learning.

In a study by Yahya (1998), the notion that education mission is learning was explored. Yahya studied Christian educators who introduced Western Education in Ilorin Township, Nigeria. However, they initially faced the nature of resistance of the people due to the intensification of humanitarian concerns at the end of the period of slave trade, a tragic event in modern history but one which opened up much of West Africa to active missionary work. Consequently, by the 1840s, various missionary denominations had penetrated the Yorubaland and challenged the old order with the introduction of new ideas and ways of life (Yahya). Throughout the period of the 19th century, Christian missionaries took several steps to build their mission stations within Ilorin Township. Sadly, anti-intellectualism that was enshrined into the missionary educational system was one of the major problems. Many of the foreign missions refused to promote education above the primary school level. Not only was that, the missionaries' efforts towards even the modicum of education were modest. They were not interested in promoting secondary education, which from their proselytization perspectives was repetitious and was very likely to turn the followers into materialistic and intellectually arrogant group of people.

In other words, earlier resistance to Christianity by the Muslims in Ilorin was due to the reason that Ilorin Muslims were concerned for their children who would be exposed to Christianity and they only wanted them to acquire Islamic education rather than Western education. Gradually, however, when the realities of the situation dawned on them that they had to provide secular education to their children in addition to the religious education, their attitude changed and they started sending their children to schools where they could acquire Western education in addition to Islamic education.

Furthermore, considerations of ease and even apathy brought about a preference for government sponsored school rather than mission schools. Thus, the bulk of children who were going to mission schools were the children of Christian residents in Ilorin. More importantly, until the close of colonial rule, missionaries' education effort remained restricted to the primary level of education (Yahya, 1998).

The documentary research of Yahya (1998) evidently provided empirical evidence on the philosophical realms of education as mission. However, in recent times, there are new forms of educational research that play an ever-increasing role in shaping the forms of the content of education as a mission (Kallaway, 2009). The goal of the mission churches was to attempt to meet with the increasing demand for schooling. Church and state gradually expanded their cooperation in covering the costs of education, costs which outstripped the resources of the missions, and together they were able to meet the demand for mass education, but as a consequence the state required that education be linked to nationalist demands for political and economic rights.

Kallaway (2009) highlights that leaders of the International Missionary Council recognized the importance of providing education as an essential element of mission, he cites that In IRM pre-conference edition (1927) William Patton, the Associate Secretary of the International Missionary Council made the follow challenge to the membership

[Education] is not only a matter of the school and the teacher but also of the home and the preacher. Religious education, its principles and practices, relate not only to the school, but also to the whole future of evangelistic work. The growth of the science of education offers the missionary movement a weapon of great power and one whose potency is not yet fully understood. Along with this

challenge to the Christian educator to avail himself more adequately of the resource of modern psychological study goes the other challenge that comes from without, from the growing national systems of education, creating, whether by difficult regulations or by heavy competition, situations in which it is vitally necessary either to define with great clearness our purpose in religious education or cease to play any important and distinctive part within those systems. (p. 236)

Religious education likewise relates not only to the mission school but also to the whole future of the evangelistic work. Moreover, it was increasingly recognized that education in the broader sense was a vital component of the mission works. Kallaway (2009) also pointed out the great need for missionaries and mission educators to be equipped for the wider tasks of mission education and that the church would take its responsibilities to include a concern for health, education, and living conditions, economic empowerment and the civil welfare of the community. This will take practical steps to make the learning environment a place in which it is more possible to live the full Christian life. On the other hand, Hocking (1932) suggested that the purpose of educational missions should be primarily educational, not evangelization, and that teachers and administrators should be chosen with this standard view. The selection of mission teachers should be based on their personal faith, demonstrated commitment to service and competency as a teacher.

Theology, according to Tennent (2007) is the attempt to understand the biblical revelation within the framework of a particular historical and cultural setting. In his *Theology in the context of world Christianity*, Timothy Tennent (2007) addressed two contemporary realities that have been coming into increasingly clear focus in recent

times. First according to Tennent is that the center of gravity for Christianity which shifted into the South of the majority world. Next are the non-Christian world religions, which are part of the everyday context for most Christians. These realities imply that to the "Majority World Christian" theology needs to "be heard as part of the normal course of theological study in the West" (Tennent, 2007)

In addition, theological issues arising from the encounter with non-Christian religions need to be part of Christian theological reflection. In this book, eight classical doctrines of systematic theology are presented which include God, revelation, humanity, Christ, salvation, Holy Spirit, church, and last things. Here, it demonstrates how to do theology in the way he recommends. Hence, it provides an excellent guide for restoring the natural connection between missiology theology, and education in today's world. Thus, understanding the connection of these constructs will enable the mission teachers to effectively deliver education integrated with Christian faith.

# **Measuring Worldview**

It is difficult to quantify spirituality. Therefore, the Nehemiah Institute has established the Politics, Economics, Education, Religion, and Social Issues (PEERS) survey. The survey is an attempt to quantify religious belief on a continuum from secular humanism to biblical literalism.

### **PEERS Survey Instrument**

The PEERS worldview survey was developed and written using the ideas and convictions from biblical worldview scholars and secular humanist scholars. The Humanist Manifesto, published in 1933, became a basis of the humanist worldview statements included in the PEERS survey, and the Bible became the basis of its

statements reflecting a biblical Christian worldview. The latest version was finalized by the Nehemiah Institute in 2003. Each of the statements is written from one of the two diametrically opposed worldviews.

The 70-item PEERS survey (Nehemiah Institute, 2003) uses a 5-point Likert-type scale: Strongly Agree, Tend to Agree, Neutral, Tend to Disagree, and Strongly Disagree. It interprets an individual's worldview using a composite scale of score +100 to -100, with high scores indicating a traditional conservative Christian philosophy. Low scores indicate a liberal, secular humanist philosophy. The Nehemiah Institute has defined "traditional conservative Christian philosophy" as based on the literal interpretation of the Bible. The composite score places an individual respondent into one of four worldview categories: biblical Theism (100-70), Moderate Christianity (69-30), Secular Humanism (29-0), or Socialism (<0). The descriptors for the composite scores are presented in Table 1.

Table 1

Nehemiah Institute Definition for the Composite Scores

Category	PEERS	Nehemiah Institute Definition
	Score	
Biblical	70-100	A firm understanding of issues from a scriptural perspective.
Theism		Individual allows Scripture to guide reasoning regarding
		ethical, moral, and legal issues of life. Truth of Scripture is seen as absolute.
Moderate	30-69	A blended view of God as creator and ruler, however man is
Christian		self-determining in the world. God is supreme in matters of
		religion, but less of an influence on other life issues related to
		government, economics, education, and social issues.
Secular	0-29	Man's reasoning ability is supreme. Humans have evolved to
Humanism		the highest form of life with responsibility to ensure that
		lower forms are not abused by man. The community are more
		important than the individual. Ethics and truth are relative to
		individuals in each generation.
Socialism	< 0	Mankind cannot prosper as individuals acting alone. Some
		ruling authority is necessary to ensure fairness and harmony.
		That authority is the state and is run by society's elite.
		Decisions by the elite are made based on what is good for all.

Furthermore, the PEERS survey measures subcategory scores for politics, economics, education, religion, and social issues. In the past 20 years, over 20,000 people have taken the PEERS survey. It is a valid and reliable worldview assessment instrument in educational research (Smithwick, 2002). It has also been used in assessing worldview training programs by numerous Christian educational and ministry organizations.

## **Conclusion**

The review of literature began with several definitions of *worldview*, originating with Dilthey's theories of naturalism, idealism of freedom and objective realism. One of the early theorists of worldview was Orr, whose Christian worldview concept was formed using theological terms, such as God, human beings, sin, redemption, and human destiny.

Kuyper, who believed that God continually influenced the life of believers, defined his worldview along with Orr, in light of Calvinist Christianity. Dooyeweerd's Christian worldview was derived not from human thought itself but from God's revealed purposes: Creation, the Fall, and Redemption in Christ. He posited that theory and practice was a product of the will, not the intellect—of the heart, not the head.

The work of these early philosophers and theologians led to two schools of thought: the biblical Christian worldview and the secular humanist worldview. Sire (2004b) suggested that worldview was a set of presuppositions that people held about the makeup of the world.

Among advocates of biblical Christianity, Schaeffer (1981) cultivated a comprehensive, systematic understanding of biblical Christianity with all its concomitant personal, intellectual, and cultural implications into a coherent Christian world and life view. Nash (1992) proposed that a person's worldview founded in philosophy should focus on and be organized around an individual's understanding of the nature of God, reality, knowledge, morality, and man. The review of literature revealed three branches of philosophical study—metaphysics, epistemology, and axiology (Fyock, 2008; Gutek, 1997)—upon which Knight (1998) related the metaphysical and epistemological aspects to a Christian worldview perspective as a faith choice made by individuals committed to a particular way of life. Furthermore, Sire (2004a) provided a consensus of worldview understanding, particularly from a biblical Christian perspective, with Naugle (2002) believing that a worldview based on Christian theism provided the only rational basis for service to the Lord and in His church.

In particular, from the biblical worldview perspective, Colson and Pearcey (1999) asserted that the foundation of a true biblical Christian worldview was God's revelation in the Bible, wherein they were compelled to see Christianity as the all-encompassing truth, not limited to only one component of life, a mere religious practice or observance, or even a salvation experience. Moreover, Pearcey (2004) believed a biblical Christian worldview based on God's Word provides the foundational principles for integrating every area of life. Several authors also recognized a SFR connection to a person's worldview that blended a belief in a God with one or more humanist philosophies (Halstead, 2005; Jurin & Hutchinson, 2005; Lefstein, 2005; Ramos, 2005).

Halstead (2005) asserted that the construct of a worldview revolved around the many manifestations of love; Shahjahan (2005) showed that worldview comprises a transactional view of reality. The literature review presented one view that recognized the existence of God, ascribing complete power over everything in reality to Him, and an alternate view that might allow the existence of a god but ascribing less than all power to that god and reserving varying levels of power to the human mind. Bramble (2005) inferred that the worldview is not connected with a god or creator, but rather that the worldview ascribed reality to the observable, objectively provable information gained in repeatable experiments

Meyer (2003) linked the biblical Christian worldview to personal faith, family background, and personal involvement with and commitment to a local church. Gibson (2004) identified four levels of Christian spirituality, culminating in a postconventional level of spiritual maturity. Lastly, Valk (2007) found that pluralistic public schools grounded moral decision making in worldviews.

However, it was from Beck's (2004) study of the characteristics defensive versus existential believers that we gain insight into the complexities regarding the development of worldview, whether based on religion or not. He characterized two groups, the ingroup, which supports the Christian worldview, and the out-group, which undermines it. His study showed that while defensive believers displayed in-group bias in order to preserve the integrity of their worldview, existential believers, due to their existential engagement, predictably displayed less in-group bias and were regarded as less intelligent, less honest, and more hypocritical. Beck pointed out that while these judgments of existential believers may serve to alleviate the defensive believer of the obligation to carefully listen to possible out-group critique, in order to reap the benefits of theological comfort, the belief system must be uncritically accepted and defended (Beck).

The chapter also concluded the need to build the competency of educators in delivering educational learning. Tennent (2007) asserted that theology in a way develop competency of educators. Theology, according to Timothy Tennent (2007) is the attempt to understand the biblical revelation within the framework of a particular historical and cultural setting. Tennent added that in order to effectively translate evangelical message, theological issues arising from the encounter with non-Christian religions need to be part of Christian theological reflection.

The following chapter describes the methodology and research design of this study, which will examine the worldview of prospective mission teachers who are attending teacher training courses at Christian colleges. Although spirituality is difficult to quantify, the Nehemiah Institute PEERS test will attempt to quantify religious belief

along a continuum from socialism to biblical literalism in order to define the worldviews of the study participants.

# **Chapter 3: Methodology**

### Introduction

This study quantitatively describes the worldview of students attending teacher training courses at Christian colleges who intend to serve as mission teachers. Using, primarily, a quantitative approach the study answers two vital questions relating to the effect of worldview on peoples actions. A qualitative supplement is added to provide a fuller, more human dimension to the quantitative data and to answer a third research question regarding propensity to volunteer for mission work. A phenomenological approach was appropriate for the qualitative section and was used along with content analysis to complete the qualitative research (Ary, 2006).

Existing literature shows very little has been done in the way of focused study on the problem of teacher attrition in mission schools. Those studies that have been done looked at environmental factors including the effects of cultural differences, isolation, deprivation and other hardships that are often cited as reasons for discontinuing in service. This study focused on the worldviews of teachers with the intent of understanding how their worldview affects their commitment to serve as mission teachers. The main effort was focused on quantitatively assessing their worldview and testing. This was done to determine if worldview scores on a standardized assessment survey are linked to willingness to serve as mission teachers. The purpose of the qualitative supplement was to gain a deeper understanding of the personal feelings and life experiences that the participants feel compel them to choose to enter mission service. The researcher emphasizes that the qualitative portion of this study is a supplement to the

quantitative effort intended to provide detail and support to the information gleaned from the survey data.

Although it is difficult to quantify spirituality, the Nehemiah Institute has established the Politics, Economics, Education, Religion, and Social Issues (PERS) survey in an attempt to quantify religious belief on a continuum from secular humanism to biblical literalism.

The survey results were compared between and among the different groups of survey respondents to identify deeply held values that were shared by students who plan to enter mission work as teachers. The results compared the existing data for other groups of survey respondents to those who stated intent to enter mission teaching to reveal similarities and differences based on the demographics of one's educational background such as whether one attended a public, private, or parochial school or was home-schooled.

# **Research Design**

This study used a quantitative correlational design to assess the relationship between a set of variables, meaning that groups are based on previously selected conditions from the individuals that constitute those groups rather than those imposed by the experimenter. A sample of students in teaching programs who expressed interest in entering mission programs was randomly selected from several Christian colleges. The study focused on three groups of participants: the first group intended to teach in mission schools, the second group believed they would do so someday, the third group did not think they would ever teach in a mission school. These students were in their junior or senior year, or were graduate students in education programs. The mean PEERS score

for these students was obtained and compared to the mean for those PEERS respondents who were not interested in mission teaching service.

The purpose of this study was to explore the worldview of students attending Christian colleges for teacher training. As such, qualitative data were collected in the form of semi-structured open-ended interviews of approximately 36% of the survey respondents who were interested in mission teaching service. The qualitative data were used to gain a deeper understanding of the beliefs and perceptions of Christian mission teacher volunteers.

Quantitative research is a deductive process that relies on defined variables, hypotheses, and questions, in which the researcher begins with an abstract idea and uses measurement, observation, and the testing of theories to yield numerical results (Creswell, 2005). Use of quantitative methods allowed the researcher to make comparisons between and among variables and so was appropriate for the study since the study compared variables resulting from the PEERS scores of Christian teachers and mission teachers. Use of quantitative method allows the formulation of generalizations for a specific population (Patton, 2002). In the study, the PEERS survey results were compared across groups of participants to reveal the association of each of the politics, economics, education, religion, and social issues subscale scores among the groups of respondents.

# Assumptions

We assume the integrity and honesty of the participants and have no reason to suspect that any of them would have a motive for subversion of this project.

Normality: All 62 scores are normally distributed around the mean for the dataset. This is both an assumption with regard to the subsets of the population and a tested fact for the full dataset. This dataset is highly normal for the relatively small population

Homogeneity: This project did not involve a treatment and so homogeneity of variance is assumed.

Independence: Since we assume the integrity of all participants we also assume that there was no inappropriate contact between participants that would affect the survey data.

Evaluating a person's worldview is inherently difficult. Therefore, qualitative analysis is necessary to provide a deeper understanding of the participants' worldviews. The qualitative aspect focused on the detail and depth of information received from a relatively small population, providing a rich understanding of prospective missionaries in teacher training courses at Christian colleges. Qualitative research follows an inductive path, where the empirical data lead to the formation of the abstract ideas (Neuman, 2007). By using qualitative methodologies, the researcher is able to shed light on "the multifaceted nature of human phenomenon" (Morrow, 2007, p. 211); therefore, the qualitative approach was an appropriate method for the research.

The study sought a detailed understanding of the worldviews of students who wish to enter mission service and to generalize elements of the data with regard to the differences between those who were and were not interested in mission service.

Therefore, a qualitative supplement was appropriate to add support to the quantitative findings.

In the qualitative section the data were analyzed to develop a more comprehensive understanding of the personal and philosophical foundations of people who intend to teach in mission schools. Oral interviews were conducted using a pre-determined set of open-ended questions that allowed each respondent freely to elaborate their personal insights and feelings. The interview questions are presented below.

## **Interview questions**

- 1. Have you had a course in philosophy or worldview?
- 2. If yes, what was that course title?
- 3. How would you define the term worldview?
- 4. Do you have a personal philosophy for education?
- 5. Will you please share that philosophy with me?
- 6. How would you say that your worldview informs or affects your philosophy of education?
- 7. Is there a special person or a particular event in your life that significantly impacted your life?
- 8. Did this person or event help to shape your current worldview?
- 9. Did this play a role in your decision to serve as a mission teacher?
- 10. Are there any influences from your primary and secondary education which you feel support your goal of being a mission teacher?
- 11. Are there any influences from your primary and secondary education which you feel hamper your goal of being a mission teacher?
- 12. Is there anything you would like to add about your reasons for being willing to serve as a teacher at a mission school?

Questions were asked in the order above. No limits of time or length of response were placed on the interviewee for answering.

## **Qualitative Credibility and Dependability**

These questions were vetted for face validity through Michael Currin, Ph.D. in physics, and Daniel Smithwick, Director of the Nehemiah Institute. Currin is a professional Operations Research Statistical Analyst with over 25 years experience in experimental design. Smithwick is the developer of the PEERS instrument.

Dependability of the research was established through the use of an audit trail. The transcriptions of the interviews provided a record of the participants' responses to the interview questions. In addition, copies of e-mails confirmed data gathered in preparation for the personal interviews. Interview sessions were recorded with a digital voice recorder and transcribed for analysis. They were then read through to identify themes. Content analysis was then used to search for common themes and patterns that emerged in these interviews. Themes were then grouped based on similarity and given an alphabetical code. The codes were ranked and these rankings used to present the themes in order of frequency of occurrence. Unique statements were explored for meaning and in some cases quoted to convey the complexity of the response.

Researcher bias was controlled by use of the pre-selected set of questions, by posing the questions in the same order to all persons interviewed, and by strict interviewer discipline to ask only the planned question. Additionally, the researcher refrained from leading the respondent in any way or offering any form of affirmation or disagreement either verbally or non-verbally.

Member checks were conducted by emailing the transcription of the voice recording to respondents and allowing them to verify that the transcribed text agreed with their intended meanings.

Interview candidate selection was done by use of PEERS demographic profile codes. These codes allowed each survey respondent to self identify as either willing to serve as a mission teacher or not. All who were willing were sent an invitation to interview. Appropriateness of participants for interview was assured by the method of initial contact. This was done by first contacting the schools where the research was conducted and having them forward the invitations to their actively enrolled students who met the researcher's criterion for participation. This ensured that all persons interviewed were in fact juniors or seniors in a school of education or were graduate students in a school of education. The researcher then screened the PEERS demographic profile codes to select only those participants who had self identified as being willing to serve as a teacher in missions.

# **Restatement of Research Questions and Hypotheses**

Because research questions help to provide focus for a study (Neuman, 2007), the following questions were developed for this study:

- RQ<sub>1</sub>. Will the test results show that the students in teacher preparation programs who feel called to enter the Christian mission field have a worldview that is significantly aligned more closely with biblical principles than other teacher groups?
- RQ<sub>2</sub>. Is there a significant and positive correlation between the worldview of mission teachers and propensity to volunteer for the field?

RQ<sub>3.</sub> What do students who will be mission teachers consider as influential in their decisions to commit for Christian mission profession?

From these research questions, the following hypotheses were developed for the purposes of the quantitative data analysis.

- H1<sub>a.</sub> Students from Christian colleges who plan to become mission teachers have significant positive difference of PEERS test scores in all sub-scores and in composite scores from those in other teacher groups.
- H2<sub>a.</sub> There exists a positive relationship between the worldview of mission teachers and propensity to volunteer for the field.

#### **Data Collection**

The samples were obtained from teachers who intend to enter Christian missions as teachers. Data were collected by administering the PEERS instrument to juniors, seniors, or graduate students in teacher training programs at university or college schools of education. The results were compared to existing data for other groups to reveal similarities and differences.

The researcher also interviewed approximately 37% of survey respondents who self identified as being willing to serve as mission teachers. This was done to understand concepts identified in the survey and identify the factors that relate to their commitment to enter Christian mission field as teachers. The interview was designed with a set of twelve pre-determined open-ended questions to allow interviewees to describe their own experiences, goals, and motives. These interviews were analyzed, and the results were presented as a composite of feelings and attitudes of the mission teacher volunteers.

According to the computer program G\*Power, a sample size of 67 is necessary to

conduct a t-test or ANOVA with the default critical level (alpha value) of .05, a solid power of .8, and an effect size of .3. Confidentiality of the data was obtained by ensuring that the data set would be deleted six months after the completion of survey. The data were stored in a password-protected file while it was in possession of this researcher. The printed versions of the data were locked in a safe to be held for a minimum period of three years following the completion of the study.

#### Instrumentation

The PEERS test is an online worldview survey developed by the Nehemiah Institute. It is a Likert scale instrument which measures worldview and reports results in five subareas: Politics, Economics, Education, Religion, and Social Issues. The survey has 70 questions and takes approximately 45 minutes to complete. The PEERS survey reports on a person's understanding of biblical principles and how he or she applies those principles.

The PEERS test has been used in many Christian high schools and some Christian colleges to help students, faculty, and parents tailor curriculum to prepare students for ministry. The survey is available for use as either a pretest or posttest for evaluating the effectiveness of worldview courses. This test has been used in at least fifteen doctoral research projects and has proven to be useful for measuring Christian worldview and for measuring changes in worldview (Fyock, 2008). The present project used only the pretest assessment and compared the scores to two groups of teachers.

#### **Variables**

**Independent**. The independent variable is a dummy variable which was scored 1 for participants intending to teach in missions, 2 for those believing they may serve someday and 3 for those believing they would never serve in a mission school.

**Dependent**. The dependent variable is the PEERS worldview score of students enrolled in education departments in Christian colleges.

## Validity and Reliability

Validity for the PEERS survey was determined by consulting ten experts on worldview to determine if the items on the survey accurately reflected all aspects of worldview. According to Ray (1995), six of the ten experts agreed that 93% or more of the PEERS questions accurately reflected worldview, seven believed that 83% of items met did, and eight believed 66% of items did. Cronbach's alpha, a widely-used measurement of reliability, was .94, indicating strong reliability. Reliability data were compiled for all five subscales by determining if the responses to the questions showed a logical pattern. Politics had the strongest reliability of any of the subscales with an alpha score of .8265, followed by education (.8201), economics (.7989), social issues (.7768), and religion (.6475) (Ray, 1995). An alpha score of .7 or greater is solid, while an alpha score of .8 is very good, indicating that religion is the only scale that is not notably strong. (Ary, 2006)

### **Data Analysis**

Three statistical tests were conducted to answer the research questions of the study. The first hypothesis was tested by finding the mean score for three groups of teachers. To compare students who intended to teach in mission schools and those who

believed they would someday with other PEERS test-takers who were not interested in this type of service, a one-way ANOVA was conducted. ANOVA yields a ratio similar to the t-test but is more versatile when working with mean scores for two or more groups as in this study. (Ary, 2006)

If the difference in PEERS scores was distinct, there would be sufficient evidence to conclude that PEERS scores are higher in one group than the other. If the mission teachers had a higher average score and the results of the ANOVA were significant, there would be evidence to conclude that mission teachers do tend to score higher than other teachers on the PEERS within this sample. The ANOVA was followed by the application of Tukey's post hoc test. Tukey's test allows the researcher to compare every mean with every other mean while at the same time maintaining family-wise or pair-wise error at a pre-determined rate (Howell,2008). The error rate was pre-set at .05 to maintain consistency with the ANOVA results. Similarly, the second hypothesis was assessed using Spearman's rank correlation to demonstrate whether mission teachers do differ in propensity to volunteer.

In addition, content analysis was applied to the qualitative data to identify the factors that relate to participants' commitment to enter the Christian mission general educator profession. The qualitative approach is better than the quantitative approach in capturing the perceptions and experiences of the study participants (Creswell, 2003). Therefore, a mixed-method approach was used to capture the required information needed to understand the worldviews of volunteer teachers and the factors that relate to their commitment to the Christian mission teaching profession. This required in-depth and open-ended questions and categorization of their responses into variables

representing themes. These themes relate in some ways to the five realms covered by the PEERS test: Politics, Economics, Education, Religion, and Social issues. These qualitative data were then presented to illustrate the personal feelings and perceptions by frequency of occurrence among all other responses.

## **Summary**

Chapter 3 explained the methodology used in this study. The quantitative analysis supplemented by the qualitative support allows the researcher to determine the relationship between worldview as measured by the PEERS test and behavior in terms of volunteering as a mission teacher. This chapter also discussed problems with the source of the data, hypotheses, and information on data analysis and the variables used for the study. Mission leaders are securing their positions by recruiting and training missionaries and people that they know support them; this includes academic teachers. This research will help to determine if worldview surveys can be used to evaluate training programs. Chapter 4 describes results of the analysis and the findings of the study.

# **Chapter 4: Results**

The purpose of this study was to describe quantitatively and qualitatively the worldview of prospective mission teachers who were enrolled in teacher training courses at Christian colleges. The study used the PEERS survey to compare the shared values among students who plan to enter mission work as teachers to those of teachers who said they would not serve in missions. The researcher collected demographic information about these students, explored their worldviews, and identified factors in their decisions to join the Christian mission as teachers. This chapter presents the results of the survey and the qualitative composite description of each of the open-ended interview questions.

# **Conducting the Study**

Approval to conduct research was granted by the Liberty University Institutional review board (IRB) in December of 2009 (see appendix B). Following approval, invitations were sent to 32 Christian colleges via email asking them to consider participating in this research project (see appendix C). These invitations included an executive summary of the proposal and a copy of the IRB approval letter. Twelve of the 32 schools responded and asked for the complete proposal. Three schools agreed to participate. Two of the schools inquired the possibility of sending out invitations to their student bodies to participate in the research as samples for the study. Their inquiry was given a positive response by the researcher.. One school requested that the researcher submit an IRB request along with the Liberty University IRB approval form to their school. This was done and that school sent out the invitations to their students later that same week. The three schools reported that they had sent invitations to approximately

950 students total. From the schools that responded positively to the researchers invitation, around 121 students were found who were willing to take the PEERS survey and further give an interview if contacted. The survey was provided in an online format, and each respondent was given a code for accessing the survey site. The survey site was opened in three separate sessions which allowed respondents to take their survey at their convenience at any time. The sessions were open for three consecutive months of January through March 2010. In this period, 62 students took the survey.

There were 49 survey respondents who indicated their willingness to serve as mission teachers, and all of these were invited to give oral interviews. Of these, 24 agreed to provide an oral interview. Over a period of six weeks, 18 persons made and kept appointments to interview.

The chapter is divided into two sections – quantitative and qualitative results - and presents the results of the research questions:

- RQ<sub>1</sub>. Will the test results show that the students in teacher preparation programs who feel called to enter the Christian mission field have a worldview that is more closely aligned with biblical principles than other teacher groups?
- RQ<sub>2</sub>. Is there a correlation between the worldview of mission teachers and propensity to volunteer for the field?
- RQ<sub>3</sub>. What do students who will be mission teachers consider as influential in their decisions to commit for Christian mission profession?

The research questions were addressed following the data analysis methods explained in chapter 3. For quantitative data, analyses were performed using ANOVA and Spearman correlations. The demographics of the sample and descriptive statistics are

presented in the next section, followed by the results of the study across the first two research questions. For qualitative data, analyses were performed using content analysis to identify the themes that emerged from the third research question.

# **Quantitative Results**

# **Description of the Sample and Study Variables**

The summary of demographic characteristics of the sample can be found in Table 2. Sixty-two participants were involved in the study. The majority of the participants attended public high schools (55%) and claimed they were raised in Christian homes (84%). More participants wanted to be secondary (58%) than elementary level teachers (42%). Most of the participants had less than ten years of Christian education experience (81%). Among the participants, 79% had expressed an interest in teaching in a mission school. See demographic characteristics of the sample Table 2.

Table 2

Demographic Characteristics of the Sample (n = 62)

Variable	Frequency	Percentage		
High School		_		
Christian	28	45.2		
Public	34	54.8		
Home				
Christian	52	83.9		
Non-Christian	10	16.1		
Teacher Type				
Elementary	26	41.9		
Secondary	36	58.1		
Christian School Experience				
Less than 10 years	50	80.6		
10 or more years	12	19.4		
Mission Plans				
Plan to teach in Christian mission school	13	21.0		
Think I may teach in Christian mission school	34	54.8		
Do not think I will ever work in Christian mission school	15	24.2		

The mean scores for each worldview variable can be found in Table 3.

Table 3

Descriptive Statistics of Worldview Variables (n = 62)

Variable	Mean	SD
Politics	26.64	26.99
Economics	32.76	27.58
Education	30.92	30.19
Religion	59.42	29.58
Social Issues	47.65	30.93
Limited Government	20.06	35.25
Composite	39.48	23.98

The worldview with the highest score was Religion (mean = 59.42, SD = 29.58), though the variability in worldview across participants seemed to be consistent across specific areas of worldview. The average composite score was 39.48 (SD = 23.98) which falls within the level of moderate Christianity, based on the Nehemiah Institute criteria (2003).

# **Response to Research Questions**

Will the test results show that the students in teacher preparation programs who feel called to enter the Christian mission field as mission teachers have a worldview that is more closely aligned with plainly interpreted biblical principles than other teacher groups?

In order to determine whether or not worldview varies across intention to enter mission training, one-way ANOVAs were conducted to compare each worldview across intention to enter mission training. Tukey's post hoc tests were conducted to determine differences across levels and are presented when significant. Intention to teach at a mission school was given an ordinal coding as follows:

- 1. Plan to teach in Christian mission school.
- 2. Think I may teach in Christian mission school.
- 3. Do not think I will ever work in Christian mission school.

The results of the ANOVAs for each worldview are presented in Table 4.

Table 4

Group Differences in Worldview (n = 62)

		Sum of	Df	Mean	F	Sig.
		Squares		Square		
Politics	Between Groups	16813.401	2	8406.701	17.966	.000*
	Within Groups	27607.402	59	467.922		
	Total	44420.803	61			
<b>Economics</b>	Between Groups	19778.730	2	9889.365	21.908	*000
	Within Groups	26632.988	59	451.407		
	Total	46411.718	61			
Education	Between Groups	31560.026	2	15780.013	38.734	*000
	Within Groups	24036.287	59	407.395		
	Total	55596.313	61			
Religion	Between Groups	10171.320	2	5085.660	6.947	.002*
	Within Groups	43193.821	59	732.099		
	Total	53365.142	61			
Soc. Issues	Between Groups	26979.186	2	13489.593	25.356	*000
	Within Groups	31388.556	59	532.009		
	Total	58367.742	61			
Lmt'd Gov.	Between Groups	32861.768	2	16430.884	22.589	*000
	Within Groups	42915.974	59	727.389		
	Total	75777.742	61			
Composite	Between Groups	20039.122	2	10019.561	39.294	*000
-	Within Groups	15044.556	59	254.992		
	Total	35083.677	61			

<sup>\*</sup> p < .05

The findings indicate significant differences in each of worldviews across intention to enter the Christian mission field. These findings support the hypotheses put forth at the beginning of the study.

**Politics.** The specific group differences in politics worldview are presented in Table 5.

Table 5

Post-hoc Comparisons of Politics Worldview across Groups (n = 62)

Mission Plans	N	Subset for alpha = 0.05	
	-	1	2
1	15	76	
2	34		31.39
3	13		45.82
Sig.		1.000	.130

The findings indicate that participants with some intention of teaching at mission schools had significantly higher mean politics worldview scores than did participants with no intention of teaching at mission schools. There were no significant differences between participants who were considering whether they should teach at a mission school in the future and those who were sure that they would be teaching at one.

**Economics.** Table 6 presents the specific group differences in economics worldview. The findings indicate that participants with some intention of teaching at mission schools had significantly higher mean economics worldview scores than did participants with no such intention. There were no significant differences between participants who may teach at mission schools and those who were determined to teach at mission schools.

Table 6

Post-hoc Comparisons of Economics Worldview across Groups (n = 62)

Mission Plans	N	Subset for alpha = 0.05	
	_	1	2
1	15	.13	
2	34		41.43
3	13		46.37
Sig.		1.000	.773

**Education.** The specific group differences in education worldview are presented in Table 7.

Table 7

Post-hoc Comparisons of Education Worldview across Groups (n = 62)

Mission Plans	N	Subset for alpha = 0.05		
	•	1	2	3
1	15	73		
2	34		38.52	
3	13			55.16
Sig.		1.000	1.000	1.000

The findings indicate that participants with some intention of teaching at mission schools had significantly higher mean education worldview scores than participants with no such intention. There were also significant differences between participants who may teach at mission schools and those determined to teach at mission schools; participants who planned to teach at mission schools had significantly higher education worldview scores than those who were unsure at the time.

**Religion.** Table 8 presents the specific group differences in religion worldview.

Table 8

Post-hoc Comparisons of Religion Worldview across Groups (n = 62)

Mission Plans	N	Subset for alpha =	
	_	0.05	)
		1	2
1	15	39.71	
2	34	61.22	61.22
3	13		77.47
Sig.		.058	.189

The findings indicate that participants who were determined to teach at mission schools had significantly higher religion worldview scores than did those who did not intend to teach at mission schools. Notably, participants who were unsure if they would teach at mission schools had significantly higher religion worldview scores than participants who were not planning to teach at mission schools,

**Social issues.** The specific group differences in social issues worldview are presented in Table 9. The findings indicate that participants with some intention of teaching at mission schools had significantly higher mean social issues worldview scores than participants with no intention of teaching at mission schools. The participants who were determined to teach at mission schools had significantly higher levels of social issues worldview scores than did participants who were unsure.

Table 9

Post-hoc Comparisons of Social Issues Worldview across Groups (n = 62)

Mission Plans	N	Subset for alpha = 0.05	
	_	1	2
1	15	12.95	
2	34		27.76
3	13		44.92
Sig.		1.000 .05	

**Limited government.** According to Table 10, participants with some intention of teaching at mission schools had significantly higher mean of limited government worldview scores than participants with no intention of teaching at mission schools. There were no significant differences between participants who may teach at mission schools and those determined to teach at mission schools.

Table 10

Post-hoc Comparisons of Limited Government Worldview across Groups (n = 62)

Mission Plans	N	Subset for alpha = 0.05	
	-	1	2
1	15	-18.93	
2	34		27.76
3	13		44.92
Sig.		1.000	.155

Composite worldview. The specific group differences in composite worldview are presented in Table 11. Participants who are sure they will teach at mission schools had significantly higher composite worldview scores than those who were still unsure. Furthermore, participants with some intention of teaching at mission schools also had significantly higher mean composite worldview scores than participants with no such intention.

Table 11

Post-hoc Comparisons of Composite Worldview across Groups (n = 62)

Mission Plans	N	Subset for alpha = $0.05$		
		1	2	3
1	15	.92		
2	34		45.24	
3	13			59.36
Sig.		1.000	1.000	1.000

# Is there a correlation between the worldview of mission teachers and propensity to volunteer for the field?

The relationship between propensity to volunteer for a mission school and worldview among the teachers in training in the sample was assessed using Spearman correlations. The propensity to volunteer was given ordinal coding as follows: 1, plan to teach in Christian mission school; 2, think I may teach in Christian mission school; 3, do

not think I will ever work in Christian mission school. The Spearman correlation matrix is presented in Table 12. The findings indicate that all of worldview variables were correlated with higher likelihood of teaching in Christian mission schools, with a particularly high direct correlation between mission plans and composite worldview scores.

Table 12

Correlations between Mission Plans and Worldview (n = 62)

		Mission Plans
Politics	Correlation Coefficient	.594**
	Sig. (2-tailed)	.000
	N	62
Economics	Correlation Coefficient	.528**
	Sig. (2-tailed)	.000
	N	62
Education	Correlation Coefficient	.673**
	Sig. (2-tailed)	.000
	N	62
Religion	Correlation Coefficient	.470**
C	Sig. (2-tailed)	.000
	N	62
Soc. Issues	Correlation Coefficient	.637**
	Sig. (2-tailed)	.000
	N	62
Lmt'd Gov.	Correlation Coefficient	.627**
	Sig. (2-tailed)	.000
	N	62
Composite	Correlation Coefficient	.729**
-	Sig. (2-tailed)	.000
	N	62

<sup>\*\*</sup> p<.01

## **Qualitative Results**

Eighteen participants were interviewed to qualify the results of the survey and assess factors that influence their decision to join Christian mission as teachers. Twelve

questions were put forward to the participants to gain a better understanding of their feelings and attitudes of the teachers who volunteer for the Christian mission. Tables 13 to 22 present the composite descriptions or prevalent themes of the participants' views on becoming Christian mission teachers. The participants quoted have been given pseudonyms to preserve their privacy.

The participants were asked how they believed their philosophy of education will make them effective in their mission work. The participants indicated that their exposure to the field of worldview was through taking coursework in philosophy. They also indicated that they had been exposed to mission work through church or short term mission trips. This may imply a longstanding interest in volunteering for Christian missions. Four respondents stated that they had no formal exposure in philosophy yet pointed that they received information through minor classes from the colleges. Participant Carol said,

In multiple classes we've talked about them. For instance, in Introduction to Education we've spent a good deal of time talking about different philosophies of education. In my Bible classes I would definitely consider those to be classes that talked about and dealt with having a worldview.

One respondent revealed that the Bible and other relevant texts provided good information on philosophy. Table 13 shows the result for the entire group that was tested.

Table 13

Formal Exposure to Philosophy of Education

Categorical Variable	# of Participants to Offer this Experience	% of Participants to Offer this Experience
Took courses on the philosophy of education	14	78
No knowledge of the philosophy of education	3	17
Acquired informal education by reading Bible and other philosophical sources	1	6

Halstead (2005) emphasized the importance of worldviews in the context of Christian living where love and justice supersede secular happiness. Christian worldviews becomes necessary in education since educators transmit their beliefs to students. As such, the participants were asked about how they defined worldview. Twelve of the participants revealed that worldview is synonymous with their beliefs and perception of the world; seven described worldview as a lens of life. Melissa said, "I would define [worldview] as the lens through which one views life and all of its circumstances. It's the underlying belief which dictates my responses to life as well."

Two of the participants defined worldview as a system governing the society while others described it as an attitude governing life, dominated by beliefs on religious-based dogma. Table 14 shows the result.

Table 14

Professional Views on Worldview

	# of	% of	
Categorical Variables	Participants to	Participants to	
Categorical variables	Offer this	Offer this	
	Experience	Experience	
Beliefs and perception of the world	12	52.2	
Lens of life	7	30.4	
A system governing the society	2	8.7	
An attitude towards life	1	4.3	
Religious-based dogma	1	4.3	

The development of worldviews among students and teachers is seen as an integral aspect concerning Christian spiritual maturity (Gibson, 2004; Meyer, 2003). Eight of the participants reflected the same view and noted that teachers are trusted to empower the students to Christian values through education. These students believed that learning empowered them to discover God. Bediako (2004) pointed out that education acquired in Christian missions is a way of gaining insights and helps in understanding the Gospel. Knowledge is experience and without such experience, knowledge of faith is shallow. Consequently, this leads to a significant revision of one's own understanding.

Howell (2004) also states that God wants to develop the ongoing practice of cultivating the minds of the mission educators for His glory. A mind that is discerning, gentle and passionate, and prepared to take itself things that seems to be uncomfortable but God affirms. Envisioning education as mission is not just a management fad but it describes the task God has given to His people. It does not entail aspirations as what an

individual wishes to happen but rather talks about realities. Consequently, a fellowship is established for a particular purpose (Work, 2007).

Participant Florence said,

As a Christian, I believe that the full reason for living is to glorify God. I was created for that purpose, and so, being a teacher gives me a unique opportunity to glorify God and minister to my students. And my philosophy of education is that I want my students to learn to have open minds so they can evaluate what they've learned. I want to present them with a banquet of knowledge and ideas. I do not expect them to absorb all that knowledge, but I want them to have access to it, and I want them to learn that education is not just a way to get good jobs or prestige, or just because it's the thing to do. I want my students to see that education is another means to do what they were created to do, to glorify God. And I want them to learn as Paul admonished the Corinthians, to take everything imagination and thought—captive to the obedience of God. So when they're studying, they can learn to evaluate what they're studying, and to evaluate it through Scripture and do as Paul said, take every imagination and thought captive unto the obedience of God. So, they're studying to be obedient unto God. So my philosophy of education is that I instill in my students that love for learning, because in learning they can glorify God.

Although most of the participants had studied the philosophy of education, five of the participants viewed it as a religious doctrine while four participants noted that the information is based on religion but presented in philosophical manner. Table 15 presents the results.

Table 15

Personal Views on Worldview

Categorical Variables	# of Participants to Offer this Experience	% of Participants to Offer this Experience
Education for religious empowerment (or a	8	44
Christian duty)		
Pure religious doctrine	5	28
Religious view based on philosophical perspectives	4	22
Existential determinism of faith	1	6

The participants were asked to associate the importance of philosophy to education. Twelve of the participants believed that philosophy is purely a religious doctrine indicating the importance of God in the affairs of men. Sherry associated the secular world with the inability of the people to acquire education on Christian philosophy. Four of the participants revealed that the philosophy of education reflects the effectiveness of their teachers. Participant Carol described the importance of philosophy:

I would say it affects [my decision to become a mission teacher] in every way because it's through my worldview that I evaluate my methods and strategies and my attitudes as I'm teaching my students. It's more than just presenting the knowledge, but even presenting the knowledge aspect, I am going to tie it back into my worldview, my lens, which, as a Christian is Scripture. Looking at what's going to be Christ-honoring, so everything I teach, the way I teach it, all of that I am going to look at through my worldview, my perspective, and compare it to Scripture.

This affirmed Nash's (1992) idea of worldview that focused on interrelation of education and faith as often discussed in theology and in written Scriptures. According

to Tennent (2007), theology is the attempt to understand the biblical revelation within the framework of a particular historical and cultural setting. Hence, teaching revolved in organized understanding of the nature of God, reality, knowledge, morality, and about human being as written in the scriptures. Tennent asserted that teachers should try to provide the fundamental philosophical understanding of the world through education as well as opportunities to clarify the relations of every human being to social and metaphysical realities, including matters relating to faith in God.

In this context, four of the participants noted that philosophy of education is interrelated to the concept and practice of religious beliefs and education.

Table 16

Influences of Worldviews on Education

Table 16 presents the results.

Categorical Variables	# of	% of
	Participants to	Participants to
	Offer this	Offer this
	Experience	Experience
Pure religious doctrine	12	60
Philosophical view applied to education	4	20
Worldview is interrelated to religious beliefs and education	4	20

When asked about a life-changing event that they had experienced, the participants cited varying yet interrelated sources of such an event. Twelve of the participants claimed that people involved in their religion and faith were influential in their lives; 11 participants revealed that their parents became part of the process of developing their personal worldviews, which ultimately influenced their decisions to join the mission service as volunteers. Patrick stated:

I think the significant event, that's a tough thing to state. I grew up in a Christian home. I've been going to church since I was old enough to walk. I grew up in the mindset that you are a Christian. I went through the motions of accepting Christ, but it didn't play out into my worldview when I was in high school. It wasn't until about 10 years ago that my worldview actually made an appearance into my interaction with my work and my colleagues and my friends and my family. At that point it was clear to me at that point that my relationship with Christ had become a real and living thing. It was that one thing that has really laid down the path for everything that has happened since.

Ten of the participants indicated that they encountered life-changing events with their teachers, friends, and other important people in their lives. Results presented in Table 17.

Table 17

Life-changing Event

Categorical Variables	# of	% of
	Participants to	Participants to
	Offer this	Offer this
	Experience	Experience
Religion and faith	12	34
Parents	11	31
Teachers, Friends and Others	10	29
Wife/Spouse	1	3
Grandparents	1	3

These life-changing events as described by the interviewees resulted in positive changes. According to Table 18, nine of the participants indicated that these events broadened their knowledge of the world specifically relating to faith in God, while six

claimed that they became religious as a result of these events. Participant Jesse offered the similar sentiment:

I'm not an educator by career. I'm a business guy who's trying to become a teacher, and so I don't have a bachelor's in education. And so, Hendrix's work is where I started, and I use that a lot as I study the secular education work. I go back to him because a lot of his stuff you can see it weaved into all the other textbooks... So, I'm much more confident today in my approach, perhaps people would say arrogant. I know what the truth is. Therefore, I can speak with confidence to these subjects.

Table 18

Effect of Life-changing Event on Worldview

Categorical Variables	# of	% of
	Participants to	Participants to
	Offer this	Offer this
	Experience	Experience
Broadened knowledge	9	50
Become religious	6	33
Become engaged in Church activities	1	6
Changed character	1	6
Affirmed presence of influence	1	6

The majority of the participants indicated that their knowledge was broadened by their experiences from the people around them. Table 19 presents the significant effect of these life-changing events to the participants' teaching profession. Five of the participants stated that it deepened their faith as a Christian teacher. Carol revealed, "I definitely think so. Just seeing the impacts of a Christian teaching, Christian work on children from Christian families, that definitely impacted me."

**Table 19**Influence of Life-changing Event on Profession

Categorical Variables	# of	% of
	Participants to	Participants to
	Offer this	Offer this
	Experience	Experience
Deepened faith as Christian teacher	5	29
Improved classroom instruction	1	6
Model for teaching	2	12
Became disciplined as teacher	2	12
Became goal oriented	3	18
Became stronger as a person	1	6
Encouraged to learn more	1	6
Volunteerism	1	6
Broadened knowledge	1	6

Table 20 reveals that primary and secondary education significantly influenced the participants' teaching.

Table 20

Influence of Primary and Secondary Education on Profession

Categorical Variables	# of	% of
	Participants to	Participants to
	Offer this	Offer this
	Experience	Experience
Becoming a better teacher	3	19
Engaged in more activities	3	19
Deepening of faith	2	13
Positive examples	1	6
Absolute truth	1	6
Values of temperance	1	6
Preference for excellence	1	6
Becoming goal-oriented	1	6
Self-confidence	1	6

The participants asserted that becoming a better teacher and engaging in more activities resulted from the influence of their primary and secondary education. Becky explained,

I was homeschooled, except for grade four and the university. But I feel growing up in a Christian home, my dad, being a pastor, and being involved with Christian schools even when I wasn't in them helped me to see, get a good base from the Bible, and getting a good base of knowing how mission schools work. Growing up in the primary and secondary years, I did have different opportunities, and that sort of helped me better prepare to be a mission teacher.

Table 21 shows that nine participants mentioned no particular events that hindered their desire to enter Christian mission teaching. However, two of the participants revealed that the non-Christian practices and their family's inability to afford private Christian schools were identified as impediments to Christian mission teaching.

Table 21

Influence of Primary and Secondary Education that Hinder Profession

Categorical Variables	# of	% of
	Participants to	Participants to
	Offer this	Offer this
	Experience	Experience
None	9	50
Non-Christian practices	2	11
Low income	2	11
Knowledge overload	1	6
Limitations in Christian school	1	6
Limitation of Home-school	1	6
Critical teachers	1	6
Uncertainty	1	6

When asked about motivational factors that influenced the participants' decision to enter Christian mission teaching, nine of the participants indicated that their commitment to education had been inspired by the teaching of Christ. Table 22 presents this as well as other dominant themes expressed by participants.

Table 22

Motivation for Profession

Categorical Variables	# of	% of
	Participants to	Participants to
	Offer this	Offer this
	Experience	Experience
Inspired by the teaching of Christ	9	45
Influenced by parents	2	10
Ambition	1	5
Experiences as student teacher	1	5
Inspired by educators	3	15
Driven by social needs	3	15

## **Summary**

This study examined the role of worldview in a person's propensity to volunteer to teach at Christian mission schools. Data were gathered on 62 participants using the PEERS questionnaire (Nehemiah Institute, 2003) to determine their positions on politics, economics, education, religion, social issues, limited government, composite worldview, and their propensity to volunteer to teach at Christian mission schools after graduation. Analyses were conducted using ANOVA and Spearman correlations.

The findings indicated that participants who intended to volunteer at mission schools had significantly higher scores in all the types of worldview than participants with no such intention. Furthermore, participants who were unsure that they wanted to volunteer at mission schools had significantly higher worldview scores in politics,

economics, education, social issues, limited government, and composite scores than participants with no interest in volunteering at those schools. Between participants who were unsure and participants who were sure of their mission plans, worldview education scores and composite scores were significantly higher among participants who were sure they would work at mission schools. All of the worldview scores were highly and directly correlated with propensity to volunteer. These findings support all the hypotheses expressed at the outset of the present study.

The results of the study show that that PEERS survey instrument captures relevant worldviews of the students and participants relative to their intention to volunteer in Christian missions as teachers. As such the participants' worldviews that are aligned to the mission of the Church can significantly determine their propensity to volunteer in mission work.

The quantitative result of the study is strongly supported by the participants perceptions based on their experiences as their motivational influence to commit for the Christian mission teaching profession. Findings suggest that most of the responses were rooted in the respondents' belief in God and the centrality of their Christian faith to their lives.

These quantitative and qualitative findings are discussed and synthesized in the next chapter.

# **Chapter 5: Implications, Recommendations and Conclusions**

The first chapter of this study defined *worldview* and the impact of a person's worldview on his or her educational practices. It also underscored the importance of a Christian worldview, especially for those teachers practicing in Christian schools and those entering the mission teaching practice. The second chapter discussed the definitions of the term *worldview*, starting with an historical examination of worldviews. The second chapter briefly described the PEERS survey, which was used to assess the worldviews of the participants and ended with a discussion of the effects of one's worldview on one's vocational endeavors. Chapter three explained the methodology, which used the PEERS survey for the quantitative portion and the interviews for the qualitative portion of the analysis. The fourth chapter of the study discussed the results of the data analysis. This final chapter explains the theoretical implications based on the empirical data generated from the 62 participants who responded to the PEERS survey and 18 participants who participated in the interviews. Lastly, this chapter presents the conclusions and recommendations.

## **Analysis of Research Questions and Hypotheses**

A person's worldview governs a person's philosophy, actions, and his or her relationship to the other members of society. A worldview stems from and is shaped by one's environment (Moreland & Craig, 2003). In this sense, parenting style and parental values influence the worldviews that children will carry into adulthood. Studies have also found that children's interests and their behavior are influenced by people to whom they are emotionally attached. The attachment between teachers and students puts the

teachers in the best position to affect students' learning. Although the role of teachers is to instill knowledge, teachers can also engage students in learning worldviews. In a Christian mission school it is therefore important to assess teachers' values to ensure that the worldview transmitted to students is a Christian one.

The transmission of knowledge and consequently worldviews of the symbiotic relationship of teacher and students indicates that indeed education is a mission (Kallaway, 2009). And that being an education missionary, the content of education is the primordial role of the educator. Hence, the transmission of worldviews to students is a responsibility to God and mankind.

To meet the requirement of becoming a mission worker, several researchers indicated the need to build good theological foundations in support with the personal worldviews (Kallaway, 2009). In fact, mission education and the Church recognize the need to widen and expand the focus of the evangelical work to include concern for health, education, and living conditions, economic empowerment, and the civil welfare of the community. True enough, education mission is about learning and sharing as well. However, for the purpose of determining the likability of a person to volunteer and gain opportunity to develop good foundation of theology, the Christian worldviews are an indicative measure of determining effective and efficient mission teachers

In evaluating Christian worldviews, this study posed three research questions.

The first two research questions were answered on the basis of data gathered from the PEERS survey, which was administered to 62 prospective mission teaching volunteers.

The PEERS survey is designed to examine students' values and beliefs to determine whether their values are consistent with those that mission leaders desire to pass on to

students in mission schools. This survey instrument also allowed the researcher to determine the propensity of the students enrolled in teacher training courses to volunteer as mission teachers. Although the instrument had been effective in determining the factors that influence students to volunteer, the results cannot predict either the success of the volunteers deployed in the mission work or ensure that these volunteers will remain mission teachers for an extended period of time.

RQ<sub>1</sub>. Will the test results show that the students in teacher preparation programs who feel called to enter the Christian mission field as general education teachers have a worldview that is more closely aligned with biblical principles than other teacher groups?

This research question was related to the first hypothesis generated for the study.

H1<sub>a.</sub> Students from Christian colleges who plan to become mission teachers have significant difference of PEERS test scores from those in other teacher groups.

This research question was answered by using an one-way ANOVA to compare the mean scores of the respondents who are called to enter the Christian mission field as teachers or believe that they will someday teach in a mission school and the respondents from the other teacher groups. Since the PEERS survey assesses the worldview of its respondents along a continuum ranging from traditional, conservative, Christian philosophy to liberal, secular, humanist philosophy, it can be concluded that the higher one's score is, the more closely oriented one's worldview is to Christian philosophy. The one-way ANOVAs also indicated that those participants who expressed a definite intention to serve in mission schools and those participants who believed that there was a future for them in mission work resulted in higher worldview scores than those who

expressed no interest in mission work. The results of the analysis also indicated that the participants who expressed intentions to volunteer at mission schools had significantly higher scores in all the types of worldviews covered by the PEERS survey than did the respondents who had no intention to volunteer in mission schools. In this case, these higher scores indicate a closer alignment to a Christian worldview, and the values that resulted from the analysis also indicate that the differences between these two groups are high enough to be statistically significant. The statistically significant difference between these scores leads to the conclusion that those respondents who have a propensity towards volunteering for Christian mission work do possess worldviews that are more closely aligned to Christian principles and beliefs.

However, students' family background significantly influences their consideration of mission work. Mission work attracts people with similar interests and inclinations.

People are generally not interested in joining an organization whose values and beliefs are incompatible with their own.

Researchers have contended that a person's worldview guides his or her actions. It follows that students' worldviews dictate their interest in undergoing teacher training for mission work. However, some respondents who scored lower in the PEERS survey had no intention to volunteer as mission workers. The results of the analysis confirmed the first hypothesis, which means that students from Christian colleges who plan to become mission teachers have significantly different and positive PEERS test scores from those in other teacher groups.

Moreover, the results of the present study contested Shahjahan's (2005) finding that spirituality as a component of worldview is implemented by institutions of higher

education. Not all participants who were enrolled in teacher education training had a positive Christian worldview, and not all who had a positive Christian worldview expressed an interest in mission work. Although the environment at higher education institutions may have a significant bearing on the formation of the Christian worldview (Williams, 2004), this cannot be considered a variable that predicts that students in Christian colleges will have worldviews that are aligned with Christian worldviews. Thus, although Shahjahan may have presented evidence in support of his claim, the present study did not reach the same conclusions. Spirituality and worldviews are not the output variable of institutions of higher education.

RQ<sub>2</sub>. Is there a correlation between the worldview of mission teachers and propensity to volunteer for the field?

This research question was related to the second hypothesis generated for the study, as stated below.

H2<sub>a.</sub> There is a relationship between the worldview of mission teachers and propensity to volunteer for the field.

In order to answer this research question a Spearman's correlation analysis was performed in order to determine the relationship between these two variables: the worldview of the participants as measured by their PEERS scores and their propensity to volunteer, as expressed through ordinal coding ranging from 1 to 3. The results of the Spearman's correlation analysis indicated a significantly positive correlation between the two variables. This shows that the higher PEERS survey scores are correlated to a higher propensity to volunteer for mission work. This corroborates the findings of the first analysis and supports the conclusion that those who have expressed interest in

volunteering to teach in mission schools have worldviews that are more aligned to Christian beliefs. This also leads to the conclusion that those participants who had worldviews that were more aligned to Christian beliefs were more likely to volunteer for mission work than were participants whose worldviews leaned more towards the liberal and secular range of the continuum. The results also confirmed the second hypothesis, which indicates a relationship between the worldview of mission teachers and a propensity to volunteer.

Based on these results, it is possible to conclude that the PEERS survey instrument captured worldviews of the students and participants that were relevant to their intention to teach in Christian mission teaching service. As such, the participants' worldviews that are aligned to the mission of the Church can significantly determine their propensity to volunteer in missionary work. However, although the participants are certain that they will become missionaries, their significantly higher PEER scores are not a guarantee that these volunteers will be successful in their missionary work.

The resolution of the first two research questions completes the quantitative aspect of the study. The data from the analysis reveals positive results in relation to the first two research questions and the two sets of hypotheses. However, these positive results may also be attributed to the demographic background of the majority of the participants, who were raised in Christian homes. It could also have been influenced by the formal education of the majority of the participants.

The demographic background of the participants influenced the development of worldviews that are closely aligned with the Christian worldviews. The teacher training course may have reflected the interest of the participants, but not necessarily their interest

in volunteering for mission teaching service. The survey, therefore, is a reflective practice in ensuring the relevance of teacher training courses to students who have expressed interest in missionary work.

Due to several limitations of the quantitative analysis, the data gathered from the survey were explored in the context of the responses to the open-ended questions of the interviews. These responses resolved the third research question.

Research Question 3: What influences students' decisions to commit to a Christian missionary profession?

The respondents were asked a variety of questions, their responses to which were coded and analyzed to generate thematic responses. The responses indicate that the perceptions, or the worldviews, of the respondents were based largely on their experiences, which also inspired them to commit to a Christian missionary profession. The experiences may have been shared with the teachers during the delivery of the classroom instruction. The present study has found that teachers have a role in the formation of the students' Christian worldview. A majority of the students expressed the significant role of the teachers in their Christian spiritual maturity. This is based on the belief that discovery of God happens through learning. Their college and university teachers had imparted to them the learning necessary to discover God and their attendance in teacher training with the intention of undertaking mission teaching work.

Howell (2004) emphasized that using one's mind for educational mission, ministry, and service gives a perspective that God uses one's knowledge, learning, and willingness to accomplish His tasks. Meyer (2003) explained that of the factors that contributed to the Christian worldview, teachers identified personal faith and

commitment to the students' growth as crucial. This perception of the metaphysical relationship of the mind to God's infinity helped the students to find purpose and meaning. According to Work (2007), educational missions are likewise involving interpersonal exchange leading to spiritual union rather than just occasionally aggregation for the purpose of efficiency. This facilitates the comprehension of individuals personally rather than collectively. Furthermore, Newbigin (1995) says that mission is not only church extension but also an action in which the Holy Spirit does new things that brings into being new obedience. Mission also involves learning as well as teaching, receiving, and giving. Nevertheless, it is not just Christian educators or teachers of religion who by itself who manifest God's reign. Since Jesus is believed to reign in every educational forum, it is an opportunity for observers and participants for that matter to discern the signs of reign and eventually describe them and respond accordingly.

## **Worldview Influences Affecting Decisions**

## **Teachers**

The findings show that these worldviews are rooted in and centered on students' Christian faith, which led them to live out their faith by teaching in mission schools. The results of the qualitative analysis revealed that there is a deeper sense of accountability among the participants of the study to preach their Christian faith to people who want to discover God. Like the process of their "knowing," the participants thought that their involvement in mission work would assist learners in their early stage of "knowing." The Christian teaching, particularly for those who describe the benevolence of God and obedience for service were among the teachings that were imparted by teachers to their students.

#### **Educational Content**

The participants all indicated that although a variety of historical, sociological, psychological and philosophical factors may have influenced their worldviews, and ultimately their decision to undertake mission work, their faith and their relationship with God had a significant bearing on their decision. The results of the study revealed that the knowledge gained in school had taught the participants to find meaning in the empirical and the theological evidence that was continuously presented to them by their teachers. These meanings, in the purposive way, are felt when they join the training and are posted to their mission service. The belief in God as a supreme being and the associated Christian values that humans are tasked to serve Him guides the action of these participants in their decision to teach in the mission school.

## **Belief in God**

Moreover, the belief in God as a supreme being is the foundation of faith that the participants view as important in learning. This manifests the relationship of faith and learning where Christian principles are central in understanding the metaphysical concept of God's Word. It should be noted also that the relationship of faith and education is evident in the views of the participants, who indicated that these are inextricably connected to all fields of education, including scientific inquiry. The belief in the relationship of faith and education therefore are a matter of the participants' personal views and affects their commitment to and faith in the fulfillment of their service to God. It is apparent in the participants' belief that gaining a distinctly Christian worldview requires a personal encounter with Jesus.

The present study concludes that the inequitable and unjust world can be changed by the spread of the Christian values of love and justice. This belief influenced the participants' decision to work as missionaries. This finding confirms Woodberry's (2007) argument that the transient nature of mission life allows the potency of self-determination, democracy, science and social reform. The knowledge of love and care mark the stage of enlightenment which may significantly influence the behavior of the people who have been exposed to the Christian concept of goodness. The learning of love and care are crucial in the stage of enlightenment, thus the propagation of the wisdom of God within the context of reformation and social justice is evident in the perception of the participants.

# **Significant People**

Interestingly, the data results demonstrated significantly differing worldviews between and among the students who were sure, unsure, and not interested in volunteering as mission teachers. This implies that students with low scores on the PEERS survey have worldviews that are not consistent with Christian principles. The students who were interviewed indicated that religious worldview or the belief in education for religious empowerment influenced their interest in becoming mission volunteers. The worldviews were gained significantly from the persons identified as being closer to the participants such as parents, teachers, siblings, or church members. In this study, the participants noted that a life-changing event such as exposure to religious belief and influences of parents, friends, and significant others broadened their knowledge of and understanding of their own worldviews.

## **Life Changing Events**

A life-changing event broadened the participants' knowledge and deepened their faith and their commitment to teach as a mission volunteer. This life-changing event therefore helps to predict the participants' propensity to volunteer for mission teaching service. The Christian faith and belief in the existence of God were reflected in the number of responses that were favorable to committing to the mission life. As mentioned earlier, these decisions stem from the historical, sociological, psychological, and philosophical ideations that influence their perceptions. These ideations are part of the life changes that shape an interest in Christian mission work.

Bediako (2001) pointed out that education acquired in Christian missions is a way of gaining insights and helps in understanding the Gospel. Knowledge is experience and without such experience, knowledge of faith is shallow. Consequently, this leads to a significant revision of one's own understanding. Howell (2004) also stated that God wants to develop the ongoing practice of cultivating the minds of the mission educators for His glory. A mind that is discerning, gentle, passionate, and prepared to handle things that seem uncomfortable is a description of the task God has given to His people, rooted more in reality than idealism. It does not entail aspirations of what an individual wishes to happen but rather seeks to address realities. Consequently, a fellowship is established for a particular purpose (Work, 2007).

For Colson and Pearcey (1999), the life-changing impact attributed to a religion such as Christianity cannot be limited to mere religious practice or observance, or even to a salvation experience. Colson and Pearcey observed that every being is compelled to see Christianity as all-encompassing truth, the root of everything else that could

transform his/her very person into goodness. This may be because religion also preaches forgiveness, redemption, transcendence, unconditional love and acceptance of sinful souls to make persons befitting God's purpose. However, Newbigin (1995) states that the mystery of Gospel should not be entrusted to the church to be buried in the ground. Nevertheless, it is entrusted to the church to be risked in the change and interchange of the spiritual commerce of humanity. Hence, education facilitates this declaration and exchange of gifts considering the truth that all things belong to God in Jesus Christ.

#### Christian Education

Finally, the evidence of the interviews shows that the Christian education provided the opportunity for them to encourage more people to believe in the worldviews that were held by the volunteers who were committed to mission work. These opportunities are crucial for these volunteers since their professional doctrine centers on the propagation of the wisdom of God within the context of reformation and religion.

In the *International Review of Missions Pre-Conference Edition* (1927), education is not only a matter of the mission school but also of the home and the preacher. Religious education likewise relates not only to the mission school but also to the whole future of the evangelistic work. In addition, Kallaway (2009) pointed out the need for missionaries and mission educators to be equipped for the wider tasks of mission education and that the church would take its responsibilities to include a concern for health, education, and living conditions, economic empowerment and the civil welfare of the community. This will take practical steps to make the learning environment a place in which it is more possible to live the full Christian life. Indeed, Christian theism provided the only rational basis in serving the Lord and His church (Naugle, 2002).

Colson and Pearcey (1999) further synthesized this in spite of individual's collection of beliefs about the world that directs their decisions and actions, true Christianity based on the truth of God's Word was the only comprehensive way of correctly seeing and understanding the universe.

#### **Conclusions**

Christian young adults are as diverse as every other group of people. They may have very firm religious convictions and values, or they may be quite insecure with the role of faith in their lives. Some may have enjoyed some religious education. They may be outgoing or introverted. Most of these live in very different contexts, and some young people may have had very little freedom to choose how they want to live. Other young adults have many options. Still, all of them are in a stage of life that is quite different from that of mature adults. This has implications for the meaning of mission work.

The majority of the participants in teacher training programs are college graduates who have chosen or are about to choose a direction in life. They are young people who are aware of the plurality of religions. Yet, many of them do not appear to have evaluated critically their own positions on the most important of life's questions. The young adults in this training are on their own faith journey. They are beginning to evaluate and make decisions about integrating their worldview and philosophy of life. Of course, many things lead people to look for a deeper meaning in life, but the young adult years are often when a person first begins to make sense of the world and to ask life's most important questions. Thus, to improve the success of mission programs, leaders must ensure that they are equipping young adults with biblical answers that will help them to integrate their faith and their worldviews.

The evidence indicates that the dimensions measured in the PEERS survey do reflect true indicators of worldviews that run parallel to distinctly biblical values and beliefs of the students who indicated interest in missionary work. It is to be noted that expressing an interest in the training is a significant indication that the participants are searching for meaning and direction. Although the salient findings of the study suggest that a student's worldviews may be a valid indicator of his or her propensity to volunteer as a teacher in mission work, the participants who scored lower in the PEERS survey may have intended to broaden their knowledge and faith about God, but this was not observable during the administration of the survey.

The Christian faith and belief in the existence of God as awakened through a life-changing event does contribute to the commitment of the student to volunteer as a mission teacher. This study focuses on students with scores classified as Moderate Christian and biblical theism, which strongly support the hypotheses. Recognizing the limitations of the quantitative methods of research, the use of the qualitative techniques in generating empirical information is appropriate in understanding the development of their worldviews. Through qualitative techniques, it was found that beliefs in the truth and the contribution of God to an individual's achievement deepened the students' commitment to propagate Christian teaching. Thus, while a significant life-changing event deepened students' interest in the Christian philosophy of education and worldview, the combination with strong feeling of accountability to God to propagate Christian teaching has the greatest effect on their decision to volunteer.

#### Recommendations

Several studies have been known to examine worldviews in the context of religion and education. In our contemporary society today the worldview of an individual cannot just be attributed to exposure to a predominantly Christian environment. By that token, their PEERS scores cannot always be seen as an indicator of their propensity to volunteer for mission work in the future. This is evident in the number of participants who demonstrated interest in the teaching yet have not decided whether or not to volunteer as mission teachers.

The study considered, in addition to offering an introduction to Christian education, that a carefully developed biblical worldview as measured by the PEERS instrument can reveal the propensity of students to volunteer as mission teachers. However, this study was limited to students who have these inclinations and excluded those who indicated that they were either not interested in volunteering or unsure as to whether they would do so. In light of these findings, five important recommendations can reflect the theoretical concepts of worldviews, education, and service in relation to volunteerism and mission work.

First, although a person's worldview is influenced by his or her environment, the development of worldviews is reflected in the person's absorptive capacity and his or her ability to choose a worldview. As such, young adults are in the stage of knowing the truth about God. This reality suggests that age and spiritual maturity determine the readiness of an individual to enter the mission life. It is therefore recommended that recruitment programs for mission service volunteers consider their spiritual maturity.

From these levels of maturity, the activities and learning outcome for students must be identified.

Second, if they are to remain relevant, Christian schools must deliver a pedagogy that is geared toward the development of the Christian belief system. The literature suggests that although Christian schools reinforce the development of the worldviews, there is no guarantee that these students will develop a predilection for mission service. Thus, there is a need to evaluate the relevance of the curriculum to ensure that it supports the school's vision and mission. Furthermore, Christian schools should promote mission service. Schools have a responsibility to assist students in acquiring the intellectual tools and capacities to evaluate different worldviews and choose the one that will govern their lives. This can be extremely difficult when religions or worldview documents are not in a form that is conducive to comparison. There is a need for each faith group or worldview proponent to present its beliefs in a way that conforms to an agreed framework that facilitates critical interrogation and shows how these values can be subsumed in its worldview statement. In this context, a framework that guides the development of Christian worldview programs is necessary before the development of Christian worldview activities can be described. Worldview is described by many young Christians and as the lens through which people view the world. As such, programs that develop worldviews must include activities and lessons that reflect reality.

Third, Christian service is a metaphysical element of worldviews and education.

The importance of Christian mission service should be built into the academic curriculum of Christian schools. Acquiring Christian worldviews still is not a guarantee that individuals will wish to propagate their beliefs through mission service. Yet, the

integration of these values may ensure that more students will serve as mission volunteers. However, this recommendation requires further empirical investigation so that a more meaningful and relevant program may be offered to students.

Fourth, the present study has several limitations that do not fully support the quantitative findings. For example, future studies should identify the factors associated with the students' unfavorable perceptions of becoming mission teachers. This study may strategically determine appropriate interventions for students with different worldviews. The funding support provided to these students will be justified if there is a framework that guides students whose PEERS scores indicate a high level of acceptance of socialism and secular humanism philosophy to change their Christian worldview to a moderate Christian one and consequently to biblical theism. A strategy like this might increase the number of mission teachers.

In addition to developing a graduated framework for the development of worldview for students with low scores in the PEERS survey, it is appropriate that mission staffing leadership use the PEERS assessment for the recruitment of mission volunteers to consider the openness of the students to these values. The effectiveness of the recruitment program lies in the efficiency of the program staff to determine best strategies and activities that are most effective in achieving the program goals and objectives. When a program's staff is reluctant to recognize the relevance of the implemented strategies vis-a-vis the reality, it is highly likely that the program will fail. As a result, valuable time, money, and effort will be wasted. The present study examined the development of worldviews in a context that is favorable for participants with moderate Christian and biblical theist worldviews. This method of investigation may

have significantly overlooked the respondents whose perspectives leaned towards that of the secular humanism and socialism. There may be some of these who have the willingness to broaden their knowledge on Christian worldviews if appropriately engaged.

Spiritual maturity increases when a life-changing event enables an individual to align his or her own worldview to Christian principles. This study therefore recommends that a similar study be conducted using the PEERS survey. However, the sampling method for gathering the qualitative data must be stratified according to the Christian worldviews defined by the Nehemiah Institute. This method is likely to provide a more comprehensive understanding of the differences of those students with higher and lower scores in the PEERS survey. Consequently, this method would allow for the identification of strategies necessary for the development of worldviews among students who show interest in teaching yet who are unsure of becoming mission teachers.

Fifth, while the present study provided important information in understanding the relationship of students' worldviews and the propensity to volunteer, there is no way to know whether these volunteers will be able to sustain their interest in the mission work amidst the realities that they may encounter in the field. Although commitment and strong belief in Christian principles will help to ensure that secular trials in missionary work will be overcome, the job-relatedness and other factors may significantly affect volunteers' commitment to finishing their initial mission service and in finding personal satisfaction in their mission teaching work.

Additionally, there remains the question of whether these volunteers are likely to be successful. Given this new aspect of inquiry, future researchers should correlate

students' worldviews as measured in the PEERS survey and the success of volunteering as measured in any instrument which relates to satisfaction. Correlational analysis ensures an empirical understanding of the dynamic of students' worldviews across time and thus predicts successful Christian mission work program.

Although worldviews and work satisfaction are not necessarily proven to be related, the understanding of the propensity of volunteers to persevere in the mission teaching service for a longer period of time requires the examination of secular concepts. Humans are bounded with social realities that affect their worldviews and their relationships. Influences such as cultural values and beliefs along with stereotypes and social stigmas go a long way in shaping how a volunteer builds up or loses satisfaction with his or her work. Empirical studies suggest that work satisfaction affects job performance and the relationship with co-workers. (Judge & Bono, 2001; Bateman & Organ, 1982; Pritchard & Karasick, 1973). Therefore, a continuous evaluation of volunteers' satisfaction with mission work may be helpful in sustaining their interest in extending their service beyond their initial commitments.

Finally, the study recommends that administrators of mission teacher training programs use the results to make the training syllabus relevant to students who have a diversity of interests and worldviews. This approach may ensure that only students who are most likely to succeed as mission teachers are accepted.

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#### **Appendix A: IRB Approval Letter**

IRB Approval 780.120209: CHRISTIAN STUDENTS¹ WORLDVIEW: A MIXED-METHODS SURVEY STUDY

Dear Richard,

We are pleased to inform you that your above study has been approved by the Liberty IRB. This approval is extended to you for one year. If data collection proceeds past one year, or if you make changes in the methodology as it pertains to human subjects, you must submit an appropriate update form to the IRB. Attached you'll find the forms for those cases.

Thank you for your cooperation with the IRB and we wish you well with your research project. We will be glad to send you a written memo from the Liberty IRB, as needed, upon request.

Sincerely,

Fernando Garzon, Psy.D. IRB Chair, Liberty University Center for Counseling and Family Studies Liberty University 1971 University Boulevard Lynchburg, VA 24502-2269 (434) 592-4054

Fax: (434) 522-0477

## **Appendix B: School Request Letter**

Dissertation project request
Dear,
I am a doctoral student in the Liberty University, School of Education. I am asking Schools of Education to allow me to conduct a survey, and possibly to interview their juniors, seniors and graduate students. I am trying to find students who either intend to become general education teachers at Christian mission schools, or who think that they may do this at some time in their lives. With your permission, I will arrange for selected students to take the Nehemiah Institute <i>PEERS</i> worldview survey at no expense. I also hope to interview of a small percentage of respondents to add a qualitative dimension to my quantitative analysis.
My project has been approved by my Chair of my committee, Dr. Samuel Smith and committee and is being reviewed by the Liberty University Institutional Review Board. I have been told that I may ask schools for permission to survey their students but may not begin doing the actual survey until the IRB grants final approval which is expected on 5 January 2010.
If you can grant me access to your students I would like to send more information, answer your questions, and send the full proposal if you desire. If you are interested, I could arrange for you or another member of your staff to take the <i>PEERS</i> survey.
I have attached an invitation that may be used to email your students. Those who would like to participate could then contact me. For references, you may contact Dr. Samuel Smith <a href="mailto:sjsmith3@liberty.edu">sjsmith3@liberty.edu</a> or Dr. Karen Parker, Dean of the School of Education, Liberty University <a href="mailto:kparker@liberty.edu">kparker@liberty.edu</a> (434) 592-4342.
Will you please prayerfully consider this request?
Your servant in Christ,
Rick Dolan

#### **Appendix C: Student Participant Invitation**

Dissertation project:

CHRISTIAN STUDENTS' WORLDVIEW: A MIXED-METHODS SURVEY STUDY

Dear Student,

My name is Rick Dolan. I am a student at Liberty University, School of Education. I am working on a project on the worldview of students at Christian colleges and university schools of education. I hope to identify a common set of closely held beliefs in students who indicate that they plan to, or have a desire to enter the Christian mission field as general education teachers, and to differentiate them from teachers who have chosen to teach in more traditional settings.

It would be a blessing to me if you would help me complete my project by agreeing to participate. If you are a junior, senior, or graduate student in Education and are over the age of 18, and are willing, I will arrange for you to take the Nehemiah Institute's *PEERS* worldview survey. I need to have data for many students who plan to teach in a Christian Mission School, or think that they may do this at some time in the future. I also need an equal number of students who plan to teach in more traditional settings such as public, private (other than Christian) or private Christian schools. After analyzing the data from the surveys I hope to interview a number of those people who took the survey.

If you are willing to participate please contact me by email at rpdolan@liberty.edu.

I promise you that if you contact me I will not share your email address with anyone.

Richard P. Dolan Student, Liberty University School of Education (405) 414-9584 cell

Background of the *PEERS* survey:

The version of the survey you would take is AA14 which is designed for high school and college students. It is a 70-question Likert scale question survey. The *PEERS* survey is taken online and requires approximately 45 minutes to complete. You would receive your results and analysis directly from the Nehemiah Institute. The survey has been used in high schools and colleges to help students identify and understand their own worldview. It has also been used in a pre-test post test form to assess the effectiveness of college worldview courses. The survey normally costs \$11.95 but I, of course, will pay for the test if you decide to help with my project. You will have no obligation other than to complete the survey.

"The PEERS test consists of a series of statements carefully structured to identify a person's worldview in five categories: Politics, Economics, Education, Religion, and Social Issues (PEERS). Each statement is framed to either agree or disagree with a Biblical principle." (Nehemiah Institute, website)

http://www.nehemiahinstitute.com/peers.php

#### **Appendix D: Basic Consent Form**

# CONSENT FORM General participation CHRISTIAN STUDENTS' WORLDVIEW: A MIXED-METHODS SURVEY STUDY

Dr. Samuel Smith

Liberty University

School of Education

You are invited to participate in a research study on the relationship between the worldview of teachers whom intend to teach in Christian mission schools or think that they will do so at some time in the future. You have been selected as a possible participant either because you self identified as a person whom feels this calling or because you were selected to be a member of the survey group who feel called to teach in another setting. We ask that you read this form and ask any questions you may have before agreeing to be in the study.

This study is being conducted by Dr. Samuel Smith, Professor of Education, School of Education, Liberty University and Richard Dolan, doctoral student, in the School of Education, Liberty University.

#### **Background Information**

The purpose of this study will be to examine the relationship between the worldview of students in teacher training programs at Christian university schools of education. The researchers will survey students who are in their junior, senior years or who are in a graduate program. The results of the surveys will be compared with survey results of surveys of other groups of teachers. The goal is to identify a common set of strongly held beliefs unique to the group of individuals called to teach in Christian mission schools. The researchers will also conduct oral interviews of approximately 20% of the respondents whom have identified as feeling called to serve as general education teachers in Christian mission schools. These people will be randomly selected from this group. The data from the interviews will be analyzed for common themes that may or may not relate to the results of the survey instrument. The results of interview analysis will be reported as a qualitative supplement to the survey analysis.

#### **Procedures**

If you agree to be in this study, you will be would asked to take the *PEERS* survey instrument. The *PEERS* instrument will be administered either online or in the booklet version for those who prefer. Administration should take no longer than 60 minutes. Individuals selected to participate in the interviews will be contacted at completion of the *PEERS* survey and asked to agree to the interview. Those who agree to participate in the interview will set an appointment with the interviewer. The interview will cover a preselected set of open-ended questions designed to allow the interviewee to freely express personal perspectives, and experiences that they think have helped them to develop their worldview.

Some of the questions in the PEERS survey involve political, economic, and religious perspectives. Recognizing that these may be sensitive issues please know that you may ask to skip any question and you may stop the survey at any time.

#### Risks and Benefits of being in the Study

The study has minimal risk for participants. Any risk for this study is no more than the risk a participant would encounter in everyday life.

The benefit to participation in this study is that each individual will receive his or her confidential results from the *PEERS* worldview instrument directly from the Nehemiah Institute.

#### **Confidentiality:**

The records of this study will be kept private. In any sort of report we might publish, we will not include any information that will make it possible to identify any participant. Research records will be stored securely and only researchers will have access to the records. To ensure confidentiality, raw data will be coded and analyzed by the survey's publisher, Nehemiah Institute, and provided to the researcher in Microsoft Excel format. Voice recordings, researcher notes and proceedings will be securely stored by the researcher. All data that contains personal information or is connected to personal information will be manipulated on a computer processor that is never connected to the world-wide-web or internet.

#### **Voluntary Nature of the Study:**

Participation in this study is voluntary. If you decide to participate, you are free to not answer any question or withdraw at any time without any fear of prejudice or reprisal.

#### **Contacts and Questions:**

The researcher conducting this study is: Richard Patrick Dolan. You may ask any questions you have now. If you have questions later, **you are encouraged** to contact him at phone # 405 414-9584; or <a href="mailto:rpdolan@liberty.edu">rpdolan@liberty.edu</a> The dissertation committee chair and advisor is Dr. Samuel Smith, Liberty University School of Education; phone # 434 592-4342; or sjsmith3@liberty.edu

If you have any questions or concerns regarding this study and would like to talk to someone other than the researcher, **you are encouraged** to contact the Human Subject Office, 1971 University Blvd, Suite 2400, Lynchburg, VA 24502 or email irb@liberty.edu

#### You may chose to skip any question and you may stop the survey at any time.

You will be given a copy of this information to keep for your records.

#### **Statement of Consent:**

I have read the above information. participate in this study.	. I have asked questions and have received answers. I consent to	
Signature:	Date:	
Signature of Investigator:	Date:	

#### **Appendix E: Interview Consent Form**

#### Consent Form Interview

#### CHRISTIAN STUDENTS' WORLDVIEW: A MIXED-METHODS SURVEY STUDY

Dr. Samuel Smith

Liberty University

School of Education

You are invited to participate in a research study on the relationship between the worldview of teachers whom intend to teach in Christian mission schools or think that they will at some time in the future. You were selected as a possible participant either because you self identified as a person whom feels this calling or because you were selected to be a member of the survey group who feel called to teach in another setting. We ask that you read this form and ask any questions you may have before agreeing to be in the study.

This study is being conducted by: Dr. Samuel Smith, Professor of Education, School of Education, Liberty University and Richard Dolan, doctoral student, in the School of Education, Liberty University.

#### **Background Information**

The purpose of this study will be to examine the relationship between the worldview of people in teacher training programs at Christian university, schools of education. The researchers will survey students who are in their junior, senior years or who are in a graduate program. The results of the surveys will be compared with survey results of surveys of other teacher groups. The goal is to identify a common set of strongly held beliefs unique to the group of individuals called to teach in Christian mission schools. The researchers will also conduct oral interviews of approximately 20 percent of the respondents whom have self identified as feeling called to serve as general education teachers in Christian mission schools. These people will be randomly selected from this group. The data from the interviews will be analyzed for common themes that may or may not relate to the results of the survey instrument. The results of interview analysis will be reported as a qualitative supplement to the survey analysis.

You elected to participate in the study and have take the PEERS survey. You were selected at random from the group of persons who self identified as either intending to, or think that they may someday teach general education subjects in a Christian mission school.

#### **Procedures:**

The interview will cover a pre-selected set of open-ended questions designed to allow the interviewee to freely express personal perspectives, and experiences that they think have helped them to develop their worldview. The questions you may be asked may involve political, economic, and religious perspectives. Recognizing that these may be sensitive issues please know that you may ask to skip any question and you may stop the interview at any time.

#### Risks and Benefits of being in the Study

The study has minimal risk for participants. Any risk for this study is no more than the risk a participant would encounter in everyday life.

The benefit to participation in this study is that each individual will receive his or her confidential results from the *PEERS* worldview instrument directly from the Nehemiah Institute.

#### Confidentiality:

The records of this study will be kept private. In any sort of report we might publish, we will not include any information that will make it possible to identify any participant. Research records will be stored securely and only researchers will have access to the records. To ensure confidentiality, raw data will be coded and analyzed by the survey's publisher, Nehemiah Institute, and provided to the researcher in Microsoft Excel format. Voice recordings, researcher notes and proceedings will be securely stored by the researcher. All data that contains personal information or is connected to personal information will be manipulated on a computer processor that is never connected to the world-wide-web or internet.

#### **Voluntary Nature of the Study:**

Participation in this study is voluntary. If you decide to participate, you are free to not answer any question or withdraw at any time without any fear of prejudice or reprisal.

#### **Contacts and Questions:**

The researcher conducting this study is: Richard Patrick Dolan. You may ask any questions you have now. If you have questions later, **you are encouraged** to contact him at phone # 405 414-9584; or <a href="mailto:rpdolan@liberty.edu">rpdolan@liberty.edu</a> The dissertation committee chair and advisor is Dr. Samuel Smith, Liberty University School of Education; phone # 434 592-4342; or sjsmith3@liberty.edu

If you have any questions or concerns regarding this study and would like to talk to someone other than the researcher, **you are encouraged** to contact the Human Subject Office, 1971 University Blvd, Suite 2400, Lynchburg, VA 24502 or email <a href="mailto:irb@liberty.edu">irb@liberty.edu</a>

#### You may chose to skip any question and you may stop the interview at any time.

You will be given a copy of this information to keep for your records.

#### **Statement of Consent:**

I have read the above information. participate in this study.	I have asked questions and have received answers. I consent to
Signature:	Date:
Signature of Investigator:	Date:

# **Appendix F: PEERS Survey Questions**

No.	Question	SA	TA	N	TD	SD
Q01	Unemployment is primarily caused by a lack of demand					
	for goods and services.					
					•	
Q02	Human nature, because it constantly adapts and changes,					
	has an unlimited potential for progressive development.					
	That are arranged potential for progressive development.		I			
Q03	All religious belief is personal and should never be					
	imposed on others, particularly on children.					
	imposed on others, particularly on ormaten.					
Q04	Human life came into existence less than 10 thousand					
QU-T						
	years ago.					
Q05	The accumulation of wealth by individuals is necessary					
QUS						
	for a nation to be financially strong.					
006	Covernment should rest as directly as possible as the will					
Q06	Government should rest as directly as possible on the will		l			
	of the people.					
007	All and the first of the Control of		I			
Q07	Absolute truth exists in all areas of life and can be known.					
000	There is a Commerce Daire to some as Cod all					
Q08	There is a Supreme Being known as God, all					
	powerful and all knowing, who created and		ı			
	sustains life.					
000	Educational and analysis and by the					
Q09	Educational programs must be supervised by the					
	government to ensure fairness, uniformity and equal		I			
	opportunity to all citizens.					
040	Franking all assessments and in a Managina and assessment the a					
Q10	Fractional reserve banking (loaning out more money than					
	what a bank can actually back up with gold or silver)		I			
	should be prohibited by law.					
044	The major chatagles to assist has a resident and investment					
Q11	The major obstacles to social progress are ignorance		1			
	and faulty social institutions.					
Q12	Parents have the primary and final responsibility		I		1	
	for the education of their children.					
Q13	An individual can share in the divine nature of God					
	through many avenues other than a personal relationship		ı		1 1	
	with Jesus Christ.					
Q14	Competitive free-enterprise is the fairest type of					

	economic system.					
No.		SA	TA	N	TD	SD
Q15	It is always preferable to settle disputes among nations by free discussion and compromise, not by conflict or war.					
Q16	A government run program to ensure financial security at retirement age (e.g.: Social Security) is in the best interest of the nation as a whole.					
Q17	The ideal government guarantees the citizens a minimum income, health insurance and housing.					
Q18	The chief purpose of education should be to teach a world and life view that will glorify God.					
Q19	Elementary and secondary schools should be operated with no financial assistance from state and/or federal tax revenues.					
Q20	In political dialogue, all persons should be allowed to express their opinions, regardless of content, with complete freedom.					
Q21	A democratic government should guarantee unemployment benefits and retirement income to all its citizens.					
Q22	Society, not the individual, is chiefly responsible for social evils.					
Q23	In a democratic society, citizens have a civil right to an education, and this right must be protected and enforced by civil governments.					
Q24	Teachers and students should be allowed to express their opinions with complete academic freedom.					
Q25	Individuals should be allowed to conduct life as they choose as long as it does not interfere with the lives of others.					
Q26	Centralized government is inefficient and is counter- productive for society as a whole.					
Q27	Private ownership of property is a necessary requirement for a nation to grow in economic strength.					
Q28	Social reform should be designed and enforced to correct					

inequalities in schooling, housing, employment and

	recreation.					
No.		SA	TA	N	TD	SD
Q29	Truth is constant and exists as a 'body of knowledge,'					
	transcending time, culture and social mores. This truth					
	should be taught to all generations in all societies.					
Q30	Even though world-wide communications and commerce					
	activity now exist, it is unnecessary and unwise					
	for all nations to be using the same currency.					
Q31	The concept of family, traditionally understood as father,					
Q31	mother and children, (in marriage recognized by the church					
	and the state) needs to be redefined to included other types					
	of committed relationships.					
Q32	Human life as a real and unique person begins at conception.					
Q33	Jesus Christ was, and is, both fully God and fully man,					
QJJ	yet remains one person.					
	yet remains one person.					
Q34	Decentralized government is more likely to be efficient					
	and cost effective than centralized government.					
005	Decree of the office (Unit or office for Unit or office)					
Q35	Progressive taxation (higher rates for higher income) is the fairest form of taxation in that it relieves poor					
	people from a heavy tax burden, which they are					
	unable to pay, by taking a larger tax percentage from					
	the rich who are able to pay more.					
Q36	Just as a minimum wage law helps poor people earn a					
	fair income, a maximum wage law would benefit all citizens by using the abundance of money exceeding the					
	maximum wage amount to finance programs beneficial					
	to all (e.g.: education, transportation, health care, etc.)					
Q37	A person's sexual habits should be governed by the Bible					
	and enforced by church and/or state law rather than only by personal preference.					
	personal preference.					
Q38	The Bible is meant to be a guide or an example to					
	individuals, not an authoritative rule over lives.					
022	Instruction in any field objected was sent all the configuration					
Q39	Instruction in any field should present all known theories about the given subject in an unbiased manner and					
	encourage each student to develop his/her own beliefs.					
	and a second second to develop morner evil belief.					
Q40	Welfare programs run by families/churches would be more					

efficient, reduce taxes, and do more overall good

	than what is presently being done by state and federal		1			
	programs.					
No.		SA	TA	N	TD	SD
Q41	Tithing (traditionally understood as 10% of earned income given to a local church) should be a matter of personal				1	
Q42	choice, not a religious law.  The Old Testament laws were necessary to govern Israel					
QTZ	until the arrival of the Messiah. However, we are now governed by the Holy Spirit through grace and are not				T	
	bound to any kind of Old Testament law.					
Q43	All people are conceived with a sinful nature which, from birth on, creates desires in them to commit evil deeds.					
Q44	The best form of civil government is the one that has the greatest amount of direct participation from the people, where everyone votes on everything.					
	whole everyone votes on everything.				1	
Q45	Parents have the ultimate responsibility for the education of their children and, therefore, should be allowed to				_	
	instruct their own children if so desired.					
Q46	The family is the basic and most important institution in society. The church and the government should be structured					
	in such a way as to strengthen the family.					
047	All Seripture is inapired by Cod and is inarrent in every					
Q47	All Scripture is inspired by God and is inerrant in every detail as recorded in the original manuscripts.					
Q48	In spite of present world-wide communication, transportation					
	and commerce activity, nations would not benefit by having				1	
	a world government.					
Q49	Because the Bible is inerrant in all areas, science and					
	reason must be understood in light of what the scriptures say.					
OFO	The most effective way of aurhing inflation is for the					
Q50	The most effective way of curbing inflation is for the government to impose wage and price controls.					
	government to impose wage and price controls.					
Q51	Because human nature is constantly changing, values and					
	ethics will also change. Therefore, each generation should be free to adopt moral standards appropriate to					
	their preferences.					
	,		ı		1	<u>.                                    </u>
Q52	The Bible provides the foundation of civil law and should					
	be the primary source of instruction for establishing civil government in all nations.					
	government in an riadono.	L	l		1	

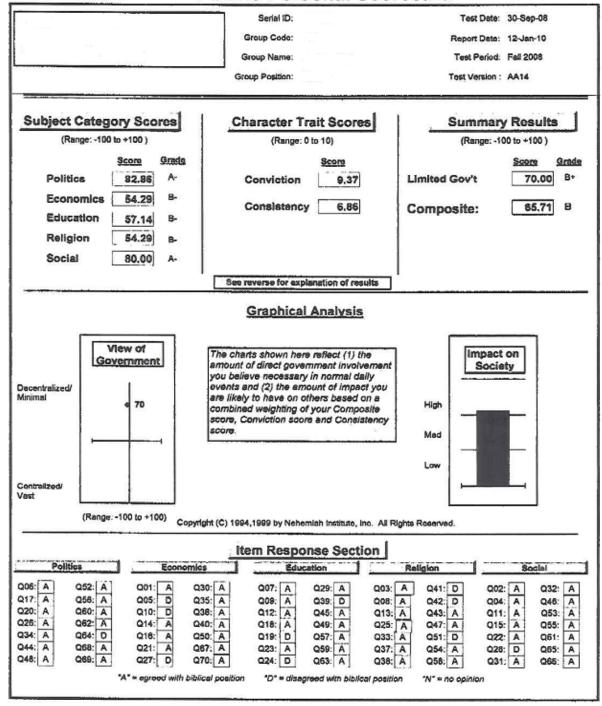
Q53	Capital punishment for certain crimes is a Biblical				ı	
	mandate and should be enforced in our society.					
No.		SA	TA	N	TD	SD
Q54	Church leadership and instruction should be held by men.					
	The ordination of women to function as pastors is contrary					
	to God's mandate for church authority.					
	•					
Q55	The human mind has an infinite potential for learning but					
	is inhibited by a negative environment and/or faulty					
	social institutions.					
Q56	Nationalism (the sovereignty of a nation) is a hindrance					
400	to nations working together for world peace.					
	to flations working together for world peace.					
Q57	Education should be conducted such that children					
<b>Q</b> 31	understand and support the need for a gradual change					
	to a world government.					
	to a world government.					
Q58	Each person has an eternal spirit which will live forever after					
QJU	the body dies. This spirit will either live in happiness					
	with God in heaven or in torment with the devil in hell.					
	with God in heaven of in tornient with the devil in hell.					
Q59	Day-care schools for infants and toddlers, under the					
QJS	· ·					
	supervision of professional educators, will enhance the					
	educational process of children and will produce more		1		I	
	well-developed and productive citizens.					
060	The foundation of all government is self-government					
Q60	The foundation of all government is self-government		1		I	
	under God.					
061	Hamasayuslity is a priminal offense against againty					
Q61	Homosexuality is a criminal offense against society.					
	Persons caught conducting a homosexual act should					
	be tried and sentenced in a civil court of law.					
Oea	Foderal and state governments should provide price					
Q62	Federal and state governments should provide price					
	support programs to industries providing essential					
	services (e.g.: agriculture, housing, and medical care).					
062	A federal Department of Education is personally to					
Q63	A federal Department of Education is necessary to					
	ensure harmony of instructional technique and content				l	
	of learning in all schools.					
004	Oid an arrange out at least, the atota and federal levels					
Q64	Civil government, at both the state and federal levels,					
	should not have responsibility for the economic well-				l	
	being of the citizens.					
005	The Property and the section of the					
Q65	Traditional male and female roles are the result of special		1		I	1
	and distinct qualities with which men and women are born.					

QOO	Pre-mantal sex is always wrong and should not be					
	condoned by society.					
No.		SA	TA	N	TD	SD
Q67	There is not a single "best system" of economics for all nations to use since the natural wealth and the types of major					
	industries vary greatly from one part of the world to another.					
Q68	A function of civil government is to enact educational and social programs designed to prevent over-population					
	of its land.					
Q69	The Constitution of the United States recognizes power in the people primarily, the states secondarily and the					
	federal government last of all.					
Q70	A society or civilization can only increase the material					
-,- •	well-being of its citizens by taking a long-term approach		ı		1	1
	to problem solving, rather than a fix-it-now approach.					

# **Appendix G: Sample PEERS**

## Scorecard

## **PEERS Personal Scorecard**



## **Appendix H: Instructions for Profile Coding**

#### Instructions:

For each profile, choose the description that most accurately reflects your personal life; enter the corresponding letter into the Selection box.

			Enter letter
	Description		selection
Profile 1	Christian high school graduate	а	
	Public high school graduate	b	
Profile 2	Plan to teach in Christian mission school Think I may teach in Christian mission school	С	
	someday  Do not think I will ever work in Christian mission school	d e	
Profile 3	Graduate degree from Christian univ.	f	
	Graduate degree from public univ.	g	
Profile 4	Raised in Christian home	h	
	Raised in non-Christian home	i	
Profile 5	Elementary teacher	j	
	Secondary teacher	k	
Profile 6	Less than 10 years Christian school exp.	I	
	More than 10 years Christian school exp.	m	

Next, record the Selection letters into this box-	

(Example: a-c-g-i-k-l), must have six and only six letters

Locate your Selection on the back side, and circle the Code next to it (Example: A123)

When completing the Profile section of your online test, enter this Code in the Profile Code box, item 9.

Selection	Code
a-c-f-h-j-l	A001
a-c-f-h-j-m	A002
a-c-f-h-k-l	A003
a-c-f-h-k-m	A004
a-c-f-i-j-l	A101
a-c-f-i-j-m	A102
a-c-f-i-k-l	A103
a-c-f-i-k-m	A104
a-c-g-h-j-l	A111
a-c-g-h-j-m	A112
a-c-g-h-k-l	A113
a-c-g-h-k-m	A114
a-c-g-i-j-l	A121
a-c-g-i-j-m	A122
a-c-g-i-k-l	A123
a-c-g-i-k-m	A124
a-d-f-h-j-l	A131
a-d-f-h-j-m	A132
a-d-f-h-k-l	A133
a-d-f-h-k-m	A134
a-d-f-i-j-l	A141
a-d-f-i-j-m	A142
a-d-f-i-k-l	A143
a-d-f-i-k-m	A144

b-c-f-h-j-l	C001
b-c-f-h-j-m	C002
b-c-f-h-k-l	C003
b-c-f-h-k-m	C004
b-c-f-i-j-l	C101
b-c-f-i-j-m	C102
b-c-f-i-k-l	C103
b-c-f-i-k-m	C104
b-c-g-h-j-l	C111
b-c-g-h-j-m	C112
b-c-g-h-k-l	C113
b-c-g-h-k-m	C114
b-c-g-i-j-l	C121
b-c-g-i-j-m	C122
b-c-g-i-k-l	C123
b-c-g-i-k-m	C124
b-d-f-h-j-l	C131
b-d-f-h-j-m	C132
b-d-f-h-k-l	C133
b-d-f-h-k-m	C134
b-d-f-i-j-l	C141
b-d-f-i-j-m	C142
b-d-f-i-k-l	C143
b-d-f-i-k-m	C144

Selection	Code
a-d-g-h-j-l	B001
a-d-g-h-j-m	B002
a-d-g-h-k-l	B003
a-d-g-h-k-m	B004
a-d-g-i-j-l	B101
a-d-g-i-j-m	B102
a-d-g-i-k-l	B103
a-d-g-i-k-m	B104
a-e-f-h-j-l	B111
a-e-f-h-j-m	B112
a-e-f-h-k-l	B113
a-e-f-h-k-m	B114
a-e-f-i-j-l	B121
a-e-f-i-j-m	B122
a-e-f-i-k-l	B123
a-e-f-i-k-m	B124
a-e-g-h-j-l	B131
a-e-g-h-j-m	B132
a-e-g-h-k-l	B133
a-e-g-h-k-m	B134
a-e-g-i-j-l	B141
a-e-g-i-j-m	B142
a-e-g-i-k-l	B143
a-e-g-i-k-m	B144

b-d-g-h-j-l	D001
b-d-g-h-j-m	D002
b-d-g-h-k-l	D003
b-d-g-h-k-m	D004
b-d-g-i-j-l	D101
b-d-g-i-j-m	D102
b-d-g-i-k-l	D103
b-d-g-i-k-m	D104
b-e-f-h-j-l	D111
b-e-f-h-j-m	D112
b-e-f-h-k-l	D113
b-e-f-h-k-m	D114
b-e-f-i-j-l	D121
b-e-f-i-j-m	D122
b-e-f-i-k-l	D123
b-e-f-i-k-m	D124
b-e-g-h-j-l	D131
b-e-g-h-j-m	D132
b-e-g-h-k-l	D133
b-e-g-h-k-m	D134
b-e-g-i-j-l	D141
b-e-g-i-j-m	D142
b-e-g-i-k-l	D143
b-e-g-i-k-m	D144

#### **Appendix I: Interview questions**

- 1. Have you had a course in philosophy or worldview?
- 2. If yes, what was that course title?
- 3. How would you define the term worldview?
- 4. Do you have a personal philosophy for education?
- 5. Will you please share that philosophy with me?
- 6. How would you say that your worldview informs or affects your philosophy of education?
- 7. Is there a special person, or a particular event in your life that significantly impacted your life?
- 8. Did this person or event help to shape your current worldview?
- 9. Did this play a role in your decision to serve as a mission teacher?
- 10. Are there any influences from your primary and secondary education which you feel support your goal of being a mission teacher?
- 11. Are there any influences from your primary and secondary education which you feel hamper your goal of being a mission teacher?
- 12. Is there anything you would like to add about your reasons for being willing to serve as a teacher at a mission school