A COMPARATIVE ANALYSIS OF FACTORS CONTRIBUTING TO THE
BIBLICAL WORLDVIEW AMONG HIGH SCHOOL STUDENTS IN
THE AMERICAN ASSOCIATION OF CHRISTIAN SCHOOLS OF
GEORGIA, NORTH CAROLINA, AND SOUTH CAROLINA

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A Comparative Analysis of Factors Contributing to the Biblical Worldview Among High School Students in the American Association of Christian Schools in Georgia, North Carolina and South Carolina

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ABSTRACT

Michael H. Bryant. A COMPARATIVE ANALYSIS OF FACTORS CONTRIBUTING TO THE BIBLICAL WORLDVIEW AMONG HIGH SCHOOL STUDENTS IN THE AMERICAN ASSOCIATION OF CHRISTIAN SCHOOLS IN GEORGIA, NORTH CAROLINA AND SOUTH CAROLINA. (Under the direction of Dr. Steven W. Deckard) School of Education, December, 2008.

This non-experimental quantitative study is a comparative analysis of factors contributing to the biblical worldview of students attending select Christian schools in the states of Georgia, North Carolina, and South Carolina. The research design uses non-randomized control groups, an instrument which includes original questions in addition to items from three other instruments, and a Likert-type scale. Results imply that the subjects appear to consistently reflect orthodox doctrine in their responses, if not always in their behavior. The subjects were homogenous in many of their answers even though there were particular questions that evoked a wide disparity of answers. The particular Bible curricula evaluated in this study appeared to make no statistically significant difference in biblical worldview of the subjects; whereas, in the areas of church attendance and denominational preference, there did appear to be statistically significant differences.

Several of the survey items did prove to be statistically significant within the three areas: Bible curricula, frequency of church attendance, and denominational preference or grouping.
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CHAPTER 1

Introduction to the Chapter

This dissertation is a comparative analysis of factors that may influence the development of biblical worldview among high school students in Christian schools. The study is primarily based on information secured by survey from high school students in the eleventh and twelfth grades in Christian schools located in Georgia, North Carolina, and South Carolina. The first chapter discusses the background of the study, clarifies the problem to be studied, describes its significance to the profession, and presents an overview of the methodology incorporated in the study.

Background of the Study

Humanity, young people in particular, has always been intrigued with the basic worldview questions of life: Who am I? Where did I come from? Why am I here? What will happen to me after death? In addition, their worldviews have been influenced by many factors from a variety of sources, particularly parents, religious institutions, and educational institutions. A worldview is important in that it guides a person’s total perspective regarding the purpose and meaning of life. For the Christian, it is crucial that the worldview reflect a biblical perspective or worldview in order for that person to correctly see the world through the lens of the Scriptures.

The biblical worldview of students in Christian schools is influenced by a number of factors, both inside and outside the educational institution. What are these factors and what is the probable influence of these factors in influencing students’ biblical worldview? This study will specifically examine the influence of the school’s current
high school Bible curriculum, how often the student attends church, and the student’s denominational preference on biblical worldview. The researcher chose to focus on these three particular potential factors because one would logically hypothesize that Bible curricula would be a natural influence in biblical worldview. In addition, one would also believe that both frequent church attendance and instruction in tandem with the particular doctrinal teachings of the student’s denomination would have a significant impact on the student’s biblical worldview.

Finally, the following demographical factors were gathered for future research possibilities: the student’s age, gender, length of enrollment in the current school, the frequency of the student’s Bible class, the length of the student’s salvation experience (if any), the number of parents/guardians professing salvation (if any), the age of the student’s Bible teacher, and the amount of time, (if any), that the school requires in community service in order to meet graduation requirements.

Wolterstorff (1984, p.66) says, “In weighing a theory one always brings along the whole complex of one’s beliefs” which influences how one sees potential theories that influence one’s worldview. For example, if a person believes the Scriptures to be interpreted literally, then the beliefs that result from that interpretation of Scripture will form the filter that a person uses to measure all theories of worldview. In some cases, both secular and Christian philosophers have been able to find common ground in some respects regarding worldview.

In many situations worldview is influenced by one’s culture, but one may ask if there are any “worldview universals.” Barna (2003) says that surveys of professing Christians performed by the Barna Group state that even the Christian population is
quickly becoming influenced by post-modernistic thinking and lacks a biblical worldview (p. xix). The need is urgent to find methods to combat the radical elements of this trend. Education in the school has always been considered one of the most effective tools in developing systems of belief among impressionable children. Consequently, if parents, the clergy, and Christian educators can determine the factors that influence a biblical worldview, they will have some tools to use in minimizing the impact of unbiblical philosophies and maximizing biblical influences on Christian young people.

Statement of the Problem

It is important for those in positions of leadership and instruction to learn of any factors that may successfully assist in helping young people transform their thinking into a biblical model. Research exists that addresses some areas that may impact the formulation of biblical worldview in teenagers, but the focus of this research concerns three areas that research does not appear to have been sufficiently addressed: whether or not the Bible curricula, frequency of church attendance, and denominational preference influences the development of a biblical worldview among high school teenagers attending Christian schools.

Research Questions

While researching factors that may influence the development of a biblical worldview among high school students in Christian schools, three research questions were investigated:

RQ1. What is the relationship between the Bible curriculum used and the formation of a biblical worldview in the students?
**RQ2.** What is the relationship between denominational preferences of the church the student currently attends, if attending, and the formation of a biblical worldview in the students?

**RQ3.** What is the relationship between attendance at church and the formation of a biblical worldview in the students?

*Statement of the Hypotheses*

In this study there are three null hypotheses related to the research questions:

**H1** There is no statistically significant difference among those using differing Bible curricula in the formation of biblical worldview beliefs held by high school students enrolled in select Christian schools in Georgia, North Carolina, and South Carolina.

**H2** There is no statistically significant difference among those of differing denominational groupings in the formation of biblical worldview beliefs held by high school students enrolled in select Christian schools located in Georgia, North Carolina, and South Carolina.

**H3** There is no statistically significant difference based on the frequency of their weekly church attendance in the formation of biblical worldview beliefs held by high school students enrolled in select Christian schools located in Georgia, North Carolina, and South Carolina.

*Professional Significance of the Study*

*Implications*

This study is significant to the body of research because any knowledge that can be gained that improves the ability of the Christian school to impart a strong biblical worldview to its students facilitates that school in meeting one of the primary missions of
Christian education. The more prepared the Christian school graduate is to face the challenges of the world, the more effective that graduate will be in representing the Lord Jesus Christ and addressing the philosophical issues of the culture that by nature is anti-Christian. According to Craig (1984, xiii), “Christianity is being attacked from all sides as irrational or outmoded, and millions of students, our future generation of leaders, have absorbed this viewpoint.”

Applications

The information learned from the results of this study may assist parents, pastors, administrators, school boards, and teachers in knowing which areas of life may have a greater influence in providing successful inculcation of a biblical worldview in the students’ lives. This knowledge allows educational leaders to focus in on areas that may be more productive, thus utilizing resources more profitably. Additionally, it may provide information that leads to dropping practices that demonstrate little influence in developing a biblical worldview in students’ lives.

One of the goals of most Christian schools is to assist parents and churches in producing godly young people and graduates that will go into the world as positive representatives of Jesus Christ. Part of this quest is to present the gospel of Christ to those that do not know Jesus Christ as Savior. Another part of the mission is to disciple the young people in the ways of the Christian life in order for them to face the spiritual challenges of this world successfully. In order to know what works in producing spiritual growth, parents, clergy, and educational leaders need to learn which tools may be utilized to best accomplish these tasks.
In addition, students need to be taught the value of a biblical worldview. As part of that teaching, they must be provided foundational instruction in core doctrines of the Scriptures that are then transmitted to living a life consistent with biblical principles. The goal of this study is to explore possible factors that contribute to the development of a biblical worldview among high school students attending Christian schools. While there are many factors that may influence biblical worldview, this study will investigate, in particular, the religious (Bible) curricula used by these students since the curricula has a profound influence on the training of students, the denominational preference, if any, of the student, and how often the student attends church. Curricula are at the core of teaching and learning. Biblical doctrine, tenets, or catechism; and church attendance are thought to have influence as well on the development of a biblical worldview.

Overview of the Methodology

For many years researchers have studied ways of measuring religiosity and beliefs (worldview) to determine their impact on how individuals handle the issues of life. Most of these studies have been secular in nature and many have been medical or health related. Only in recent years have studies (Deckard & Dewitt, 2003; Smithwick, 2003) been initiated to study various aspects of biblical worldview among teenagers. This study is an attempt to further the research in this particular area. Initially, a literature review was conducted to determine what previous research had been done in the field. Second, experts reviewed the field survey and made suggestions for modification. Revisions were implemented to the final survey and administered to Christian schools in Georgia, North Carolina, and South Carolina.
Definitions of Key Terms

The following terms and definitions are provided to clarify their use in this study.

1. **American Association of Christian Schools (AACS)** – a national association of state and regional associations of Christian schools established to protect the freedom of worship, provide educational protection, and facilitate instructional opportunities for its members.

2. **Biblical Worldview** – the perception of how the world functions, reflected in one’s beliefs and behaviors (e.g. denominational preference, Christian school’s Bible curricula, and student’s attendance at church activities) that are influenced by acceptance of supernatural revelation contained in the Bible, defense of the faith through rationalization and reason, and lifestyle modeling of the tenets of the Bible as measured by the Biblical Life Outlook Scale.

3. **Christian Schools** – private educational institutions that may or may not be sponsored by an individual church, having a biblical philosophy of education and a mission statement that reflect biblical goals.

4. **Christian School Curricula** – an educational curriculum that intentionally integrates biblical principles throughout its instructional material.

5. **Church-related Christian School** – a school that is an integral part of a church ministry.
CHAPTER 2

Review of the Literature

There are many factors in the culture that may have an influence on the thinking, beliefs, and behavior of humans regarding their worldview. For Christians, in general, the concern is whether they possess a strong biblical worldview. There exists a large body of information on religiosity and spirituality in general, but little specifically on a biblical worldview among high school students. This section will explain the search process in reviewing the literature and then examine both the theoretical literature and empirical research on the subject.

Most Protestant denominations have a core of doctrinal tenets that transcend denominational lines. This commonality of beliefs is reflected in cultural universals. One of these generally accepted cultural beliefs is that the practice of attendance at religious activities; particularly those held at a church, temple, synagogue, or mosque are important practices in the spiritual development of the individual. Redfield (1953) defines culture as “its total equipment of ideas and institutions and conventionalized activities” (p. 85). Writers as diverse as Redfield (1953, p. 94) and Kearney (1984, p. 109) believe that there is great unity in the belief that worldview universals exist across cultures but that they vary greatly in substance. These universals would include God, man, nature, space, time, birth (life), and death (the afterlife) or a variation thereof. Specifically, Redfield (2002) later identifies some of these universals as “Self (I, Me), other (Man, Non-Man), Nature, Space, Cosmos, Birth, Death, and Maturation” (pp. 91-93). Kearney (1984, p.106) identifies these universals as Self, Other, Universe, Time (Past, Present, or
Future), Space, Relationship, Causality, and Classification. Redfield (1953) adds that
different cultures or “styles of life” may possess similar universal beliefs or views of the
“good life” (p. 52). Furthermore, Kearney (1984 adds that he does not believe that any
theory of worldview can be “value-free” (p. 211). This is a crucial point when examining
the nature of biblical worldview and how it can be effectively taught to young people.

Teenagers today find themselves more influenced by unbiblical philosophies of
life than they realize. Such insidious philosophies may corrupt thinking without the
victim realizing its impact. Naturalism or the belief that nothing exist outside of the
material natural world is one philosophy that continues to strongly influence thought
today. Its tenets state that the physical universe is all there is, and nothing exists outside
the “box.” As Wolterstorff (1984) explains, “The logical positivists of the 1920s and
1930s held that observation was the solid foundation of all knowledge” (p.19). This
system of thought had many variations and promoters from Epicurus to Sagan. The New
Age philosophy or variations of it (i.e. transcendentalism, theosophy, pantheism, and
reincarnation) followed naturalism and its influence on the culture. In addition to
naturalism and its influence on young people, another philosophy, post-modernism,
appears to be as much, if not more, influential in directing the worldview of young
people.

Today’s secular philosophical environment finds the predominant philosophy to
be reflected in post-modernism. Sire (2004) describes post-modernism as a belief system
that says that it is impossible to know ultimate truth because one cannot know the
meaning of language since all meaning is subjective to the whims of the reader. In other
words, large scale interpretations of reality (meta-narratives) cannot be believed (pp. 214-
224). This places many of post-modernism’s tenets in direct conflict with the Bible that claims to be a meta-narrative that is not only universal to all mankind, but all inclusive in tying everything together into one logical system. Fortunately, there is a biblical alternative to naturalism and post-modernism; it is biblical theism.

That said, as Erickson (2002) states (pp. 88-89), there are some positive aspects of postmodernism that should be acknowledged. For example, one may know absolute truth but not fully understand all aspects of truth. Also, everyone sees life from his or her unique perspective or filter based on time, space, and experiences. Sometimes these judgments may be on a conscious or pre-conscious level. Wolterstorff (1984) says, “Many twentieth-century Christians scarcely see the world as Christians. Our indigenous patterns of thought are not those of Christianity but those induced by the scientific worldview” (pp.107-108). As a consequence, one’s perspective on life is impacted by experiences and the culture that influences each person. According to Noebel (2001), “In the end, everyone must choose basically between a materialist/naturalist worldview and a supernaturalist worldview—and the choice will create repercussions throughout every aspect of the individual’s life” (p. 83). Naugle (2002) comments:

In the pre-modern period, there was substantial confidence on the part of the average Westerner, the Christian in particular, to obtain a comprehensive view of the universe, its facts as well as its values, based on God and his self-revelation in the Bible. In the modern period the center of gravity shifted from God to man, from Scripture to science, from revelation to reason in the confidence that human beings, beginning with themselves and their own methods of knowing, could gain an understanding of the world, at least its facts if not its values. In the post-
modern period, confidence in humanity as an objective, onmicompetent knower has been smashed, destroying any hopes of ascertaining the truth about the universe, its facts or its values (pp.173-174).

Obviously, there are numerous other influences that impact a young person’s worldview development. For this study, the discussion is limited to a few of perhaps the more predominantly discussed philosophical influences currently in vogue.

Search Process

Preliminary research for this study consisted of reading about the significance of developing a biblical worldview and its impact on human thought and behavior. Further study consisted of reviewing literature concerning the historical development of thought concerning worldview from the time of Greek philosophy to current times. Also reviewed was current thought on the importance of Christians addressing the culture and knowing how to articulate their beliefs in the arena of public discourse.

Theoretical Literature

Philosophers through the ages have sought to find the ultimate meaning of life in its relationship to God, man, and the cosmos. Naugle (2002) says, “Questions about the origin, action, purpose, death, and especially the destiny of human beings in the world are the concern of the poet, philosopher, and prophet alike” (p. 83). According to Mullin (2005), “Worldview as a theoretical construct has also gained wide currency in Protestant Christianity, particularly in Reformed and neo-Calvinist circles. The import of the concept in this tradition has been to facilitate an articulation of a comprehensive and consistent Christian vision of life and the world” (p. 1). Noebel (2001) believes, “All worldviews contain a theology—that is, they all begin with a religious declaration”
(p.13). There is no neutral ground in this construct. As a consequence, the Christian’s biblical worldview should reflect one’s view of biblical doctrine and tenets of faith.

Leading thinkers throughout history have postulated varying theories, each claiming to have the answers to some of the foundational questions of life: Who are we? Where did we come from? What is reality? What happens when we die? In his 1984 work, Kearney states that even though “world view is a subject of immense importance in the social sciences and philosophy, a coherent theory of world view is nonexistent” (p. 9).

Kirkpatrick and Hood (1990) note, “Gorsuch (1984) has argued, the relationships among values, attitudes, and behaviors, and so forth constitute interesting empirical [emphasis author’s] questions that should be resolved by research, not by fiat” (p. 444). After searching the literature on biblical worldview curriculum effectiveness, this researcher found only one study (Givens, 1996) that addressed the issue. The researcher found one study that evaluated another curriculum (Cassidy, 2001). Finally, there is a vast amount of research on intrinsic and extrinsic religiosity.

First of all, one must define what is meant by a worldview or “Weltanschauung”? This is not as easily agreed upon as one may expect due to the diverse ontological perspectives of individuals. Naugle (2002) for example says, “Any theory or definition of ‘worldview’ is itself a function of the actual worldview of the theorist or the definer” (p. 253).

Wilhelm Dilthey, considered by some to be the “father of worldview theory” is one of the earliest philosophers who sought to develop a comprehensive systematic theory of worldviews that is characterized by always changing and adapting to new knowledge based on perspective. As a result, worldview, in his opinion is always limited.
Furthermore, he considered “the religious worldview … too morally rigorous and too personally restricting” (Naugle, 2002, p. 89). Dilthey concluded, having studied a variety of philosophical systems, “that there is no absolute, scientific, metaphysical construct which defines the nature of reality with finality” (Naugle, 2002, p. 97). Naugle (2002) further states that Dilthey was the first to publish that “worldviews are not synonymous with theoretical systems, but stand in an antecedent to them as their a priori foundation” (p. 224). Friedrich Nietzsche stated, “There is no true truth, only subjective projections, linguistic customs, habituated thinking, and reified cultural models. All worldviews are ultimately fictions” (as cited in Naugle, 2002, p.102). Sigmund Freud writing in *The Question of Weltanschauung* (as cited in Naugle, 2003, p. 213) describes *Weltanschauung* as “an intellectual construction which solves all the problems of our existence uniformly on the basis of one overriding hypothesis, which, accordingly, leaves no question unanswered and in which everything that interests us has its fixed place.”

Freud’s worldview centered on the ability of modern science to address the issues of life through research. Religion with its pillars of the supernatural, prohibitions, revelation, and wishful impulses could not be trusted.

Redfield (1953) defines worldview as “the way people characteristically look outward upon the universe” (p. 85). He further writes that a “worldview may be the conceptions of what ought to be as well as of what is…and the affective as well as the cognitive aspect of these things also…the way we see ourselves in relation to all else” (p. 86). Redfield’s personal acceptance of cultural relativism is reflected in later comments regarding truth and goodness when he says “that the standards of truth and goodness are
relative to a great historical cultural difference, that between uncivilized people and
civilized people” (p.157).

The Christian may explain the difficulties or struggles some of the previously
mentioned philosophers have with the religious “truths” of the Bible by illustrations
expressed in Scriptural passages of Romans 1:21 (KJV) which states that, “Because that,
when they knew God, they glorified [him] not as God, neither were thankful; but became
vain in their imaginations, and their foolish heart was darkened” and in Ephesians 4:18,
where the Bible says regarding those without Jesus Christ, “Having the understanding
darkened, being alienated from the life of God through the ignorance that is in them,
because of the blindness of their heart.” From these two examples of Scripture, it appears
that God blinds their hearts to the “truth” because of what He calls their foolish prideful
intellect and rejection of Him. As much as they search, reason, and rationalize, they are
bound to a life of aimlessly wandering through the maze of life seeking to find purpose
without ever coming to knowledge of the truth. Other philosophers would strenuously
disagree with Dilthey, Nietzsche, and Freud.

A biblical worldview has the most consistent, systematic conceptual framework
concerning life and the world. No philosophy is completely free of difficulties whether it
is theism, naturalism, humanism, pragmatism, realism, or idealism. Clark (1952/2005)
states:

If one system can provide plausible solutions to many problems while another
leaves too many questions unanswered, if one system tends less to skepticism and
gives more meaning to life, if one worldview is consistent while others are self-
contradictory, who can deny us, since we must choose, the right to choose the more promising first principle?

Naugle (2002) says, “Conceiving of Christianity as a worldview has been one of the most significant developments in the recent history of the church” (p. 4). Furthermore, Dockery and Thornbury (2002, p. 2) say worldview “is a comprehensive life system that seeks to answer the basic questions of life.” Noebel (2001) says, “The term *worldview* refers to any ideology, philosophy, theology, movement, or religion that provides an overarching approach to understanding God, the world, and man’s relations to God and the world” (p. 2). Orr (1989/1887) describes “Weltanschauung” as a system “in which knowledge and action are knit up together and organised [*sic*] into a single view of life (p. 6). Naugle (2002) says, “Worldview as a semiotic structure consists primarily of a network of *narrative signs* that offers an interpretation of reality and establishes an overarching framework for life” (p. 291). Sire (2004) made the following statement:

> Worldview is a commitment, a fundamental orientation of the heart, that can be expressed as a story or in a set of presuppositions (assumptions which may be true, partially true or entirely false) 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. (p. 17)

Through the centuries the term worldview or “Weltanschauung” has proceeded through many variations in meaning. According to Naugle (2002), “As a result, the term has carried the connotations of historicism, subjectivism, perspectivism, and relativism” (p. 257). As a consequence, the term has fallen into disdain and has been marginalized
among the academic community as belonging to the realm of “values,” not “facts” worthy of consideration only in the personal private domain of self and not the arena of public discourse. In the current social climate of post-modernity the term becomes even more powerless. Nash (2004) states, “A well-rounded worldview includes beliefs in at least five major areas: God, ultimate reality (metaphysics), knowledge (epistemology), ethics and humankind” (p. 205).

Mullin (2005) says worldview “is based on a constellation of presuppositions about the fundamental nature of the world and our place in it. Moreover, worldviews are often held unconsciously or preconsciously – so implicitly that they are rarely articulated” (p. 46). Because of the intrinsic nature of presuppositions, one’s awareness that everyone possesses presumptions regarding reality should make one more conscious of the influence presumptions have on one’s beliefs (Erickson, 1998, p. 60).

A biblical worldview is a more refined construct. Naugle (2002) states, “Worldview is best understood as a semiotic phenomenon, especially as a system of narrative signs that establishes a powerful framework within which people think (reason), interpret (hermeneutics), and know (epistemology)” (p. xix). He further states that “The Christian Weltanschauung is the higher system which synthesizes and reunites all truth into a living whole with Christ supreme” (p. 11) and that “from a biblical perspective, therefore, the formation of a Christian worldview is ultimately a function of God’s grace and redemption” (p. 289). Orr (1887/1989) agrees, stating that a Christian Weltanschauung [emphasis added] is found in “a personal, holy, self-revealing God, and by its content as a religion of Redemption” (p. 9).
Barna (2003) says, “Everyone has a worldview. Relatively few have a coherent worldview or are able to articulate it clearly” (p. xviii). He also defines worldview as “the product of all the information, ideas, and experiences you absorb to form the values, morals, and beliefs that you possess” (p. 19). Finally, Barna (2003) describes biblical worldview as “a way of dealing with the world such that we act like Jesus twenty-four hours a day because we think like Jesus” and “is a means of experiencing, interpreting, and responding to reality in light of biblical perspective” (pp. 4, 6).

For other researchers, (Dockery & Thornbury, (2002), a biblical worldview “means being able to see life from a Christian vantage point; it means thinking with the mind of Christ” (p. 3). Nash (1988) states, “A world-view is a conceptual scheme by which we consciously or unconsciously place or fit everything we believe and by which we interpret and judge reality” (p. 24). Nash (1999) further says, that worldview “is a conceptual framework, pattern, or arrangement of a person’s beliefs” that consists of “comprehensive, systematic, and supposedly true views of life and the world” (p. 13). Naugle (2002, pp. 269, 272) believes that worldview is a matter of the “heart” as defined by the Scriptures’ definition of the heart— for out of the heart flow the issues of life which influence one’s point of view of the world and one’s dispositions and presuppositions.

DeWitt (2007) describes “worldview as the sum total of the feelings, beliefs, memories, knowledge and experiences that are used to interpret events and make decisions” (p. 25). He specifically describes “a Biblical worldview [emphasis added] as the worldview that is based on and derived from both the Old and New Testaments of the
Bible. In this way, the Scripture itself sets the standard‖ (p. 27). More specifically,

Deckard and Dewitt (2003) state the following:

A Biblical (Christ-Centered) Young Earth Creationist Worldview is an internal set of beliefs about how the real world developed and is centered on the Supreme Being known as the Creator God, whose revealed truth is found in the Holy Scriptures. (p. 17)

Worldview, as defined by the researcher for this study, is the perception of how the world functions, reflected in one’s beliefs and behaviors (i.e. denominational preference, Christian school’s Bible curricula, and student’s attendance at church activities) that are influenced by acceptance of supernatural revelation contained in the Bible, defense of the faith through rationalization and reason, and lifestyle modeling of the tenets of the Bible as measured by the Biblical Life Outlook Scale (BLOS).

There are numerous reasons for valuing a biblical worldview. Individuals need to be taught a biblical worldview because it will guide their decision-making along a biblical path for the rest of their lives. Colossians 2:8 (KJV) says, “Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.” If a person is not firmly grounded in a biblical worldview, that person may be easily influenced into accepting other non-biblical worldviews. Pearcey (2004), says, “Young believers also need a ‘brain’ religion—training in worldview and apologetics—to equip them to analyze and critique the competing worldviews they will encounter when they leave home” (p. 19).

From reports of various studies, many professing Christians have failed to develop a biblical worldview. Barna (2003) states, “Survey after survey has shown that
Americans—including a huge majority of born-again Christians and evangelical Christians—lack a biblical worldview” (p. xix). Holmes, in writing the Foreword to Naugle’s book (2003, xiv), states, “The fact is that Western civilization has become thoroughly secularized; Christianity is regarded as largely irrelevant (or ought to be) to culture and science and learning, reduced to a private and inward affair.” Christianity is quickly losing its effectiveness in fulfilling its biblical mandate to be “salt and light” to a lost and dying world. Deckard and Dewitt (2003) believe that knowledge is a part of a worldview and truth and absolutes are two issues often ignored in the search for knowledge and the formation of a biblical worldview (p. 20).

Numerous other writers discuss the importance of defining and acquiring truth in developing a biblical worldview: (Orr, 1989/1887; Gaebelein, 1968; Carter, 1993; Anderson, 1994; Moreland, 1997; Colson & Pearcey, 1999; Pearcey, 2004). Naugle (2003) further argues that “academically speaking, worldviews demonstrate that knowledge is always perspectival, and that some kind of worldview faith is always going to lie at the foundation of scholarship, teaching, and learning” (p.18).

Theologian John Frame (2008) defines perspectivalism as a general concept “that because we are not God, because we are finite, not infinite, we cannot know everything at a glance, and therefore our knowledge is limited to one perspective or another.” Frame also states that perspectivalism is not relativistic, but supports absolutism. Perspectivism helps to convince the individual that his perspective is the most accurate. Frame claims that our perspective is a combination of others’ perspectives, especially those of God revealed in the Holy Scriptures. If this is true, our biblical worldview is constantly being
refined as we gain more knowledge about the basic questions of life regarding who we are, where we came from, why we are here, and where will we go beyond death.

Mullin (2005) states, “Christian belief only makes sense within a total context, or worldview, of which certain presuppositions form the basis” (p. 47). Because of this, the university community should allow for more inclusive discussions that allow debate, genuine pluralism, and academic freedom for religious points of view.

Another reason for seeking a strong positive biblical worldview is the therapeutic benefits associated with this worldview. In the numerous studies involving intrinsic and extrinsic religious orientation, researchers have shown that those students that have a high intrinsic religious orientation tend to have better mental health (Witter, Stock, Okun, & Haring, 1985) as cited in Davis, Kerr, & Kurplus, 2003). It would appear that those students possessing a strong biblical worldview would rate comparably on the intrinsic religious orientation inventories. Since so much study has been performed in the area of intrinsic and extrinsic religiosity, any biblical worldview inventory could be evaluated against the more respected of these studies to measure its validity.

According to Naugle (2002), a solid biblical worldview is to be a testimony to the world and to be able to clearly answer its questions. “Superior worldviews, then, are those that pass muster rationally, empirically, and pragmatically” (p. 328). Naugle (2002) goes on to say, “A genuine Christian Weltanschauung must always be formed and reformed by the Bible as the Word of God” (p. 336). The Bible, in 1 Peter 3:15 says, “that we are to be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear.” Unfortunately, many individuals in society believe that Christians have no right to discuss their religious worldview or
beliefs in the public square, dismissing religion as a private matter, not a public issue (Carter, 1993). Carter (1993) further says, “One sees a trend in our political and legal cultures toward treating religious beliefs as arbitrary and unimportant, a trend supported by a rhetoric that implies that there is something wrong with religious devotion” (p. 6). For the Christian it is important to recognize that there is no difference between the sacred and the secular. For Christians, it is all sacred. As a consequence, the Christian must have a worldview that is firmly established on the Bible, that can be communicated effectively, and that can withstand the argumentative attacks of the opposition (Colson & Pearcey, 1999). The reader would be amiss in not acknowledging that “no worldview avoids every problem and offers a fully satisfactory answer to every question” (Nash, 1988, p. 165).

There are innumerable variations of competing worldviews that are thoroughly discussed ad infinitum by writers in the literature. For this study, a few of the major worldview systems are discussed as a general overview, but details regarding these varying belief systems are beyond the scope of this research. All worldviews address topics as the nature of ultimate reality or being, cosmos or the universe, mankind or humanity, knowledge, ethics, and history. For biblical theists, sometimes the discussion will be framed by a study of God, man, sin, redemption, and the afterlife.

For example, one key worldview, naturalism, is a belief system that according to the web site Naturalism.org believes the following tenets:

- [human beings] are the evolved products of natural selection, which operates without intention, foresight or purpose…that knowledge about what exists and about how things work is best achieved through the sciences, not
personal revelation or religious tradition… there are no causally privileged agents, nothing that causes without being caused in turn…This means we do not have what many people think of as free will…As strictly physical beings, we don’t exist as immaterial selves, either mental or spiritual, that control behavior… individuals don’t bear ultimate originative responsibility for their actions, in the sense of being their first cause…Because naturalism doubts the existence of ultimate purposes either inherent in nature or imposed by a creator, values derive from human needs and desires, not supernatural absolutes…Basic human values are widely shared by virtue of being rooted in our common evolved nature. We need not appeal to a supernatural standard of ethical conduct to know that in general it’s wrong to lie, cheat, steal, rape, murder, torture, or otherwise treat people in ways we’d rather not be treated.

Another key worldview, New Age, is difficult to define because individuals are encouraged to spiritually explore differing traditional beliefs in an effort to design their own personal religion by picking and choosing those tenets that make them feel comfortable. This worldview bears little resemblance to any traditional faith in its entirety. Just about any belief is acceptable including original theological concoctions. New Age is a flexible religion with adherents avoiding restrictive doctrines while meandering through life on a journey to religiously find self. Noebel (2001) states, “By asserting that man is God, the Cosmic Humanist [New Age] grants each individual the power of determining reality by creating or co-creating truth” (p. 39). Furthermore, Noebel asserts that pantheism is the belief that all is
God and God is all, a perspective that forms the theological foundation of the New Age worldview (p. 40). Truth lies within the individual and no one can claim to possess ultimate truth or force it on another.

Many Christians practice a belief system identified as a biblical (theistic) worldview. Even within this sphere of beliefs there are variations of perspective. According to Noebel (2001), “Christian theism rests primarily on two foundations: special revelation (the Bible) and general revelation (the created order)” (p. 43). Beckwith (2004) agrees by stating that this God “reveals himself in special revelation” (p. 15) through the Bible, in addition to general revelation through natural world. Erickson (1998) defines the two types of revelation as follows:

General revelation is God’s communication of himself to all persons at all times and in all places. Special revelation involves God’s particular communications and manifestations of himself to particular persons at particular times, communications and manifestations that are available now only by consultation of certain sacred writings. (p. 178)

Sire (2004) believes that any definition of theism must begin with a definition of who God is, the nature of the external universe, the nature of humans and their destiny, how one knows, ethics, and finally human beings historical significance (p. 216). Beckwith (2004,) says that a Christian belief system or worldview begins with acknowledging that there is a supreme being that is the “eternal self-existing moral agent named God, who created the universe ex nihilo”…and “human beings in his image” (p. 14).
Postmodernism is a third belief system that has modified and incorporated other worldviews and gained popularity in recent years. Some believe its roots began with Descartes’ philosophy of “I think therefore I am” which freed the mind from the shackles of religious dogma and belief and made human intellect or reasoning supreme. Descartes’ philosophy elevated human reason, but his attempt to prove everything without fail was in itself a failure (Sire, 2004, p. 235). Erickson (2002) mentions that postmodernism reached its pinnacle in Nietzsche’s (1974/1882, pp. 181-182) famous statement “God is dead” in a 1882 article in The Gay Science entitled “Parable of the Madman” in which he brought faith in human reason crashing down in despair. To some, Foucault is the epitome of radical postmodern thought. His belief in unrestrained self-expression logically led to some bizarre postulates. Erickson (2002) states, “Intellectual postmodernism is further distinguished by a profound aversion to all-inclusive explanation, or ‘metanarratives,’ as they have come to be known” (p. 45). Sire (2004) illuminates this fallacy of the postmodern worldview stating that its “rejection of all meta-narratives is itself a meta-narrative” (p. 237). Postmodernism does not seek “to eliminate all objective truth; [it is] simply arguing against the certainty, the finality, of such truth” (Erickson, 2002, pp. 56-57).

Concerning postmodernism’s tenet of deconstructionism of language, Sire (2004) states, “How then are we to understand the deconstructionist’s own propositions?” (p.238) How can one understand language if it is the reader and not the author that defines the meaning of the text? Writing in To Everyone an Answer: A Case for the Christian Worldview, edited by Beckwith, Craig, and Moreland.
(2004), Moreland says language is a form of cultural relativism “where dichotomies are] relative to different linguistic communities” (p. 373). A major weakness of postmodernism is its failure to use its own guidelines for critiquing other worldviews in examining its own core beliefs.

There is a tendency for many Christians to reject all of the tenets of postmodernism as error. According to Sire this would be a mistake. As is the case in many areas of philosophy, one may find truth mixed with error. For example, Sire (2004) says that “postmodernism’s critique of optimistic naturalism if often on target. Too much confidence has been placed in human reason and the scientific method” (p. 235). Sire goes on to acknowledge that Foucault was on target when he stated that “language is closely related with power” (p. 236) but refuses to carry this belief to the radical conclusions of Foucault when Foucault says that all language is a power play to keep others in submission. Finally, Sire agrees that mankind, because of finite knowledge, is influenced by the culture and the limitations of reality as known from experience. According to Noebel (2001), “When all is said and done, all knowing requires faith. Faith precedes reason” (p. 77).

Erickson (2002, pp. 93-96) notes that Foucault does make an accurate point when he postulates that power can manipulate “truth” to accomplish its devices through “shading the truth” or “omission of all the pertinent facts”.

Sire (2004) describes postmodernism as a philosophical system with “a pluralism of perspectives, a plethora of philosophical possibilities, but with no dominant notion of where to go or how to get there” (p. 212). Sire (2004, p. 212) also states that from a definition standpoint, postmodernism is difficult to define or
fuzzy, not only around the sides but also in the middle. No meta-narrative has more validity or credibility than another and each one is judged individually as to whether it is acceptable or valid. Anyone’s claim of a universal standard is suspect; all values become self-defining; absolute truth is dead. According to the “tenets” of postmodernism, meta-narratives generally assumed truthful are illusions from the past. Some claim that this is the worldview position of the current movement commonly known as the “emergent church.”

In the postmodern world, accusing someone of being in error is actually a greater mistake by the accuser than the person who is actually being in error. Being tolerant, even of error, is acceptable, even encouraged; being judgmental is an anathema, even if correct, and severely discouraged.

Language is valued for its “usefulness” but cannot be utilized to speak truth. The logical question one may ask is how can something of uncertain “truth” be “useful”? Also, language means only what the reader interprets it to mean (e.g. deconstructionism). It is no longer the writer who determines the meaning of the words written, but the desires of the reader that dictate the meaning of the material. God’s meta-narrative revealed in the Bible is rejected as oppressive because the only story that is acceptable is one’s own story. By marginalizing God’s Word, all biblical principles, mandates, and wisdom become just someone’s opinion. The Bible’s Old Testament says in Judges 17:6, “Every man did that which was right in his own eyes”. Logically, the final destination of this philosophy is the despair of nihilism.
Empirical Research

There are numerous studies that measure attitudes, beliefs, and behaviors. Many instruments exist and can be found in *Measures of Religiosity* edited by Hill and Hood (1999). One of the foundational and most prominent instruments in measuring the psychology of religious orientation is the Religious Orientation Scale (ROS), also known as the Religious Orientation Inventory (ROI) Intrinsic-Extrinsic Model (Allport & Ross, 1967). This study measures intrinsic and extrinsic religiosity to determine relationships between religion and psychology (Munson, 1988). By 1985, there were over 70 published studies that used the Allport and Ross religious orientation model (Donahue, 1985). Later studies of Hood, 1978; Baker & Gorsuch, 1982; Bergin et al., 1987; Hettler & Cohen, 1998; and Markstrom-Adams & Smith, 1996 (as cited in Milevsky & Levitt, 2004) expanded on this model in order to further define the subjects with a four-fold classification instead of the two-fold one found in the Religious Orientation Inventory.

The ROI has not been without its critics because of its perceived shortcomings (Gorsuch & Venable, 1983; Kirkpatrick & Hood, 1990; Genia, 1993; Burris, 1994; Gorsuch, 1994; Gorsuch R., Mylvaganam, & Gorsuch, K., 1997). Even in reviewing the Allport and Ross model Gorsuch, (1984) states that, “these items represent a ‘hodgepodge’ of attitudes, beliefs, values, and behaviors” and “the relationships among values, attitudes, behaviors, and so forth constitute interesting empirical questions that should be resolved by research, not fiat” (all cited in Kirkpatrick & Hood, 1990). Kirkpatrick and Hood further state, “Sloppy definitions make it difficult to devise and test precise hypotheses in empirical research.” Gorsuch (1994) raises issues regarding intrinsic religious motivation as a dependent variable instead of an independent variable.
In discussing motivational theory and multiple complex sources theory, he states, “When we understand how intrinsic religious commitment develops, then we may be in a better position to understand how it relates to other behaviors as well” (p. 324). Others (Gorsuch & Venable, 1983) later expounded religious motivation as a multivariate theory in which “each person may be religious for multiple reasons” (p. 254). In spite of these concerns, I/E theory remains one of the foundational studies of intrinsic and extrinsic religiosity.

Another popular study on spiritual beliefs and practices is the Systems of Beliefs Inventory (SBI-15R) developed to study the relationship between beliefs and how patients dealt with quality of life (QOL) issues like serious illness (Holland et al., 1998). This researcher found three versions of the inventory: English, German, and Israeli. Other studies have shown the value of strongly held religious beliefs in dealing with depression (Genia, 1993), prejudice (Allport & Ross, 1967), sexuality (Davidson & Leslie, 1977), and death anxiety (Nelson & Cantrell, 1980).

There are concerns about bias and the giving of desirable responses using self-reporting instruments to measure religion in Batson’s study and in Dovidio and Fazio’s study (as cited in Wenger, 2004). Gorsuch (as cited in Worthington et al., 2003, p. 85) says, “ Whereas in religious assessment there has been a history of using single-item measures that have shown evidence of having some predictive, concurrent, and construct validity, such items have shown weaknesses that argue for development of stronger measures.” These potential influences must be taken into account and neutralized in order to maintain validity.
A few of the many instruments that measure religiosity are as follows: the Evangelical Index (Hammond & Hunter, 1984), the American Religious Identification Survey (Kosmin, Mayer, & Keysar, 2001), and the Degrees of Belief in God Scale (Maiello, 2005), and the Religious Commitment Inventory—10 (Worthington, et al., 2003). Some of these instruments and many others may be found in Measures of Religiosity (1999) edited by Hill and Hood.

Each of these instruments measures various aspects of religiosity. The Evangelical Index measures evangelical beliefs and compares these beliefs to other religious measures with evangelical college students. The American Religious Identification Survey claims to be the “first large-scale national survey of religious identification conducted among Americans in the twenty-first century” (Kosmin, et al., p. 5). The purpose of the survey was to develop a religious profile of the American population because this is an area of research neglected by the U.S. Census. It claims to include questions that have been rarely asked before. One of the values of this survey is that it shows trends in the American culture as it relates to religiosity. The authors of the American Religious Identification Survey (2001) state that detecting people’s worldview or outlook with respect to religion is potentially very challenging. Some would argue that it cannot be done at all with the tools of survey research. Nevertheless, much can be gained by asking rather simple questions of a broad and representative spectrum of people. While not much will be learned about any one individual or even a single group, great insights can be gleaned about the mindscape of diversity in the American population as a whole (Kosmin, et al., 2001, p. 17). In many ways the American
Religious Identification Survey (2001) is a census revealing Americans’ religious beliefs and how they identify themselves religiously.

According to Maiello (2005), “belief scales with good psychometric properties are relatively rare” because many of these scales do not measure what they claim to measure. (p. 87) Hill and Hood (1999) state, “Issues of validity are difficult to assess” (p. 4). Some measure behavior and not beliefs. Some instruments do not measure across cultures and many heavily favor Western Protestantism. The Degrees of Belief in God Scale (Maiello, 2005) is a new instrument developed by Maiello that claims to accurately measure core beliefs across cultures and religions.

The Religious Commitment Inventory (Worthington, et al., 2003) is used in the areas of counseling and research. In the inventory the researchers asked two main questions (p.85):

- “What does religion affect positively and under what conditions?”
- “What does religion affect negatively and under what conditions?”

There are numerous instruments that measure religious worldview but only a few that claim to measure a biblical worldview. One of the most popular in recent years is the PEERS Test from the Nehemiah Institute. This test is particularly popular in evangelical circles. It is a 70-item test that supposedly measures “worldview philosophy” in the areas of politics, economics, education, religion, and social issues (Ray, 2001; Meyer, 2003). According to Moore (2006), “This instrument was selected due to its strong statistical validity and reliability.” As for the test’s purpose, the authors explain in the test’s directions that the test will measure how much you will tolerate government intrusion, how opinionated you are, how consistent your beliefs are, and your influence with others.
The test uses a 5-point Likert scale to measure responses from “Strongly Agree” to “Strongly Disagree” with the mid-point answer being “Neutral.” Some would argue the fallacy of claiming that anyone could truthfully select “neutral” as an answer since everyone has opinions to some degree.

In addition to the questions, the PEERS Test includes a profile section that requests information on gender, age, ethnicity, educational level, occupation, income, political affiliation, religious affiliation, and school classification if associated with a school. The Nehemiah Institute also produces an abbreviated online version of the test with 20 items that is automatically graded for immediate feedback.

This researcher studied worldview by first developing an operational definition of worldview that addresses the components of this study. Because the survey method as proven successful in accurately gathering data through sampling (Dillman, 2007), the researcher decided to utilize the survey method to gather data reflecting their beliefs and practices concerning their worldview from a cross section of eleventh and twelfth graders in AACS member Christian schools in Georgia, North Carolina, and South Carolina. This data was then compared to the operational definition of the researcher as shown on page 9 of this dissertation. This methodology has been found successful in other studies on beliefs and behaviors (Burdette, Ellison, Sherkat, & Gore, 2007; Dougherty, Johnson, & Polson, 2007; VonDraas, Schmitt, & Marx, 2007). Most studies used “religiosity” and specific variations of religiosity as a synonym for “worldview” when seeking to evaluate the religious beliefs and behaviors of individuals and groups.
Summary

Chapter one provided an overview of the dissertation. In Chapter two, the review of the literature demonstrates that relevant literature in previous research in this specific area of study is somewhat limited. In his doctoral dissertation, *A Comparative Analysis of the Factors Contributing to the Biblical Worldview of Students Enrolled in a Christian School*, Meyer (2003) provides a more recent instrument that measures biblical worldview among eleventh graders attending Christian schools. A portion of Meyer’s study provides foundational support for this graduate student’s research. Meyer’s research implied that students enrolling in a Christian school at an earlier age did not appear to have a stronger or more consistent biblical worldview than those students that enrolled during their adolescent years (p.173). Length of enrollment was not a significant factor. Meyer did find that significant factors appeared to be personal involvement and commitment to a local church, family background and supportiveness, and length of time of the students’ personal faith commitment.

In examining the influence of a particular worldview curriculum in one Christian school, a researcher found that high school students’ subjective confidence in refuting and objective knowledge in identifying non-biblical worldview issues improved following completion of the worldview course (Cassidy, 2001). Another doctoral student found a positive correlation between students’ attitudes towards creation and evolution and other worldviews regarding the social sciences, religion, and social issues (Ray, 2001). In one study, the teachers found modeling a biblical worldview and teaching every subject through the lens of a biblical worldview had a positive impact on the students (Winsor, 2004). The impact of religious orientation, grade level, years of attendance in an
independent Christian school, and years as a Christian were the focus of another doctoral dissertation (Munson, 1988). Longevity of Christian school attendance and years as a professing Christian were found to be significant. Further research in these areas may assist in better indentifying factors that contribute to the development of a biblical worldview within individuals.

Chapter three will explain the methodology, subjects, instrument, and procedures utilized in administering the instrument. In addition, the data analysis and organization of the data is explained.
CHAPTER 3
Methodology

General Perspective
As a comparative study, the research embodied in this study involved the participation of high school students in Christian schools and the identification of potential factors that may influence the development of a biblical worldview in high school students.

Research Context
This research took place from January through March 2008 within 33 schools that are members of the Georgia Association of Christian Schools, the North Carolina Christian School Association, and the South Carolina Association of Christian Schools. For the purpose of confidentiality, the students and schools are not individually identified.

Initial preparations began with the development of an instrument to measure biblical worldview that incorporated material from existing research instruments in addition to original material, an expert review of the instrument, a field test of the instrument (see Appendix A), administration of the instrument, and collection of data.

Research Questions
While researching factors that may influence the development of a biblical worldview among high school students in Christian schools, five research questions were investigated:

1. What is the relationship between the Bible curriculum used and the formation of a biblical worldview in the students?
2. What is the relationship between denominational preferences of the church the student currently attends, if attending, and the formation of a biblical worldview in the students?

3. What is the relationship between attendance at church and the formation of a biblical worldview in the students?

Statement of the Hypotheses

\( H_1 \) There is no statistically significant difference among those using differing Bible curricula in the formation of biblical worldview beliefs held by high school students enrolled in select Christian schools in Georgia, North Carolina, and South Carolina.

\( H_2 \) There is no statistically significant difference among those of differing denominational groupings in the formation of biblical worldview beliefs held by high school students enrolled in select Christian schools located in Georgia, North Carolina, and South Carolina.

\( H_3 \) There is no statistically significant difference based on the frequency of their weekly church attendance in the formation of biblical worldview beliefs held by high school students enrolled in select Christian schools located in Georgia, North Carolina, and South Carolina.

Research Subjects

The study took place at 18 Georgia, 8 North Carolina, and 7 South Carolina Christian schools holding membership in the American Association of Christian Schools. Of the 33 schools surveyed, 26 were church-sponsored schools and 7 were independent schools. The subjects of this study are 328 eleventh and 352 twelfth grade students who obtained parental permission or were 18 years of age or older (see Table A1). No attempt
was made to select a probability sampling or guarantee a regional or national representation. No incentives were given to the subjects for participating in the study. Of the 680 students surveyed, 649 answered all of the questions; therefore, that is the number in which the statistical analysis is based upon.

*Instrument Used in Data Collection*

The researcher developed an original instrument, the Biblical Life Outlook Scale (BLOS), for this research (see Appendix B). Surveys have been shown to provide valid data in research on worldview, including biblical worldview (Deckard & Dewitt, 2003; Smithwick, 2003). *Measures of Religiosity* (Hill & Hood, 1999) provides extensive information on reliable and valid surveys of worldview.

Initial preparation involved reviewing existing instruments that measure worldview and specifically biblical worldview. The researcher utilized questions from the Christian Orthodoxy Scale by Fullerton and Hunsberger (1982) that Ji, Pendergraft, and Perry (2006, December) cite as an influential study of “doctrinal orthodoxy” whose “unidimensional ideas on Christian orthodox beliefs have been well received by many scholars” (p. 158).

A second study that provided questions was the Systems Belief Inventory by Holland et al. (1998) designed to measure religious and spiritual beliefs and practices. The developers state that the instrument is validated for studies on quality of life issues, stress, and coping. Its briefer version, SBI-15, is highly correlated with version SBI-54 and “demonstrated convergent, divergent, and discriminant validity” (Holland et al., p. 460). It had significant correlation for convergent validity with the Religious Orientation Inventory (ROI) of (r=0.84) and the INSPIRIT (r=0.82). Its test-retest correlation coefficient was 0.95 for both religious and lay groups (Holland et al., p.465)
The third study was performed by Milevsky and Levitt (2004) and was designed to measure intrinsic and extrinsic religiosity. In e-mail correspondence, Dr. Milevsky explained:

As it is a one item measure there is limited reliability and validity data. But correlations between these questions and larger scales have been conducted see Wright, L.S., Frost, C.J., and Wisecarver, S.J. (1993). Church attendance meaningfulness of religion, and depressive symptomatology among adolescents. *Journal of Youth and Adolescence*, 22, 559-568. Additionally, strong correlation between the questions and the outcomes we used contribute to their validity. (A. Milevsky, personal communication, December 7, 2007)

The high majority of the researcher’s questions dealt with doctrinal orthodoxy, religious beliefs, and personal behavior that were, to a high degree, denominationally, nationally, and culturally neutral. The researcher selected questions that reflected core doctrinal beliefs held by many conservative Protestant Christians that accept a literal interpretation of the Bible. Some of these questions then led to questions of application that reflected back to the core doctrinal questions in an effort to measure the student’s consistency of religious thought and practice. The values applied to the answers reflect the researcher’s bias. A review of the questions shows that approximately 45 to 50 (or 51% to 57%) measure worldview. The remaining questions are demographic or doctrinal in nature.

Some questions from these instruments, along with original questions were incorporated in the Biblical Life Outlook Scale that was reviewed by experts and field tested in a school within one of the state Associations. The team of experts that reviewed the instrument included six individuals with backgrounds as pastors, undergraduate and seminary professors, Christian school Bible curricula authors, and Christian school administrators and teachers. Once the survey was reviewed by the team of experts, it was revised and distributed.
Procedures Used

The goal of the researcher was to develop a survey instrument that emphasized the core doctrines of the orthodox Protestant faith and contained questions that were culturally neutral with the goal of seeing how the student’s answers concerning personal beliefs and practices reflected a “strongly agree” biblical worldview. The questionnaire included original questions from the graduate student, the Christian Orthodoxy Scale (Fullerton & Hunsberger, 1982), the Systems Belief Inventory (Holland et al, 1998), and questions from Intrinsic and Extrinsic Religiosity in Preadolescence and Adolescence: Effect on Psychological Well-being (Milevsky & Levitt, 2004). The graduate student received written permission to use material from each of these outside sources (A. Milevsky, personal communication, October 30, 2007; S. Byers, personal communication, October 29, 2007; Duncan James, personal correspondence, November 28, 2007) (see Appendix C).

According to a review by Raymond F. Paloutzian (1999) of the Christian Orthodoxy Scale (Fullerton & Hunsberger, 1982) cited in Measures of Religiosity (Hill & Hood, 1999), this instrument has “strong reliability properties” (p. 16). It has some mean interitem correlation coefficients ranging from .57 to .70. Internal consistency reliability coefficients are .97 or higher. Factor analysis shows one factor running through the entire set of items and all factors load on this factor (p. 16). Regarding validity, this instrument has correlations ranging from .57 to .77. Paloutzian (as cited in Hill & Hood, 1999) concludes “Overall, these data and the face validity of the items on the scale suggest that it measures what it is intended to measure” (p. 16).
According to Holland et al. (1998), the SBI-15R has “demonstrated convergent, divergent, and discriminant validity” with the longer version of the survey, SBI-54, Religious Orientation Inventory (ROI), the Index of Spiritual Experience Scale (INSPIRIT); the Brief Symptom Inventory (BSI); and, the Medical Outcome Study (MOS) (pp. 460-469). The SBI-15 has “met tests of internal consistency [and] test-retest reliability” (p. 460) and the INSPIRIT has a Cronbach alpha of 0.90 on medical patients and 0.76 on healthy individuals (p. 463). The SBI-54 has an internal consistency with the ROI of 0.75 and ranged from 0.77 to 0.90 with the BSI (p. 463). With the BSI, test-retest reliability was 0.80 to 0.90 and internal consistency was 0.96 (p. 463). The SBI-54 has an overall Cronbach alpha of 0.97 with internal scales ranging from 0.85 to 0.94 (p. 464). Convergent validity between SBI-54 and ROI was 0.88 and the INSPIRIT was 0.85 (p. 464). There were significant negative correlations between the MOS (-0.03) and the BSI (-0.01) (p. 464). The SBI-54 had a test-retest correlation coefficient of 0.95 and strong discriminant validity between the religious group and non-religious group (p. 465). The shortened version, SBI-15 had a Cronbach alpha of 0.93 with a high correlation between SBI-54 and SBI-15 of 0.98 (p. 465).

Kirkpatrick and Hood (1990) say, “It is generally not a simple matter to disentangle conceptual, theoretical concerns from empirical, psychometric ones” (p.443). The researcher reviewed currently available instruments used to gather data on biblical worldview and decided to use 13 demographic questions and a compilation of 60 questions, both original and from other instruments, to field test on 15 high school junior and senior students in order to measure biblical worldview. Following field testing, the instrument was revised and expanded.
The overall guiding philosophy was to develop a survey that was culturally and denominationally neutral and as much as possible addressed both core Protestant doctrinal beliefs and the behavior of the student. Initially, the researcher’s goal was to ascertain particular demographic information on the student through a series of questions. Following these questions, doctrinal belief and behavioral questions were interspersed throughout the survey. Most of the questions are those of the researcher, but others were borrowed from the three other studies. The doctrinal questions reflect beliefs that are historically recognized by most conservative Protestants as core doctrines of the faith. *The Fundamentals* (Torrey, R.A., Ed., 1917) provide a basis for the selection of the doctrinal questions. The Biblical Life Outlook Scale (BLOS) is found in Appendix B.

After obtaining approval from the Liberty University Institutional Review Board (see Appendix D) and the parents of minors, arrangements were made with school administrators for group administration of the questionnaires during scheduled class time. The schools that were solicited for participation were recommended by the respective Executive Directors of the state associations (see Appendix E). Participation was voluntary and no identifying information was collected from subjects. The researcher was present at each administration to provide instructions and to collect the questionnaires. Subjects were allowed as much time as they needed to complete the instruments. Generally, it took most students 20 to 30 minutes to complete the survey.

For this particular instrument administration biographical data on the subject population was gathered in the following areas as additional variables for future study:

- Age
- Gender
• Denominational Preference
• How long the student has attended current school
• How much time is spent in the Bible class each week in school
• How long each student’s school has used this publisher’s Bible curriculum
• Age of the student’s Bible teacher
• Amount of community service the school requires of its students for graduation
• How often the student attends church each week
• If a professing Christian, how long has the student been one
• How many, if any, of the student’s parents or guardians are professing Christians
• Which publisher’s Bible curriculum are you currently using
• What academic grade the student is in at this time

The retention rate was 100%. The sample consisted of 680 students: 18 Georgia schools (387 students), 8 North Carolina schools (175 students), and 7 South Carolina schools (115 students). As mentioned previously, 649 of the 680 students surveyed answered all of the questions on the survey.

Student attendance at the school was measured by asking whether the students had attended the current school for 10 or more years, 6-9 years, 2-5 years, and ≤ 1 one year. All required approvals were secured from the researcher’s institution of higher education. Informed consent was obtained from the parents of all minors participating in the study. After receiving consent, the students were provided the questionnaire to complete. The instrument was collected by the researcher for evaluation using the statistical analysis presented in this document.
This researcher contacted seven experts (see Appendix F) for assistance in reviewing the questions on the survey. Four of the experts gave extensive feedback, two gave cursory feedback, and one was unable to participate. Once the survey was reviewed by the experts, it was revised to incorporate most of their suggestions and finalized for implementation. The questions then were organized in a more logical order; wording was clarified; and some questions were deleted while others were added. The final survey began with 13 biographical questions followed by 74 questions concerning biblical worldview. An additional question was added to the survey as to the state the school was located in for state versus state comparison.

Data Analysis

The purpose of the research was to present information to the Christian community at large and the Christian education community specifically on potential factors that may assist young people in developing a biblical worldview. This comparative study was conducted with high school students answering survey questions related to worldview beliefs. The data provided information concerning the biblical worldview beliefs of the subjects. The data was analyzed using the SPSS version 16.0 software program, designed for statistical analysis in the social sciences. The overall results of the study were presented as an executive summary to the administrators of those schools that agreed to participate in the study.

Data Organization

The research design uses non-randomized control groups surveyed with an instrument utilizing a Likert-type scale to measure biblical worldview. Biblical worldview is measured using the questions from the researcher’s original instrument (Biblical Life Outlook Scale). There are the following validity concerns:
• Experimenter Effect – The students may try to answer the questions the way they expect the researcher or their school administration would expect in order to avoid any type of negative consequences if anonymity is not guaranteed.

• The variables in this study are the following: the Bible curricula; denominational preference; how often the student attends church activities; the amount of time the students spend in Bible class per week; how long the student has attended the current school; the gender, ethnicity, and age of the student; the length of student’s salvation; the age of the student’s Bible teacher; the amount of community service required for graduation; how many parents/guardians profess to be Christians; and how long the student’s school has used this publisher’s Bible curriculum.

The sources for questions came from material developed by Milevsky and Levitt (2004) to measure intrinsic and extrinsic religiosity; information Fullerton and Hunsberger (1982) used for measuring orthodoxy; instruments Holland et al (1998) utilized to measure beliefs and practices (see Appendix C); and questions this researcher developed for obtaining additional demographical data for analysis. Furthermore, the study seeks to identify the factors affecting the biblical worldview of high school students in the American Association of Christian Schools.

First of all, a factor analysis was performed on the data. The homogeneity of the sample relegated the scale to an outlier identification instrument. After completing the factor analysis, it only accounted for about 30% of the variance and had factor loadings of only .7 or above on about 15 of the items across two factors. If the cutoff is lowered to .6 factor loading, then a little over 20 items comprise the two factors.
In reviewing the data, it was obvious that the population answered many of the survey questions consistently as evidenced by the heavily skewed BLOS (see Figure 1). Analysis yielded a mean of 274.61 (SD = 25.77) with only 17 (2.6%) out of 649 respondents having BLOS scores below 200 while just over 85% of the respondents had BLOS scores between 260 and 300 (maximum). Due to the skewed nature of the distribution of the BLOS and most of those items excluded from the BLOS (see Figure 1) further analyses will be completed with non-parametric techniques.
Figure 1. Biblical Life Outlook Scale (BLOS) scale scores of subjects with a range of 0 – 300 based on 61 questions with five response options per question.

The mean score on the BLOS of 274.61 out of a possible 300 points appears to demonstrate that these students that answered all of the questions on the instrument have a strong biblical worldview. The homogeneity of the schools and the population taking the survey may be attributed to the schools’ membership in the American Association of Christian Schools (see Appendix G) which has a conservative doctrinal statement of faith that all schools must adhere to in order to be members.

Due to the skewed nature of the distribution of the BLOS, further analyses making use of the BLOS will be completed with the use of non-parametric techniques. The overall Cronbach’s alpha for the Biblical Worldview Scale was an acceptable .937 (see Appendix H). However, the original 74-item scale is considerably larger than might be desired. Three criteria were used to assess inclusion in the scale: a) item total-correlations greater than .3, b) improvement in the Cronbach’s alpha, and c) theoretically necessity (Spector, 1992). These criteria eliminated 13 items (see Appendix I) reducing the scale to 61 items.

The following 13 items were excluded from the statistical data analysis:

- A person should do whatever it takes to be socially and financially prosperous.
- God wants people to be financially prosperous.
- A person’s conscience is the best guide in deciding right from wrong.
- Animals are on the earth for the use of mankind.
- People are to use the earth’s resources wisely.
- There are times when war is permissible.
Human life begins at conception.

The government should be responsible for the education of children.

Baptism is required for salvation.

A Christian can lose or reject his or her salvation.

God hears all prayers.

Man has innate (inborn) knowledge.

Man is both a physical and spiritual being.

If the hypotheses are supported that there appears to be no significant statistical differences in biblical worldview beliefs among high school students in select Christian schools located in Georgia, North Carolina, and South Carolina using differing Bible curriculums, their denominational preferences, and their frequency of attendance at church, then these findings may impact curricula choices, admissions guidelines, and instruction regarding the importance of church attendance. The reader is cautioned to avoid making extensive generalizations regarding the data without taking into consideration the limitations of the research, especially the homogeneousness of the sampling.

Statistical Procedures

Initially, using SPSS, the raw data from the student questionnaires was codified with the Likert-type answers being given a value of 5 to 1. Then, a Cronbach alpha procedure was run to determine the item-total correlations on the Biblical Life Outlook Scale (BLOS) and determined the reliability of the BLOS. This procedure led to implementing three criteria (item total-correlations greater than .3, improved Cronbach alpha, and theoretical necessity) that reduced the number of items in the BLOS from 74
to 61 and raised the Cronbach alpha from .937 to .952. This procedure verified the reliability of the Biblical Life Outlook Survey (BLOS) instrument. Convergent validity is verified by the strong statistical relationship between the Biblical Life Outlook Scale (BLOS) and church attendance with a correlation coefficient of .400.

Due to the non-parametric nature of the statistical data, the researcher chose to use a Kruskal-Wallis procedure to best evaluate the data. Borg and Gall (1979) state that researchers use nonparametric tests of statistical significance (e.g., Kruskal-Wallis) as a replacement “for the t test for uncorrelated means” (p. 429). Borg and Gall (1979) also note that the test “does not make any assumptions about the shape or variance of population scores” (p. 464). Additionally, Roscoe (1975) says that this test (Kruskal-Wallis) is acceptable “when assumptions of analysis of variance are grossly violated” (p. 307). The data was more specifically analyzed by curricula, frequency of church attendance, and denominational grouping. Finally, the data is presented through the use of narrative text, graphs, and tables.

Summary

Chapter three presented the methodology utilized in this quantitative study of 33 schools and 680 students (649 answering all questions) to determine factors that potentially affect a student’s biblical worldview. After factor analysis, a Cronbach alpha was initially performed to determine appropriate item-total correlations for the BLOS scale. Due to the non-parametric nature of the results of the BLOS, a Kruskal-Wallis statistical test was utilized to evaluate the data. The next chapter presents the results of this study.
CHAPTER 4

Results of the Study

As stated in Chapter one, the researcher sought to determine potential factors that may contribute to the development of a biblical worldview among high school students in Christian schools? It is important for those in positions of leadership and instruction to learn of any factors that may successfully assist in helping young people transform their thinking into a biblical model.

Chapter four begins with an analysis of the results of the study. The survey subjects’ answers were given by using a five-point Likert-type scale. Values of 1-5 were pre-set by the researcher based on traditional orthodox doctrinal biblical beliefs. Each of the five hypotheses was coupled with a research question and analyzed using appropriate statistical methodologies.

Analysis

Potential Factors Contributing to a Biblical Worldview

The findings of the factors potentially contributing to a biblical worldview are statistically described through tables and figures. The results are further explained through narrative discourse.

Research and Hypotheses Questions

In this study there are three null hypotheses related to the research questions.

Curricula Groupings and Biblical Worldview

The first research question and hypothesis are as follows:

RQ1. What is the relationship between the Bible curriculum used and the formation of a biblical worldview in the students?
There is no statistically significant difference among those using differing Bible curricula in the formation of biblical worldview beliefs held by high school students enrolled in select Christian schools in Georgia, North Carolina, and South Carolina.

The various Bible curricula were divided into three groupings: BJU Press, A Beka Book, and Positive Action for Christian (PAC) were one group; locally-developed by the teacher/school was a second group; and all of the others comprised the third grouping. These groups were formulated based on statistical analysis.

Group one (BJU, A Beka Book, PAC) demonstrated no significant differences in biblical worldview. The founders of all three of these publishing houses received much of their formal theological training at Bob Jones University which may have contributed to this finding. In reading over each of these publishers’ websites, this researcher noted particular comments regarding the purpose of their curricula and in particular the Bible curricula.

A Beka Book (2008a) states that “We are unashamedly Christian and traditional in our approach to education.” The same page of the website further states, “Our materials reflect sensible theory that is firmly anchored to practically.” Specifically, regarding the Bible curricula, Abeka Book (2008a) notes that “Since Bible is the most important subject in the Christian school it should be taught specifically and systematically.”

The BJU Press website (2008) comments under its Philosophy section that “Every subject, from Spanish to math, is taught from a thoroughly biblical viewpoint, naturally and logically.”
The Positive Action for Christ curricula states on its website (2008) that “the hallmark of our studies is that they are life-related.”

The second group of Bible curricula is composed of all of the other curricula because the numbers were minimal if they were considered individually. Specifically this group was composed of schools using Lifeway and Christian Schools International Bible curricula. According to Lifeway’s website (2008), they emphasize “kingdom education” and the development of a biblical worldview in their curricula. As the Lifeway website explains, “Every Christian must be able to think and act from a biblical worldview. Learn about the basic components of all worldviews and how to develop a biblical worldview through these resources.”

Christian Schools International informs the reader on its website (2008) that its Bible curricula “will help students discover the wonders and truths of God’s Word.” Also, it “will help students grow in their knowledge of God’s Word and will help them apply biblical truths in their lives.”

Common threads running through the first grouping of curricula appear to be an emphasis on practicality and logic. In the second grouping the emphasis is emphatically stated as being more on the development of a biblical worldview and its application.

The third and final group of curricula was those schools where the Bible instructor personally developed the curricula and the number of schools was significant in size to be a group of its own. The curricula goals in this group may have both overlapping similarities and stark differences in purpose, philosophy, and presentation, but these were not individually analyzed.
Concerning hypothesis three, surprisingly, a majority of the schools are developing their Bible curricula instead of using those of commercial publishers (see Figure 2 below). Of those that are using commercial publishers, the schools tend to use those that are theologically conservative in nature which reflects the doctrinal position of the American Association of Christian Schools and its respective state affiliates.

Figure 2. The numeral breakdown of the curricula used by the subjects of the study.

There were several questions that resulted in statistical significance differences between curricula. These results are shown in Figures 3 through 10.
Figure 3 and the data show, that on this question there is a statistically significance difference in the biblical worldview of those students that use the BJU-ABEKA-PAC curriculum and those students that use the Locally Developed curriculum. Those using the BJU-ABEKA-PAC appear to believe in the affirmative regarding this question. Regarding the statement in Figure 3, “The government is responsible for the education of children,” students educated in schools using locally developed curricula (M=3.25, SD=1.33) were more likely to support this statement than students using the BJU, A BEKA, or Positive Action for Christ curriculums (M=2.92, SD=1.36). The display in Figure 4 shows the mean of each curricula grouping in relationship to the question. The scores on this question should be of concern to Christian leaders and educators since it appears that the students may have forgotten the Old Testament admonition that fathers are responsible for the education of the children.
The government should be responsible for the education of children.

Figure 4. Mean plot of survey question 33.

Note. The lower the score the more the subjects agree with the statement.
A second question of significance shown in Figure 5 concerns the rejection or loss of salvation.

Figure 5. Students response to survey question 47 by curriculum grouping

Figure 5 and the data show that there is a statistically significant difference in the worldview beliefs of those that use Locally Developed curricula and those that use either the Other or the BJU-ABEKA-PAC curricula. Those using the Locally Developed curricula believe in the affirmative regarding this question. Concerning the question portrayed in Figure 5, “A Christian can lose or reject his or her salvation” students educated in schools using locally developed curricula (M=3.68, SD=1.50) were significantly less likely to believe this statement than those using BJU, ABEKA, or Positive Action for Christ curriculums (M=3.97, SD=1.42) or other published curricula (M=4.08, SD=1.42). Figure 6 shows an analysis of the results of the responses to this question.
A Christian can lose or reject his or her salvation.

Figure 6. Mean plot of survey question 47.

Note. The lower the score the more the subjects agree with the statement.

The third question of significance concerned God hearing all prayers and the responses to this question are summarized in Figure 7 below. Figure 7 and the data show that students using the Other curricula have a statistically significant different biblical worldview on this question compared to those using the BJU-ABEKA-PAC curricula and those using the “Locally Developed curricula” in that they do believe God hears all prayers. It also demonstrates that subjects in schools that use other published curricula (M=1.60, SD= 1.16) were significantly less likely to believe the question, “God hears all prayers” than those using BJU, A Beka, or Positive Actions for Christ curriculums.
(M=2.02, SD=1.46) or those using Locally Developed curricula (M=1.98, SD=1.42).

Figure 8 represents these results.

![Bar chart](image)

**Figure 7.** Students' response to survey question 59 by curriculum grouping.
God hears all prayers.

1

Figure 8. Mean plot of survey question 59.

Note. The lower the score the more the subjects agree with the statement.
Figures 9 and 10 summarize the responses to other questions that provided interesting, if not disturbing, answers from the subjects.

A person should do whatever it takes to be socially and financially prosperous.

**Figure 9.** Mean plot of survey question 16.

*Note.* The lower the score the more the subjects agree with the statement.

It is disturbing to see in Figure 9 that so many of the subjects appear to have internalized the unbiblical philosophy that assumes the end justifies the means without consideration for the ethics of their beliefs and actions.

The data shown in Figure 10 below should give concern because it appears the students may be unduly influenced by what is commonly known as the “health and
wealth” prosperity religion where it is taught that God wants everyone to be prosperous and that there must be something spiritually wrong with those who are not.

God wants people to be financially prosperous.

**Figure 10.** Mean plot of survey question 17.

*Note.* The lower the score the more the subjects agree with the statement.

Even though these particular questions possessed statistically significant differences for this particular grouping of curricula as compared to the other two groups, overall there was no statistically significant difference within these three particular Bible curricula and biblical worldview.

**Denominational Groupings and Biblical Worldview**

The second research question and hypothesis are as follows:
RQ2. What is the relationship between denominational preferences of the church the student currently attends, if attending, and the formation of a biblical worldview in the students?

H2 There is no statistically significant difference among those of differing denominational groupings in the formation of biblical worldview beliefs held by high school students enrolled in select Christian schools located in Georgia, North Carolina, and South Carolina.

Four questions were found to be statistically significant in this section. The various denominational groups of the students were divided into Baptist, Methodist-Wesleyan, Non-denominational, Pentecostal-Charismatic, and Presbyterian. These groupings were determined using the rationale that a total of 592 of the students selected one of these denominational groups and that therefore denominational group served as the independent variable. Figure 11 shows the breakdown of the denominational groups of the students surveyed.

A Kruskal-Wallis test was used to determine the difference in biblical worldview among the denominational groups. Analysis revealed significant differences among denominational groups on biblical worldview (Kruskal–Wallis $H (12.54) = p.014$, $df = 4$).

In addition to the analysis of the BLOS, each of the items that was excluded from the BLOS was submitted to one-way analysis of variances (ANOVAs) with Baptist, Methodist-Wesleyan, Non-denominational, Pentecostal-Charismatic, and Presbyterian as the independent variables. Table 1 below shows that these analyses indicated that there were numerous significant differences between the denominational preferences at the .05 or less level on four items: “There are times when war is permissible (.019),” “Baptism is
required for salvation (.033),” “A Christian can lose or reject his or her salvation (.000),” and “Man has innate (inborn) knowledge (030).”

Table 1

Descriptives of non-BLOS Items

<table>
<thead>
<tr>
<th>Item</th>
<th>N</th>
<th>Mean</th>
<th>Std. Deviation</th>
<th>Std. Error</th>
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<tr>
<td>There are times when war is permissible.</td>
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<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Baptist</td>
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<td>.761</td>
<td>.036</td>
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<td>.078</td>
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<td>.031</td>
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<tr>
<td>Baptism is required for salvation.</td>
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<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Baptist</td>
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<td>1.129</td>
<td>.053</td>
</tr>
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<td>.968</td>
<td>.216</td>
</tr>
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<td>Total</td>
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<td>4.37</td>
<td>1.120</td>
<td>.045</td>
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<td>A Christian can lose or reject his or her salvation.</td>
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<td></td>
<td></td>
<td></td>
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<td>.342</td>
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<td>Man has innate (inborn) knowledge.</td>
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<td></td>
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<td>1.092</td>
<td>.131</td>
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Post hoc analysis (LSD) (See Table 2 below) indicated that regarding the question that there are times when war is permissible, the Baptist group (M= 4.60, SD= .76), Non-denominational group (M= 4.57, SD= .75), the Pentecostal-Charismatic group (M= 4.83, SD= .38), and the Presbyterian group (M= 4.75, SD= .55) are each significantly more likely to believe this statement than the Methodist-Wesleyan group (M= 4.24, SD= .99).

The second question addressed whether baptism is required for salvation. According to these survey results, the Baptist group (M= 4.41, SD= 1.13) and Pentecostal-Charismatic group (M= 4.75, SD= 44) are significantly more likely to believe this statement than the Methodist-Wesleyan group (M= 4.00, SD= 1.16). The Pentecostal-Charismatic group is significantly more likely to believe this statement than the Non-denominational group (M= 4.21, SD= 1.18).

<table>
<thead>
<tr>
<th>Pentecostal-Charismatic</th>
<th>24</th>
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<th>1.606</th>
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<td>.788</td>
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</tr>
<tr>
<td>Total</td>
<td>606</td>
<td>3.78</td>
<td>1.120</td>
<td>.045</td>
</tr>
</tbody>
</table>

Table 2
Significantly Statistical Differences in Biblical Worldview by Denominational Grouping

There are times when war is permissible.

Methodist-Wesleyan and Baptist = -.36*
Methodist-Wesleyan and Non-Denominational = -.33*
Methodist-Wesleyan and Pentecostal-Charismatic = -.59*
Methodist-Wesleyan and Presbyterian = -.51*
Baptism is required for salvation.

Methodist-Wesleyan and Baptist = .42*
Methodist-Wesleyan and Pentecostal-Charismatic = -.75*
Non-Denominational and Pentecostal-Charismatic = -.54*

Can a Christian lose or reject his or her salvation.

Baptist and Methodist-Wesleyan = .77*
Baptist and Pentecostal-Charismatic = .97*
Pentecostal-Charismatic and Non-Denominational = -.66*

Man has innate (inborn) knowledge.

Pentecostal-Charismatic and Baptist = -.65*
Pentecostal-Charismatic and Methodist-Wesleyan = -.61*
Pentecostal-Charismatic and Presbyterian = -.93*

For the third question, as to whether a Christian can lose or reject his or her salvation, data from the students in the study reflect the position that the Methodist-Wesleyan group (M=3.37, SD= 1.50) and Pentecostal-Charismatic group (M= 3.17, SD= 1.58) are more likely to believe this statement than the Baptist group (M= 4.14, SD= 1.35) and the Non-denominational group (M= 3.83, SD= 1.38).

And for the final question about innate knowledge, the Baptist group (M= 3.82, SD= 1.10), the Methodist-Wesleyan group (M= 3.78, SD= 1.3), and the Presbyterian group (M= 4.10, SD= .79) each are more likely to support the belief that man has innate or inborn knowledge than those of the Pentecostal-Charismatic group (M= 3.17, SD= 1.61).
Participants of the Study by Denomination

Figure 11. The number of subjects of the study declaring a denominational preference.

An overwhelming number of the students noted that they prefer the Baptist denomination (see Figure 11). This may be because many of the Christian schools are an integral part of a local Baptist church. This is a reasonable assumption since a large majority of schools holding membership in the American Association of Christian Schools are ministries of various types of Baptist churches.

Figure 12 and the data show that the subjects identified as the Methodist-Wesleyan group were statistically significant from each of the other denominational groups on this question in that they disagreed with the premise of this question.
There are times when war is permissible.

Figure 13 shows a graphic portrayal of the differences within the denominational groupings. Regarding the question, “There are times when war is permissible” Post hoc analysis revealed that the Methodist-Wesleyan group (M=4.24, SD=0.99) is significantly more likely to reject this statement than any of the other denominational groupings: Baptist (M=4.60, SD=0.76); Non-Denominational (m=4.57, SD=0.75); Pentecostal-Charismatic (M=4.83, SD=0.38); and Presbyterian (m=4.75, SD=0.55).
There are times when war is permissible.

Figure 13. Mean plot of survey question 24.

Note. The lower the score the more the subjects agree with the statement.

Figure 14 and the data state that the Methodist-Wesleyan group differed statistically significantly from the Baptist and the Pentecostal-Charismatic group in accepting this question in the affirmative. In addition, the Non-Denominational group was statistically significant in its beliefs when compared with the Pentecostal-Charismatic group.

Figure 15 addresses the results for the question regarding whether students’ believed baptism required for salvation. According to these statistics, post hoc analysis (LSD) revealed that the Baptist group (M= 4.41, SD= 1.13) and Pentecostal-Charismatic
group (M= 4.75, SD= 44) are significantly more likely to believe this statement than the Methodist-Wesleyan group (M= 4.00, SD= 1.16). The Pentecostal-Charismatic group is significantly more likely to believe this statement than the Non-Denominational group (M= 4.21, SD= 1.18).

Baptism is required for salvation.

Figure 14. Student responses to survey question 46 by denominational grouping
Baptism is required for salvation.

Figure 15. Mean plot of survey question 46.

Note. The lower the score the more the subjects agree with the statement.

Figure 16 and the data reflect a statistical significant difference between the Baptist group and both the Methodist-Wesleyan and Pentecostal-Charismatic groups by rejecting the premise of this question.
A Christian can lose or reject his or her salvation.

Figure 17. Student responses to survey question 47 by denominational grouping

Figure 17 shows the results to the question of whether a Christian can lose or reject his or her salvation? Post hoc analysis of the data from the students in the study reflects the position that the Methodist-Wesleyan group (M=3.37, SD= 1.50) and Pentecostal-Charismatic group (M= 3.17, SD= 1.58) are more likely to believe this statement than Baptist group (M= 4.14, SD= 1.35) and Non-denominational group (M= 3.83, SD= 1.38).
A Christian can lose or reject his or her salvation.

Figure 17. Mean plot of survey question 47.

Note. The lower the score the more the subjects agree with the statement.

The final question of significant difference among denominational groups concerns whether or not mankind was created with innate or inborn knowledge. These results are shown in Figure 18.
Man has innate (inborn) knowledge.

![Bar chart showing student responses to survey question 82 by denominational grouping.](image)

Figure 18  Student responses to survey question 82 by denominational grouping

Figure 18 and the data show that the Pentecostal-Charismatic group is statistically significant in its biblical worldview when compared the Baptist, Methodist-Wesleyan, and Presbyterian groups in not accepting the premise of this question.

As shown in Figure 19 below, the Baptist group (M= 3.82, SD= 1.10), the Methodist-Wesleyan group (M= 3.78, SD= 1.3), and the Presbyterian group (M= 4.10, SD= .79) each are more likely to support the belief that man has innate or inborn knowledge than those of the Pentecostal-Charismatic group (M= 3.17, SD= 1.61).
Man has innate (inborn) knowledge.

Figure 19. Mean plot of survey question 82.

Note. The lower the score the more the subjects agree with the statement.

In summary, there were numerous significant differences between the denominational preferences at the .05 or less level on four items: “There are times when war is permissible” (.019), “Baptism is required for salvation” (.033), “A Christian can lose or reject his or her salvation” (.000), and “Man has innate (inborn) knowledge” (.030).

Several other questions shown below in Figure 20 provided interesting data. Figure 20 below, which pertains to a question dealing with ethics, reflects the subjects’ viewpoint by denominational grouping. The Presbyterian group is the only
A person should do whatever it takes to be socially and financially prosperous.

Figure 20. Mean plot of survey question 16 by denominational group.

Note. The lower the score the more the subjects agree with the statement.

The data shown in Figure 21 should give concern that it appears the students may be unduly influenced by what is commonly known as the “health and wealth” prosperity religion to the point of impacting their ethical thoughts and behavior. The phrase “whatever it takes” should have given these subjects pause to consider the ramifications of their choice.
God wants people to be financially prosperous.

Figure 21. Mean plot of survey question 17 by denominational group.

Note. The lower the score the more the subjects agree with the statement.

Frequency of Church Attendance and Biblical Worldview

The third research question and hypothesis are as follows:

*RQ3.* What is the relationship between attendance at church and the formation of a biblical worldview in the students?

*H₃* There is no statistically significant difference based on the frequency of their weekly church attendance in the formation of biblical worldview beliefs held by high school students enrolled in select Christian schools located in Georgia, North Carolina, and South Carolina.
In looking at the third and final hypothesis regarding the impact of church attendance on the development of a biblical worldview, there appears to be a statistically significant correlation between the two items. A Spearman’s rho was performed because the material is ordinal and the data is not normally distributed. The results of the procedure provided a correlation coefficient of .400 which is statistically significant. The frequency of church attendance appears to have a positive correlation with biblical worldview (see Table 3). Table 1 reflects the statistical results of analyzing Hypotheses 1, 2, and 3 with the Biblical Worldview Scale (BLOS) and the three demographic variables under analysis.

Table 3

**Correlation Coefficients for Hypotheses 1, 2, and 3 with Biblical Worldview Scale**

<table>
<thead>
<tr>
<th>Spearman's rho</th>
<th>BWV Scale</th>
<th>Correlation Coefficient</th>
<th>Which publisher's Bible Curriculum are you currently using?</th>
<th>What is the Denomination of the church you currently attend?</th>
<th>How often do you attend church each week?</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>1.000</td>
<td>-.017</td>
<td>-.188**</td>
<td>.400**</td>
</tr>
<tr>
<td></td>
<td></td>
<td>.000</td>
<td>.017</td>
<td>.662</td>
<td>.000</td>
</tr>
<tr>
<td></td>
<td></td>
<td>.023</td>
<td>.023</td>
<td>.556</td>
<td>.057</td>
</tr>
<tr>
<td></td>
<td></td>
<td>.141</td>
<td>.141</td>
<td>.332**</td>
<td></td>
</tr>
<tr>
<td></td>
<td>N</td>
<td>649</td>
<td>649</td>
<td>647</td>
<td>647</td>
</tr>
<tr>
<td></td>
<td></td>
<td>680</td>
<td>680</td>
<td>677</td>
<td>677</td>
</tr>
<tr>
<td></td>
<td></td>
<td>677</td>
<td>677</td>
<td>.000</td>
<td>.000</td>
</tr>
</tbody>
</table>

- **Correlation Coefficient**
- **Which publisher's Bible Curriculum are you currently using?**
- **What is the Denomination of the church you currently attend?**
- **How often do you attend church each week?**
Table 1 provides statistically significant data that reveals a strong negative correlation (-.188) between the biblical worldview and the denominational grouping or preference of the subjects.

The largest segment of those attending church are those that do so three times per week. This is probably the typical twice on Sunday and once on Wednesday evening which is typical of many Baptist churches in the South. It is interesting to note that approximately an equal number of students attend church once a week or less when compared with those attending three times per week.

How does biblical worldview predict church attendance? For the purposes of the survey, church attendance was divided into five groups: more than three times per week, three times per week, two times per week, one time per week, and less than one time per week.

Figure 22 provides information regarding the subjects’ frequency of church attendance on an average each week. A large majority of the students attend at least once a week, but a minority of the subjects attends three or more times each week. This may be due to the number of services their churches offer.
Regression analysis was used to predict frequency of church attendance. First, all 14 predictor variables were forced to enter the model simultaneously. The percentage of variance explained by this model (adjusted R-squared) was 18.4%. The overall model P-value was less than .001 (see Table 4). Of the 14 predictors of church attendance, 3 had parameter estimates that were statistically significantly different from zero at the .05 level.
### Table 4
Regression Analysis Summary for BLOS and non-BLOS items Predicting Frequency of Church Attendance

<table>
<thead>
<tr>
<th>Variable</th>
<th>B</th>
<th>SE_B</th>
<th>β</th>
<th>t</th>
<th>p</th>
</tr>
</thead>
<tbody>
<tr>
<td>Biblical Life Outlook Scale</td>
<td>.015</td>
<td>.002</td>
<td>.366</td>
<td>8.536</td>
<td>.001</td>
</tr>
<tr>
<td>A person should do whatever it takes to be socially and financially prosperous.</td>
<td>-.012</td>
<td>.029</td>
<td>-.016</td>
<td>-.426</td>
<td>ns</td>
</tr>
<tr>
<td>God wants people to be financially prosperous.</td>
<td>-.055</td>
<td>.035</td>
<td>-.057</td>
<td>-1.564</td>
<td>ns</td>
</tr>
<tr>
<td>A person’s conscience is the best guide in deciding right from wrong.</td>
<td>.033</td>
<td>.027</td>
<td>.046</td>
<td>1.212</td>
<td>ns</td>
</tr>
<tr>
<td>Animals are on the earth for the use of mankind.</td>
<td>-.013</td>
<td>.047</td>
<td>-.011</td>
<td>-.281</td>
<td>ns</td>
</tr>
<tr>
<td>People are to use the earth’s resources wisely.</td>
<td>-.072</td>
<td>.083</td>
<td>-.032</td>
<td>-.861</td>
<td>ns</td>
</tr>
<tr>
<td>There are times when war is permissible.</td>
<td>-.042</td>
<td>.050</td>
<td>-.032</td>
<td>-.840</td>
<td>Ns</td>
</tr>
<tr>
<td>Human life begins at conception.</td>
<td>.018</td>
<td>.036</td>
<td>.019</td>
<td>.510</td>
<td>.611</td>
</tr>
</tbody>
</table>
Table 4
Regression Analysis Summary for BLOS and non-BLOS items Predicting Frequency of Church Attendance

<table>
<thead>
<tr>
<th>Variable</th>
<th>$B$</th>
<th>$SE_B$</th>
<th>$\beta$</th>
<th>$t$</th>
<th>$p$</th>
</tr>
</thead>
<tbody>
<tr>
<td>The government should be responsible for the education of children.</td>
<td>-.004</td>
<td>.029</td>
<td>-.005</td>
<td>-.139</td>
<td>.890</td>
</tr>
<tr>
<td>Baptism is required for salvation.</td>
<td>.086</td>
<td>.035</td>
<td>.095</td>
<td>2.467</td>
<td>.014</td>
</tr>
<tr>
<td>A Christian can lose or reject his or her salvation.</td>
<td>.043</td>
<td>.028</td>
<td>.060</td>
<td>1.540</td>
<td>ns</td>
</tr>
<tr>
<td>God hears all prayers.</td>
<td>.134</td>
<td>.027</td>
<td>.184</td>
<td>4.915</td>
<td>.001</td>
</tr>
<tr>
<td>Man has innate (inborn) knowledge.</td>
<td>-.009</td>
<td>.034</td>
<td>-.010</td>
<td>-.275</td>
<td>ns</td>
</tr>
<tr>
<td>Man is both a physical and spiritual being.</td>
<td>-.024</td>
<td>.040</td>
<td>-.023</td>
<td>-.611</td>
<td>ns</td>
</tr>
</tbody>
</table>

Student Survey

Background Information

In measuring religious affiliation, the choices available for this study were

Baptists, Lutheran, Methodist/Wesleyan, Non-Denominational, Pentecostal/Charismatic,
Presbyterians, Roman Catholic, Do Not Attend, and Other.
The researcher, in looking at the frequency of response to the demographic items, would describe the typical student completing the survey as one that attends church on a weekly basis (see Figure 22), uses the A Beka Book, BJU Press, Positive Action for Christ, or materials developed by the teacher for the student’s Bible curriculum (see Figure 2); and attends a high school that does not require community service for graduation (see Table 5).

Table 5
Community Service Hours Required for High School Graduation by Subjects of Survey.

<table>
<thead>
<tr>
<th>How many total hours of community service does your school require for graduation?</th>
<th>Frequency</th>
<th>Percent</th>
<th>Valid Percent</th>
<th>Cumulative Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Valid</td>
<td>None</td>
<td>599</td>
<td>88.1</td>
<td>88.1</td>
</tr>
<tr>
<td></td>
<td>1-25 hours</td>
<td>23</td>
<td>3.4</td>
<td>3.4</td>
</tr>
<tr>
<td></td>
<td>26-50 hours</td>
<td>35</td>
<td>5.1</td>
<td>5.1</td>
</tr>
<tr>
<td></td>
<td>51-75 hours</td>
<td>22</td>
<td>3.2</td>
<td>3.2</td>
</tr>
<tr>
<td></td>
<td>76-100 hours</td>
<td>1</td>
<td>.1</td>
<td>.1</td>
</tr>
<tr>
<td>Total</td>
<td>680</td>
<td>100.0</td>
<td>100.0</td>
<td>100.0</td>
</tr>
</tbody>
</table>

The demographics of the pool of students participating in the survey was 57.6% females (n = 389) and 42.8% males (n = 291). Eleventh graders made 48.2% (n = 328) and twelfth graders made 51.8% (n = 352) of the survey population. Of the 680 students surveyed, 599 or 88.1% of the students did not have to complete any community service as a graduation requirement. Furthermore, 44% of the students in the survey were 17 years old (see Figure 23), 77% have been professing Christians for seven years or more (see Figure 25), and most live with both parents who are also professing Christians (see Figure 26). Over half the students have Bible class five days per week (see Figure 27).
with almost 68% of the students declaring Baptist as their denominational preference (see Figure 11).

**Age of Survey Participants**

Figure 23. Age of the subjects at the time of the survey.

The majority of the subjects were 17 year old high school students. There were very few 15 and 19 year old students in the pool, but almost an equal number of 16 and 18 year old students (Figure 23).

Figure 24 below provides data that reveals the number of years the subjects have been enrolled in their current Christian school. This question was asked to use at a later date to investigate whether longevity in the same school impacts the student’s biblical worldview. Those having attended their current Christian school for more than ten years
comprised the largest segment of the population (Figure 24). The second largest group has attended from 4-6 years implying that many attend other schools during their elementary school years and then transfer to the Christian school when they reach middle school or junior high.

![Number of years subjects have been enrolled in current school](image)

**Figure 24.** The length of time subjects enrolled in Christian school

From the data, it appears that a large majority of the students became professing Christians as young children before their teenage years (Figure 25 below). This is a significant point for Christian leaders to note as it should influence teaching strategies and concerns about when many students appear to consider the issue of personal salvation.
Number of years subjects have been a professing Christian

![Bar chart showing the length of time each subject has been a professing Christian.](chart)

Figure 25. The length of time each subject has been a professing Christian.

Of the students participating in the survey, over 88% come from families having a strong religious heritage with both parents/guardians being professing Christians (see Figure 26 and Table 6 below). This may be a significant factor.
Parents/Guardians of Subjects Salvation Status

If you are living with your parents, guardians, or grandparents (if they have custody of you), how many are professing Christians?

Figure 26. The number of subjects living with parents, grandparents, or guardians who are professing Christians
Table 6

Students living with adult relatives professing salvation.

<table>
<thead>
<tr>
<th></th>
<th>Frequency</th>
<th>Percent</th>
<th>Valid Percent</th>
<th>Cumulative Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Valid Both</td>
<td>602</td>
<td>88.5</td>
<td>88.5</td>
<td>88.5</td>
</tr>
<tr>
<td>One</td>
<td>60</td>
<td>8.8</td>
<td>8.8</td>
<td>97.4</td>
</tr>
<tr>
<td>None</td>
<td>14</td>
<td>2.1</td>
<td>2.1</td>
<td>99.4</td>
</tr>
<tr>
<td>Unknown</td>
<td>4</td>
<td>.6</td>
<td>.6</td>
<td>100.0</td>
</tr>
<tr>
<td>Total</td>
<td>680</td>
<td>100.0</td>
<td>100.0</td>
<td></td>
</tr>
</tbody>
</table>

An interesting study would be to evaluate parents’ influence on the biblical worldview of their children.
Most schools offer Bible classes five days a week. This may be due to the desire to give a full high school credit for the coursework and also convey the importance of Bible in relationship to the other academic courses (see Figure 27).

**Figure 27.** Number of subjects attending Bible class at varying numbers of days each week.
It appears from the data that about 53% of the students are in schools that rarely change Bible curricula sources once they make a decision (see Figure 28). This may be due to the expense of the curriculum, satisfaction with the current curriculum, or some other unknown factor that may warrant further investigation.

Figure 28. Number of years the subjects’ schools has used the current Bible curricula
Figure 29 illustrates the age by decade of the students’ Bible instructor. The age of the Bible teachers presents an interesting pattern that may involve more in depth investigation beyond the scope of this research. It would be interesting to identify the potential variables that influenced this pattern.

![Age of Bible Teacher](image)

*Figure 29. Age of Bible instructors by decade.*

Furthermore, 44% of the students in the survey were 17 years old, 77% have been professing Christians for seven years or more, and most live with both parents who are also professing Christians. Over half the students have Bible class five days per week with almost 68% of the students declaring Baptist as their denominational preference.
Almost 88% believe that a Christian’s religious beliefs should not be excluded when involved in governmental affairs. Slightly over 80% of the students believe that a person’s religious beliefs should not be strictly a private matter banished from the arena of public discourse. Surprisingly to the researcher, over 35% of the students believe that a person should do whatever it takes to be socially and financially prosperous. In addition, many of these students (40.9%) believe one’s conscious, not the Bible, is the best guide in deciding right from wrong. Over 90% believe that truth is absolute and God is the ultimate source of truth (96.4%). Concerning God’s moral laws, over 92% believe that they cannot be changed, but then over 30% reverse themselves in professing that moral issues are determined by the individual. The students exhibit a biblical disconnection with the teaching that fathers are responsible for the training of their children when over 54% either believe that, or are not sure if, government is responsible for the education of children. Almost 90% of the students believe in a literal 24 hour/six day creation of the world by God. In addition, almost 95% state that God gave mankind a special elevated status above all other creation.

The students (96.3%) believe Christians have a responsibility to evangelize non-believers. Possibly this is because 96% of them believe that the human race is condemned as sinners through Adam’s sin being passed down through all creation. Of those surveyed, 83% accept the Bible as the only authority for Christian faith and practice. Religion, prayer, Bible reading, and attendance at religious activities are important to over 75% of the students. Finally, over 90% see the hand of God in the affairs of history.
Summary

A Kruskal-Wallis test was employed to determine the difference in biblical worldview among curriculum groups. Analysis revealed no significant differences among the curriculum groups and overall biblical worldview (Kruskal–Wallis $H(2,645) = 1.94$, ns) although there did appear to be significant statistical differences in biblical worldview by curricula used, denominational preference, and frequency of church attendance on 3 of the 13 items that were excluded from the BLOS.

For example, in addition to the analysis of the BLOS, each of the items that was excluded from BLOS were submitted to one-way analysis of variances (ANOVAs) with group membership (BJU-A Beka-PAC, Locally Developed, Other) as the independent variable. These analyses indicated that there were significant differences between groups on responses to “The government should be responsible for the education of children,” “A Christian can lose or reject his or her salvation,” and “God hears all prayers.” Post hoc analysis (LSD) indicated that students in schools that were using locally developed curriculum (M=3.25, SD=1.33) were more likely to believe that the government should be responsible for educating children than those students that were in schools that were making use of BJU, A Beka, or Positive Action for Christ curricula (M=2.92, SD=1.36) (see Figure 3). In addition, students in schools that were using locally developed curriculum (M=3.68, SD=1.50) were significantly less likely to believe that a Christian can lose or reject his or her salvation than those students that were in schools that were making use of BJU, A Beka, or Positive Action for Christ curricula (M=3.97, SD=1.42) and students that attended schools that used other published curriculum (M=4.08, SD=1.42) (see Figure 5). Finally, students that attended schools that used other published
curriculum (M=1.60, SD=1.16) were significantly less likely to believe that God hears all prayers than those students that were in schools that were making use of BJU, A Beka, or Positive Action for Christ curricula (M=2.02, SD=1.46), and students in schools that were using locally developed curriculum (M=1.98, SD=1.42) (see Figure 7).

In general, the overall non-parametric correlation results support the hypothesis that among high school students in select Christian schools located in Georgia, North Carolina, and South Carolina there appears to be no significant statistical difference in those using these particular Bible curricula. There did appear to be statistically significant differences in biblical worldview beliefs between students based on the subjects’ frequency of church attendance and denominational preference or grouping.

In focusing on the three questions that were of statistical significance, it is important to note the nature of each of the questions: the education of children, the nature of God, and the doctrine of salvation. Each of these areas is about critical areas of faith and the issues should not be ignored. Those involved in teaching Christian young people need to note and address the concerns raised by the results of this study.
CHAPTER 5

Summary and Discussion

This chapter reviews the research problem and the methodology utilized in the study. The focus of the study was to identify potential factors that may influence the development of a biblical worldview among high school students. This chapter discusses the major findings and the implications of those findings.

Statement of the Problem

It is important for those in positions of leadership and instruction to learn of any factors that may successfully assist in helping young people transform their thinking into a biblical model. Research exists that addresses some areas that may impact the formulation of biblical worldview in teenagers, but the focus of this research concerns three areas that research does not appear to have addressed: whether or not the Bible curricula, frequency of church attendance, and denominational preference influences the development of a biblical worldview among high school teenagers attending Christian schools.

Review of the Methodology

This research took place within 33 individual schools that are members of the Georgia Association of Christian Schools, the North Carolina Christian School Association, and the South Carolina Association of Christian Schools. Of the 33 schools surveyed, 26 were church-sponsored schools and 7 were independent schools. Initially, a literature review was conducted to determine what previous research had been done in the field. The overall guiding philosophy was to develop a survey instrument that was
culturally and denominationally neutral and as much as possible addressed both core Protestant doctrinal beliefs and the behavior of the student concerning personal beliefs whose practices reflected a “strongly agree” biblical worldview.

Initially, the researcher’s goal was to ascertain particular demographic information on the student through a series of questions. Following these questions, doctrinal belief and behavioral questions were interspersed throughout the survey. Experts reviewed the field survey and made suggestions for modification. Revisions were implemented to the final survey which was administered to Christian schools in Georgia, North Carolina, and South Carolina during the first three months of 2008.

The study took place at 18 Georgia, 8 North Carolina, and 7 South Carolina Christian schools holding membership in the American Association of Christian Schools. The subjects of this study are 328 eleventh and 352 twelfth grade students who obtained parental permission or were 18 years of age or older. No attempt was made to select a probability sampling or guarantee a regional or national representation. Of the 680 students surveyed, 649 answered all of the questions; therefore, that is the number in which the statistical analysis is based upon.

Delimitations of the Study

This study was conducted with high school juniors and seniors in particular Christian schools located in the southeastern United States. The study was conducted in person by the researcher from January through March of 2008 on the 33 individual campuses of the 680 participating subjects.
Limitations of the Study

Biblical worldview issues deal with the foundational thoughts of life, the core doctrinal beliefs from the Scriptures, and Christian behavior. This study will address those thoughts, beliefs, perceptions, and behaviors one would expect a high school student to contemplate while attending a Christian school. Unlike public schools, Christian schools are free and have a responsibility to introduce students to the foundational issues of life (e.g., God, metaphysics or reality, epistemology or knowledge, ethics or morality, and anthropology or human nature) from a biblical perspective. As students mature, they are more capable of grasping the issues concerning God, man, and the cosmos. This study limited itself to curricula, beliefs, activities, and issues that students in a Christian school would be normally expected to address in the course of their daily lives. Another limitation is that most schools in this study would be considered fundamentalist in nature, following the description of Zeidan (2002). “The hallmark of fundamentalism is their [sic] acceptance of the divinely revealed and infallible Scriptures as the complete, sole, and ultimate authority and guidance for the believing community, and their [sic] radical commitment to apply scriptural principles to all areas of the modern world, including society and politics” (p. 207).

Also, this study is limited to schools holding membership in the American Association of Christian Schools (AACS) in the states of Georgia, North Carolina, and South Carolina which comprise the three largest state associations in the AACS membership. AACS holds to a strong, conservative biblical philosophy of education.
Summary of the Results

The survey was developed to find potential factors that may influence the development of a biblical worldview among teenagers in Christian schools. The five research questions and five hypotheses are found below.

Research Questions

While researching factors that may influence the development of a biblical worldview among high school students in Christian schools, three research questions were investigated:

*RQ1.* What is the relationship between the Bible curriculum used and the formation of a biblical worldview in the students?

*RQ2.* What is the correlation between the denominational preference of the church the student currently attends (if attending) in the formation of a biblical worldview in the students?

*RQ3.* What is the correlation between attendance at church activities in the formation of a biblical worldview in the students?

Hypotheses

*H1* There is no statistically significant difference among those using differing Bible curricula in the formation of biblical worldview beliefs held by high school students enrolled in select Christian schools in Georgia, North Carolina, and South Carolina.

*H2* There is no statistically significant difference among those of differing denominational groupings in the formation of biblical worldview beliefs held by high school students enrolled in select Christian schools located in Georgia, North Carolina, and South Carolina.
$H_3$ There is no statistically significant difference based on the frequency of their weekly church attendance in the formation of biblical worldview beliefs held by high school students enrolled in select Christian schools located in Georgia, North Carolina, and South Carolina.

The survey was developed to ascertain potential factors that influence the development of a biblical worldview among teenagers. The “not-normally distributed” results show that many of the students were very consistent in their answers on many of the questions, especially those addressing doctrinal issues. Of the 13 questions eliminated from the BLOS scale in order to achieve: a) item total-correlations greater than .3, b) improvement in the Cronbach’s Alpha, and be c) theoretically necessity (Spector, 1992), 3 were statistically significant.

Analysis of research question and hypothesis one revealed no significant differences between the curriculum groups and *overall* biblical worldview (Kruskal–Wallis $H (2,645) = 1.94, ns$) although there did appear to be significant statistical differences in biblical worldview by curricula on 3 of the 13 items that were excluded from the BLOS. These analyses indicated that there were significant differences among curricula groups on the following questions: “The government should be responsible for the education of children,” “A Christian can lose or reject his or her salvation,” and “God hears all prayers”. Post hoc analysis (LSD) indicated that these subjects in schools that use locally developed curriculum (M=3.25, SD=1.33) were more likely to believe that the government should be responsible for educating children than those students that were in schools that were making use of BJU, A Beka, or Positive Action for Christ curricula (M=2.92, SD=1.36) (see Figure 3). In addition, students in schools that were using
locally developed curriculum (M=3.68, SD=1.50) were significantly less likely to believe that a Christian can lose or reject his or her salvation than those students that were in schools that were making use of BJU, A Beka, or Positive Action for Christ curricula (M=3.97, SD=1.42) or other published curriculum (M=4.08, SD=1.42) (see Figure 5). Finally, students that attended schools that used other published curriculum (M=1.60, SD=1.16) were significantly less likely to believe that God hears all prayers than those students that were in schools that were making use of BJU, A Beka, or Positive Action for Christ curricula (M=2.02, SD=1.46), and students in schools that were using locally developed curriculum (M=1.98, SD=1.42) (see Figure 7). Even though there were differences between the curricula on these individual BLOS questions, analysis revealed no significant differences in general among the curriculum groups on Biblical worldview (Kruskal–Wallis $H(2,645) = 1.94$, ns).

Regarding research question and hypothesis two, analysis indicated that there were statistically significant differences based on denominational groupings on “There are times when war is permissible,” “Baptism is required for salvation,” “A Christian can lose or reject his or her salvation,” and “Man has innate (inborn) knowledge”.

Regarding the first of these questions, “There are times when war is permissible” post hoc analysis revealed that the Methodist-Wesleyan group (M=4.24, SD=.99) is significantly more likely to reject this statement than any of the other denominational groupings: Baptist (M=4.60, SD=.76); Non-Denominational (m=4.57, SD=.75); Pentecostal-Charismatic (M=4.83, SD=.38); and Presbyterian (m=4.75, SD=.55) (see Figure 12).
Concerning the second question, “Baptism is required for salvation” post hoc analysis (LSD) revealed that the Baptist group (M= 4.41, SD= 1.13) and Pentecostal-Charismatic group (M= 4.75, SD= 44) are significantly more likely to believe this statement than the Methodist-Wesleyan group (M= 4.00, SD= 1.16). The Pentecostal-Charismatic group is significantly more likely to believe this statement than the Non-denominational group (M= 4.21, SD= 1.18) (see Figure 14).

The third question, “A Christian can lose or reject his or her salvation” reported through post hoc analysis of the data that the Methodist-Wesleyan group (M=3.37, SD= 1.50) and Pentecostal-Charismatic group (M= 3.17, SD= 1.58) are more likely to believe this statement than Baptist group (M= 4.14, SD= 1.35) and Non-Denominational group (M= 3.83, SD= 1.38) (see Figure 16).

The fourth and final question of statistical significance with denominational groupings, “Man has innate (inborn) knowledge” revealed through post hoc analysis that the Baptist group (M= 3.82, SD= 1.10), the Methodist-Wesleyan group (M= 3.78, SD= 1.3), and the Presbyterian group (M= 4.10, SD= .79) each are more likely to support the belief that man has innate or inborn knowledge than those of the Pentecostal-Charismatic group (M= 3.17, SD= 1.61) (see Figure 18).

In the third and final research question and hypothesis, analysis indicated that there were statistically significant differences based on frequency of church attendance and biblical worldview. A Spearman’s rho was performed because the material is ordinal and the data is not normally distributed. The results of the procedure provided a correlation coefficient of .400 which is statistically significant and appears to be a
positive correlation between frequency of church attendance and biblical worldview (see Table 1).

Discussion of the Results

The results of the BLOS scale found the students to be homogenous in their answers. Although the students, in general, did appear to have a strong and consistent biblical worldview, there also appeared to be some questions that evoked a wide disparity of answers. These questions reflect a concern of the researcher that many of the subjects may not be transferring the codified biblical knowledge over to practical application. They appear to know the core biblical doctrine, but fail to apply it consistently.

As a result, in this study, there appear to be significant statistical differences based on denominational groupings and frequency of church attendance; therefore, the null hypotheses can be accepted for hypothesis one, but rejected for hypotheses two and three.

There were significant statistical differences among the three groupings of curricula and biblical worldview on three questions (see Figures 3, 5, 7). It should be noted that the three groupings of curricula were established because those particular curricula did not demonstrate statistically significant differences in biblical worldview with each other. Even though there were differences among the curricula on these individual BLOS questions, analysis revealed no significant differences in general among the curriculum groups on Biblical world-view (Kruskal–Wallis $H(2,645) = 1.94$, ns). This data provides rich information for publishers of Christian school Bible curricula in their continued quest to provide the most effective literature possible.
The data implies that one can expect the denominational preference and biblical worldview to have a strong negative correlation. As the biblical worldview strengthens, the influence of denominational preference decreases. As one’s biblical worldview matures, the possibility that the subject will attend a church whose teachings are compatible with the subject’s beliefs is logical, thus complementing those beliefs.

Finally, from the data, it appears that the more frequent the subject’s church attendance, the more the subject’s biblical worldview is strengthened. Consequently, Christian leadership should encourage regular attendance in church as an additional method of strengthening the individual’s biblical worldview.

The majority of the participating schools were from the state of Georgia. There were more female than male subjects. There were slightly more seniors than juniors that participated in the survey. A majority of the students taking the survey were 17 years of age with very few 15 and 19 year olds participating. A large majority of the students are from a Baptist denominational background. Somewhat surprising to the researcher, many Bible teachers are developing their own curricula for use in their classes (see Table A1).

**Relationship of the Current Research to Prior Research**

Motivational theory and multiple complex sources theory, as express by Gorsuch (1994), may shed light on why many of the students responded to the survey questions biblically, but tend to live their lives inconsistently from these stated beliefs.

Meyer (2003) found some factors that appeared to significantly influence biblical worldview and some that failed to significantly influence biblical worldview. As referenced earlier, Meyer (2003) found that the personal faith of the young person, personal and family involvement in church activities, longevity of young person’s
salvation, and the level of family support for the student’s faith commitment were each statistically significant contributors to the development of a biblical worldview by the young person (p. 170). Meyer (2003) found that longevity in a Christian school was not a significant factor in the development of a biblical worldview.

In addition, Ray (2001) found a statistically significant relationship between a young person’s attitude towards creation and worldview philosophy. Cassidy (2001) found that exposure to curricula that emphasized a biblical worldview with apologetics that confronted non-biblical worldviews appeared to be advantageous for the student’s confidence in confronting non-biblical worldviews. Gunnoe and Moore (2002) state in their research that ethnicity and peers’ church attendance to be the best predictors of “religiosity or religious development” during the high school years (p. 613).

This study implies that frequency of church attendance and denominational preference did significantly influence biblical worldview. The results on church attendance reinforce the findings of Meyer (2003) and Gunnoe and Moore (2002) on church involvement and attendance.

It is the hope that the research from this study will add to the body of information concerning biblical worldview beliefs and behavior of Christian teenagers. Additionally, it is the desire of the researcher that those in positions of ministry leadership will utilize the information in an effort to give students the greatest opportunity to develop a biblical worldview.

**Theoretical Implications of the Study**

About half a dozen of the survey questions appeared to be statistically significant in the three areas: curricula, denominational preference, and church attendance.
More research needs to be performed in this area in an effort to ascertain if other factors provide potential significance in the development of a biblical worldview among teenagers attending Christian schools. As mentioned earlier, the homogeneity of this study’s population may have contributed to the skewed results. This is regrettable, but provides fertile ground for further research among more diverse populations which may provide differing conclusions.

Explanation of Unanticipated Findings

The researcher was surprised at the consistency of the answers of so many of the subjects, especially on core doctrinal issues. Additionally, the answers that did reflect diverse opinions among the students appeared to demonstrate a lack of applying biblical principles to common behaviors. These answers are perhaps of the most concern from a practical perspective. Some of the subjects’ responses may reflect a pattern of misunderstanding as to what the question was asking or a lack of higher theological knowledge on the part of the student. Finally, the researcher did not expect to find in this research the data implying that the Bible curricula reviewed was not statistically significant in the development of a biblical worldview.

Implications for Practice

The subjects appear to be learning core biblical doctrine well. In some cases, though, there appears to be a disconnection between their knowledge and behavior. Although doctrinal knowledge is consistently reflected in their answers, if not always in their behavior, there appear to be challenges for those that teach young people. These individuals and organizations that instruct young people should at a minimum address
those questions that did reflect statistical significance, but also consider discussing those questions where response reflected an unbiblical worldview.

Much has been written about the large number of post-teenagers that drop out of organized church once independent of their parents. In addition, the pattern of behavior and beliefs generally attributed to this generational group tend to reflect the weakening of a biblical worldview in both beliefs and behavior. This information is consistent with the data of this study that implies that regular church attendance positively correlates with a strong biblical worldview.

Recommendations for Further Research

This study has looked at three potential factors for developing a biblical worldview in students. There are many others worthy of study. It may be intriguing to survey, in four or five years, those of this group that attend a secular post-secondary institution of higher education and compare the results. Other areas of related research worthy of investigation may be the specific influences Christian schools, the family, and houses of worship have on the development of a biblical worldview of the student. Furthermore, the potential influence of the media and peers on a teenager’s biblical worldview would provide rich research as many believe these two factors hold the greatest influence on beliefs and behaviors today.

The additional demographic data secured but not addressed in this study provide further opportunities for research in order to determine if any of these other factors play a statistically significant part in the development of a biblical worldview among Christian teenagers. These factors include: age; gender; how long the student has attended current school; how much time the Bible class spends each week in school; what age the
students’ senior year Bible teacher is; the amount of community service the school requires of its students for graduation; if a professing Christian, how long has the student been one; how many, if any, of the student’s parents or guardians are professing Christians; and what academic grade the student is in at this time.

Also, another area of possible exploration in future studies could be the impact on biblical worldview when there is no Bible curricula or denominational influence. In addition, what about schools that do not have separate Bible classes, but integrate the Bible with a holistic approach in the other areas of curricula? In addition, publishers of Bible curricula may wish to further investigate the impact of their materials on the development of a biblical worldview among those students utilizing their curricula.

Future studies might address how single-gender Bible classes differ from co-ed classes in the impact of biblical worldview on the students. Each of these questions and many others provide fertile ground for future research in the field of factors potentially contributing to the development of a biblical worldview in high school students.

Finally, future studies could replicate this study but utilize a much broader faith or non-faith sampling in order to survey a more diverse population.
References


Table A1

Demographic Characteristics of Subjects (N = 680)

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Bible Curriculum Used (students)

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Frequency of Church Attendance

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## Appendix A

*Field Test of Questionnaire on School A*

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Appendix B

Biblical Life Outlook Scale (BLOS)

Instructions for Completing the Biblical Life Outlook Scale (BLOS)

Thank you for allowing this research study in your school. This project is being conducted by Michael H. Bryant, Department of Graduate Education at Liberty University. The purpose of this study is to identify factors that may contribute to the development of a biblical worldview among high school students.

This project is in fulfillment of dissertation requirements for the Doctor of Education degree, under the direction of Dr. Steve Deckard, Department of Graduate Education at Liberty University. In addition, Dr. Joe Haas and Rev. Edward Earwood, Executive Directors of the North Carolina Christian School Association and the South Carolina Association of Christian Schools, respectfully, support this research and approve the distribution of this survey.

Participation in this survey is voluntary and intended only for those currently in high school. If for some reason you do not wish to participate or are not eligible, please contact the researcher and return the uncompleted questionnaire. For those desiring to participate, your assistance will provide researchers additional valuable information regarding some factors that potentially contribute to a biblical worldview among teenagers.

On this questionnaire please mark the one answer that best answers the question regarding your beliefs at this time. You may use a pencil or pen to complete the survey. Your school/teacher will provide you with the answers to several questions at the beginning of the survey. They will not answer any other questions during the survey. Once you have completed the survey, raise your hand and the researcher will collect the survey from you.

Any information that is obtained in connection with this study and that can identify you will remain confidential unless required by law. Again, thank you for assistance in this study.
Biblical Life Outlook Scale (BLOS)

Answer the question by marking an “X” in the corresponding box.

Please respond to the following demographic questions:

1. Which publisher’s Bible curriculum are you currently using? (School provides this information)
   - □ ABEKA
   - □ Accelerated Christian Education or School of Tomorrow (ACE)
   - □ Alpha Omega
   - □ Association of Christian Schools International (ACSI)
   - □ BJU Press
   - □ Christian Schools International (CSI)
   - □ Lifeway
   - □ Positive Action for Christ (Pro-Teens)
   - □ Rod and Staff
   - □ Standard Publishing
   - □ Self-developed by our own school/teacher
   - □ Other (Please specify)
   → ___________________________

2. What is the age of your Bible teacher? (School provides this information)
   - □ 20-29
   - □ 30-39
   - □ 40-49
   - □ 50-59
   - □ 60 or older

3. Including this year, how long has this Christian school used this particular Bible curriculum? (School provides this information)
   - □ This is the first year of use.
   - □ 1-3 years
   - □ 4-6 years
   - □ 7-10 years
   - □ More than 10 years

   Then give previous curriculum used: _____________________

4. How many total hours of community service does your school require for graduation? (School provides this information)
   - □ None
   - □ 1-25
   - □ 26-50
   - □ 51-75
   - □ 76-100
   - □ More than 100

5. How old are you today?
   - □ 15
   - □ 16
   - □ 17
   - □ 18
   - □ 19
   - □ Other (Specify age)→________

6. What is your sex?
   - □ Male
   - □ Female
7. Including this year, how long have you been enrolled in the current Christian school?
   □ Less than one year
   □ 1-3 years
   □ 4-6 years
   □ 7-10 years
   □ More than 10 years

8. What academic grade are you in?
   □ 12th
   □ 11th
   □ 10th
   □ 9th

9. How long have you been a professing Christian (accepted Jesus Christ as your personal savior)?
   □ Not a Christian
   □ Less than one year
   □ 1-3 years
   □ 4-6 years
   □ 7-10 years
   □ More than 10 years

10. If you are living with your parents, guardians, or grandparents (if they have custody of you), how many are professing Christians?
    □ Both
    □ One
    □ None
    □ Other (Please specify)
    → ___________________________

11. If you have a Bible class, how often does it meet per week?
    □ 5
    □ 4
    □ 3
    □ 2
    □ 1

12. What is the denomination of the church you currently attend?
    □ Baptist
    □ Lutheran
    □ Methodist/Wesleyan
    □ Non-denominational
    □ Pentecostal/Charismatic
    □ Presbyterian
    □ Roman Catholic
    □ Do not attend church
    □ Other (please specify the denomination). → ___________

13. How often do you attend church each week?
    □ Less than once a week
    □ Once a week
    □ Twice a week
    □ Three times a week
    □ More than three times a week

14. Religious beliefs have no place in governmental affairs.
    □ Strongly agree
    □ Somewhat agree
    □ Not sure
    □ Somewhat disagree
    □ Strongly disagree

15. A person’s religious beliefs and practices are a private matter not to be discussed publicly.
    □ Strongly agree
    □ Somewhat agree
    □ Not sure
    □ Somewhat disagree
    □ Strongly disagree

16. A person should do whatever it takes to be socially and financially prosperous.
    □ Strongly agree
    □ Somewhat agree
    □ Not sure
    □ Somewhat disagree
    □ Strongly disagree
17. God wants people to be financially prosperous.
   □ Strongly agree  □ Somewhat agree  □ Not sure  □ Somewhat disagree  □ Strongly disagree

18. A person’s conscience is the best guide in deciding right from wrong.
   □ Strongly agree  □ Somewhat agree  □ Not sure  □ Somewhat disagree  □ Strongly disagree

19. There is life after death.
   □ Strongly agree  □ Somewhat agree  □ Not sure  □ Somewhat disagree  □ Strongly disagree

20. Animals are on the earth for the use of mankind.
   □ Strongly agree  □ Somewhat agree  □ Not sure  □ Somewhat disagree  □ Strongly disagree

21. There is only one way that people can get to Heaven.
   □ Strongly agree  □ Somewhat agree  □ Not sure  □ Somewhat disagree  □ Strongly disagree

22. Unless to do so violates the commandments of God in Scripture, Christians are to give to government what is required by government.
   □ Strongly agree  □ Somewhat agree  □ Not sure  □ Somewhat disagree  □ Strongly disagree

23. People are to use the earth’s resources wisely.
   □ Strongly agree  □ Somewhat agree  □ Not sure  □ Somewhat disagree  □ Strongly disagree

24. There are times when war is permissible.
   □ Strongly agree  □ Somewhat agree  □ Not sure  □ Somewhat disagree  □ Strongly disagree

25. People should seek to assist the poor.
   □ Strongly agree  □ Somewhat agree  □ Not sure  □ Somewhat disagree  □ Strongly disagree

26. Marriage is between one man and one woman.
   □ Strongly agree  □ Somewhat agree  □ Not sure  □ Somewhat disagree  □ Strongly disagree
27. Truth is absolute.
   □ Strongly agree
   □ Somewhat agree
   □ Not sure
   □ Somewhat disagree
   □ Strongly disagree

28. It is permissible for people groups and/or cultures to change God’s moral laws (absolutes) based on their own standards?
   □ Strongly agree
   □ Somewhat agree
   □ Not sure
   □ Somewhat disagree
   □ Strongly disagree

29. Moral issues should be determined by the individual.
   □ Strongly agree
   □ Somewhat agree
   □ Not sure
   □ Somewhat disagree
   □ Strongly disagree

30. Sexual activity between mutually consenting unmarried adults is moral if it is legal.
   □ Strongly agree
   □ Somewhat agree
   □ Not sure
   □ Somewhat disagree
   □ Strongly disagree

31. Human life begins at conception.
   □ Strongly agree
   □ Somewhat agree
   □ Not sure
   □ Somewhat disagree
   □ Strongly disagree

32. God has established specific roles in life for men and women based on their gender.
   □ Strongly agree
   □ Somewhat agree
   □ Not sure
   □ Somewhat disagree
   □ Strongly disagree

33. The government should be responsible for the education of children.
   □ Strongly agree
   □ Somewhat agree
   □ Not sure
   □ Somewhat disagree
   □ Strongly disagree

34. I believe that God in some form exists.
   □ Strongly agree
   □ Somewhat agree
   □ Not sure
   □ Somewhat disagree
   □ Strongly disagree

35. I believe that God will not give me a burden I am unable to carry.
   □ Strongly agree
   □ Somewhat agree
   □ Not sure
   □ Somewhat disagree
   □ Strongly disagree

36. During times of illness, my religious and spiritual beliefs have been strengthened.
   □ Strongly agree
   □ Somewhat agree
   □ Not sure
   □ Somewhat disagree
   □ Strongly disagree
37. I have experienced a sense of hope as a result of my religious or spiritual beliefs. 
- Strongly agree
- Somewhat agree
- Not sure
- Somewhat disagree
- Strongly disagree

38. I have experienced peace of mind through my prayers and meditation. 
- Strongly agree
- Somewhat agree
- Not sure
- Somewhat disagree
- Strongly disagree

39. One’s life and death follow a plan from God. 
- Strongly agree
- Somewhat agree
- Not sure
- Somewhat disagree
- Strongly disagree

40. God created the world in six literal days of (roughly) 24 hours. 
- Strongly agree
- Somewhat agree
- Not sure
- Somewhat disagree
- Strongly disagree

41. People are basically good. 
- Strongly agree
- Somewhat agree
- Not sure
- Somewhat disagree
- Strongly disagree

42. Jesus Christ was the divine Son of God. 
- Strongly agree
- Somewhat agree
- Not sure
- Somewhat disagree
- Strongly disagree

43. Jesus was born of a virgin. 
- Strongly agree
- Somewhat agree
- Not sure
- Somewhat disagree
- Strongly disagree

44. The penalty for sin is eternal damnation in Hell. 
- Strongly agree
- Somewhat agree
- Not sure
- Somewhat disagree
- Strongly disagree

45. The Bible is the word of God given to guide man to grace and salvation. 
- Strongly agree
- Somewhat agree
- Not sure
- Somewhat disagree
- Strongly disagree

46. Baptism is required for salvation. 
- Strongly agree
- Somewhat agree
- Not sure
- Somewhat disagree
- Strongly disagree

47. A Christian can lose or reject his or her salvation. 
- Strongly agree
- Somewhat agree
- Not sure
- Somewhat disagree
- Strongly disagree
48. God exists as Father, Son, and Holy Spirit. □ Strongly agree □ Somewhat agree □ Not sure □ Somewhat disagree □ Strongly disagree

49. Jesus was crucified, died, and was buried, but on the third day He arose from the dead. □ Strongly agree □ Somewhat agree □ Not sure □ Somewhat disagree □ Strongly disagree

50. God made man of dust in His own image and breathed life into him. □ Strongly agree □ Somewhat agree □ Not sure □ Somewhat disagree □ Strongly disagree

51. God gave mankind a special elevated status above all other creation. □ Strongly agree □ Somewhat agree □ Not sure □ Somewhat disagree □ Strongly disagree

52. During His time on earth, Jesus Christ was both fully divine and fully human. □ Strongly agree □ Somewhat agree □ Not sure □ Somewhat disagree □ Strongly disagree

53. The miracles told in the Bible are all true. □ Strongly agree □ Somewhat agree □ Not sure □ Somewhat disagree □ Strongly disagree

54. Because of the life, death, and resurrection of Jesus Christ, people can have their sins forgiven. □ Strongly agree □ Somewhat agree □ Not sure □ Somewhat disagree □ Strongly disagree

55. Jesus Christ will return to take all Christians to spend eternity with Him. □ Strongly agree □ Somewhat agree □ Not sure □ Somewhat disagree □ Strongly disagree

56. All those who do not accept Jesus Christ as personal savior will eventually spend eternity in Hell. □ Strongly agree □ Somewhat agree □ Not sure □ Somewhat disagree □ Strongly disagree

57. Jesus Christ was not divine but an ethical teacher whose life is an example for all to follow. □ Strongly agree □ Somewhat agree □ Not sure □ Somewhat disagree □ Strongly disagree
<table>
<thead>
<tr>
<th>Number</th>
<th>Statement</th>
<th>Option 1</th>
<th>Option 2</th>
<th>Option 3</th>
<th>Option 4</th>
<th>Option 5</th>
</tr>
</thead>
<tbody>
<tr>
<td>58</td>
<td>If a person’s good deeds outweigh his bad deeds in life, he will go to Heaven.</td>
<td>□ Strongly agree</td>
<td>□ Somewhat agree</td>
<td>□ Not sure</td>
<td>□ Somewhat disagree</td>
<td>□ Strongly disagree</td>
</tr>
<tr>
<td>59</td>
<td>God hears all prayers. ¹</td>
<td>□ Strongly agree</td>
<td>□ Somewhat agree</td>
<td>□ Not sure</td>
<td>□ Somewhat disagree</td>
<td>□ Strongly disagree</td>
</tr>
<tr>
<td>60</td>
<td>Christians are expected to share their faith with others.</td>
<td>□ Strongly agree</td>
<td>□ Somewhat agree</td>
<td>□ Not sure</td>
<td>□ Somewhat disagree</td>
<td>□ Strongly disagree</td>
</tr>
<tr>
<td>61</td>
<td>God has existed forever.</td>
<td>□ Strongly agree</td>
<td>□ Somewhat agree</td>
<td>□ Not sure</td>
<td>□ Somewhat disagree</td>
<td>□ Strongly disagree</td>
</tr>
<tr>
<td>62</td>
<td>While on earth, Jesus Christ had sinful thoughts as all mankind does.</td>
<td>□ Strongly agree</td>
<td>□ Somewhat agree</td>
<td>□ Not sure</td>
<td>□ Somewhat disagree</td>
<td>□ Strongly disagree</td>
</tr>
<tr>
<td>63</td>
<td>The Bible is mankind’s ultimate authority.</td>
<td>□ Strongly agree</td>
<td>□ Somewhat agree</td>
<td>□ Not sure</td>
<td>□ Somewhat disagree</td>
<td>□ Strongly disagree</td>
</tr>
<tr>
<td>64</td>
<td>Everyone is born as a sinner because Adam’s sin was passed down to all mankind.</td>
<td>□ Strongly agree</td>
<td>□ Somewhat agree</td>
<td>□ Not sure</td>
<td>□ Somewhat disagree</td>
<td>□ Strongly disagree</td>
</tr>
<tr>
<td>65</td>
<td>The original manuscripts of the Old and New Testaments were without error.</td>
<td>□ Strongly agree</td>
<td>□ Somewhat agree</td>
<td>□ Not sure</td>
<td>□ Somewhat disagree</td>
<td>□ Strongly disagree</td>
</tr>
<tr>
<td>66</td>
<td>The Bible is the only authority for Christian faith and practice.</td>
<td>□ Strongly agree</td>
<td>□ Somewhat agree</td>
<td>□ Not sure</td>
<td>□ Somewhat disagree</td>
<td>□ Strongly disagree</td>
</tr>
<tr>
<td>67</td>
<td>A person must first repent and ask for forgiveness of sin before he can be saved.</td>
<td>□ Strongly agree</td>
<td>□ Somewhat agree</td>
<td>□ Not sure</td>
<td>□ Somewhat disagree</td>
<td>□ Strongly disagree</td>
</tr>
<tr>
<td>68</td>
<td>Salvation can come only through faith in Jesus Christ’s sacrificial death for mankind.</td>
<td>□ Strongly agree</td>
<td>□ Somewhat agree</td>
<td>□ Not sure</td>
<td>□ Somewhat disagree</td>
<td>□ Strongly disagree</td>
</tr>
</tbody>
</table>
69. Religion is important in my day-to-day life. □ Strongly agree □ Somewhat agree □ Not sure □ Somewhat disagree □ Strongly disagree

70. How often do you take part in religious activities, such as attending services, Sunday school, or youth group activities? □ Weekly □ At least once a month □ Sometimes (4-9 times a year) □ Once or twice a year □ Never

71. How often do you pray? □ I never pray □ I pray only on special occasions □ I pray regularly several times a week □ I pray often, but not at regular times □ I pray regularly once a day or more

72. Attendance at church youth activities is very important to me. □ Strongly agree □ Somewhat agree □ Not sure □ Somewhat disagree □ Strongly disagree

73. Regular attendance at church worship services is very important to me. □ Strongly agree □ Somewhat agree □ Not sure □ Somewhat disagree □ Strongly disagree

74. Religion is very important to me. □ Strongly agree □ Somewhat agree □ Not sure □ Somewhat disagree □ Strongly disagree

75. How often do you read your Bible? □ I never read it □ I read it only on special occasions □ I read regularly several times a week □ I read often, but not on a regular basis □ I read it regularly once or more a day

76. Devotional Bible reading is very important to me. □ Strongly agree □ Somewhat agree □ Not sure □ Somewhat disagree □ Strongly disagree

77. Prayer is very important to me. □ Strongly agree □ Somewhat agree □ Not sure □ Somewhat disagree □ Strongly disagree

78. Sharing my religious faith with others is very important to me. □ Strongly agree □ Somewhat agree □ Not sure □ Somewhat disagree □ Strongly disagree
79. I enjoy attending religious
functions held by my religious or
spiritual group.  
☐ Strongly agree
☐ Somewhat agree
☐ Not sure
☐ Somewhat disagree
☐ Strongly disagree

80. When I need suggestions on how to
deal with problems, I know
someone in my religious or spiritual
community to whom I can turn.  
☐ Strongly agree
☐ Somewhat agree
☐ Not sure
☐ Somewhat disagree
☐ Strongly disagree

81. When I feel lonely, I rely on people
who share my spiritual or religious
beliefs for support.  
☐ Strongly agree
☐ Somewhat agree
☐ Not sure
☐ Somewhat disagree
☐ Strongly disagree

82. Man has innate (inborn)
knowledge.  
☐ Strongly agree
☐ Somewhat agree
☐ Not sure
☐ Somewhat disagree
☐ Strongly disagree

83. Man receives knowledge through
special revelation (knowledge
revealed by God).  
☐ Strongly agree
☐ Somewhat agree
☐ Not sure
☐ Somewhat disagree
☐ Strongly disagree

84. Man is both a physical and
spiritual being.  
☐ Strongly agree
☐ Somewhat agree
☐ Not sure
☐ Somewhat disagree
☐ Strongly disagree

85. God guides and directs in the
affairs of history.  
☐ Strongly agree
☐ Somewhat agree
☐ Not sure
☐ Somewhat disagree
☐ Strongly disagree

86. When people die they cease to
exist.  
☐ Strongly agree
☐ Somewhat agree
☐ Not sure
☐ Somewhat disagree
☐ Strongly disagree

87. God is the ultimate source of all
truth.  
☐ Strongly agree
☐ Somewhat agree
☐ Not sure
☐ Somewhat disagree
☐ Strongly disagree

Sources of Questions:
1 = Christian Orthodoxy Scale
    (Fullerton & Hunsberger, 1982) Permission to use received.
2 = Intrinsic and extrinsic religiosity in
    preadolescence and adolescence: Effect on
    psychological well-being.  
    (Milevsky & Levitt, 2004) Permission to use received.
3 = Systems Belief Inventory (Holland, et al, 1998) Permission to use
    received.

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Appendix C

Permission to use questions from other sources on the questionnaire

October 30, 2007

Permission to Copy
Fax (201) 748-6008
John Wiley & Sons. Ltd.

To Whom It May Concern:

I am a doctoral student preparing a dissertation questionnaire. I would like to request permission to use the following questions from “A Brief Spiritual Beliefs Inventory For Use In Quality Of Life Research In Life-Threatening Illness by Jimmie C. Holland, et al.” This material is found in PSYCH-ONCOLOGY 7:460-469 (1998).

Thank you for your consideration.
Michael H. Bryant

157 Holly Hills Drive
Athens, GA  30606
(706) 549-2190
FAX (706) 549-6625
mike@bryants.org or mike@gacs.org

34. Religion is important in my day-to-day life. 3
   □ Strongly agree
   □ Somewhat agree
   □ Not sure
   □ Somewhat disagree
   □ Strongly disagree

35. I enjoy attending religious functions held by my religious or spiritual group. 3
   □ Strongly agree
   □ Somewhat agree
   □ Not sure
   □ Somewhat disagree
   □ Strongly disagree

36. I feel certain that God in some form exists. 3
   □ Strongly agree
   □ Somewhat agree
   □ Not sure
   □ Somewhat disagree
   □ Strongly disagree
37. When I need suggestions on how to deal with problems, I know someone in my religious or spiritual community that I can turn to.  
   □ Strongly agree  
   □ Somewhat agree  
   □ Not sure  
   □ Somewhat disagree  
   □ Strongly disagree  

38. I believe God will not give me a burden I can not carry.  
   □ Strongly agree  
   □ Somewhat agree  
   □ Not sure  
   □ Somewhat disagree  
   □ Strongly disagree  

39. During times of illness, my religious and spiritual beliefs have been strengthened.  
   □ Strongly agree  
   □ Somewhat agree  
   □ Not sure  
   □ Somewhat disagree  
   □ Strongly disagree
Dear Mr. Bryant,

RE: Attached permission request

Thank you for your permission request.

Permission is hereby granted for the use requested.

Any third party material is expressly excluded from this permission. If any of the material you wish to use appears within our work with credit to another source, authorisation from that source must be obtained.

This permission does not include the right to grant others permission to photocopy or otherwise reproduce this material in any way.

We are waiving our fee on this occasion.

Proper credit must be given to our publication.

Credit must include the following components:
Title of the Work, Author(s) and/or Editor(s) Name(s), Copyright year.
© John Wiley & Sons Limited. Reproduced with permission.

Yours sincerely,

Duncan James
Permissions Coordinator
To Whom It May Concern:

I am a doctoral student in the United States and would like to request to use some of the questions from the *Christian Orthodoxy Scale* of Timothy Fullerton and Bruce Hunsberger, copyrighted 1982, on a questionnaire I am compiling.

This material was published in the Journal for the *Scientific Study of Religion, 1982, 21 (4), 317-326*.

Thank you.

Michael H. Bryant

mike@bryants.org or mike@gacs.org

157 Holly Hills Drive
Athens, GA USA 30606 706-540-2190

Dear Michael H. Bryant,

Thank you for your email request. Permission is granted for you to use the material below for your thesis, subject to the usual acknowledgements and on the understanding that you will reapply for permission if you wish to distribute or publish your thesis commercially.

With best wishes,

Sally

Sally Byers
Permissions Assistant
Wiley-Blackwell Publishing Ltd.
PO Box 805
9600 Garsington Road
Oxford OX4 2DQ
UK
Tel.01865 476149
Fax. 01865 471149
From: "Michael H. Bryant" <mike@gacs.org>
Date: Tuesday, October 30, 2007 12:21 pm
Subject: RE: Avidan Milevsky Permission Letter 10302007.doc
To: 'Avidan Milevsky' <milevsky@kutztown.edu>

October 30, 2007

Dear Dr. Avidan Milevsky:

I would like to request permission to use two of your questions on intrinsic and extrinsic religiosity for a dissertation questionnaire.

I have slightly modified the first one’s middle answer and have modified the second question to fit the other Likert-type answers of other questions on the questionnaire.


**How often do you take part in religious activities, such as attending services, Sunday school, or youth group activities?**

- [ ] Weekly
- [ ] At least once a month
- [ ] Sometimes (4-6 times a year)
- [ ] Once or twice a year
- [ ] Never

**Religion is very important to me.**

- [ ] Strongly agree
- [ ] Somewhat agree
- [ ] Not sure
- [ ] Somewhat disagree
- [ ] Strongly disagree

Thank you for your consideration.

Sincerely,

Michael H. Bryant
157 Holly Hills Drive
Athens, GA  30606
(706) 549-2190
Fax (706) 549-6625
mike@bryants.org or mike@gacs.org

Tuesday, October 30, 2007 12:21 pm

You have my permission to use the questions as you see fit. Please reference accordingly. I would be interested in information about the work you are doing.

Best,

Avidan
Appendix D

Consent Form

Section 1.01 APPLICATION TO USE HUMAN RESEARCH SUBJECTS

Article II. Liberty University

Committee On The Use of Human Research Subjects

1. Project Title: Factors Affecting Biblical Worldview, Orthodoxy, and Religiosity among High School Students in the American Association of Christian Schools of Georgia, North Carolina, and South Carolina

2. Full Review ☐ Expedited Review ☐

3. Funding Source (State N/A if not applicable): N/A

4. Principal Investigator:
   Michael H. Bryant
   mhbryant@liberty.edu
   (706) 338-7930
   157 Holly Hills Drive; Athens, GA 30606

5. Faculty Sponsor (if student is PI), also list co-investigators below Faculty Sponsor, and key personnel:
   Dr. Steve Deckard
   Graduate Education Dept.; 434-525-5857;
   sdeckard@liberty.edu;
   Name and Title
   Dept., Phone, E-mail,

6. Non-key personnel:
   Dr. Ellen Lowrie Black-McGibbon
   Graduate Education;
   eblack@liberty.edu
   Name and Title
   Dept., Phone, E-mail address

   Dr. Samuel C. Smith
   History Department;
   scsmith4@liberty.edu

7. Consultants:
   Dr. John J. Pantana
   Graduate Education;
   jjpantan@liberty.edu
   Name and Title
   Dept., Phone, E-mail address
8. The principal investigator agrees to carry out the proposed project as stated in the application and to promptly report to the Human Subjects Committee any proposed changes and/or unanticipated problems involving risks to subjects or others participating in approved project in accordance with the Liberty Way and the Confidentiality Statement. The principal investigator has access to copies of 45 CFR 46 and the Belmont Report. The principal investigator agrees to inform the Human Subjects Committee and complete all necessary reports should the principal investigator terminate University association. Additionally s/he agrees to maintain records and keep informed consent documents for three years after completion of the project even if the principal investigator terminates association with the University.

_________________________________________  _____________________
Principal Investigator Signature                  Date

_________________________________________  _____________________
Faculty Sponsor (If applicable)                   Date

Submit the original request to: Human Subjects Office, Liberty University, 1971 University Blvd., IRB Chair, Suite 2400 CN, Lynchburg, VA 24502

Article III. APPLICATION TO USE HUMAN RESEARCH SUBJECTS

10. This project will be conducted at the following location(s): (please indicate city & state)
   ☐ Liberty University Campus
   ☐ Other (Specify): Christian schools in various cities in Georgia, North Carolina, and South Carolina

11. This project will involve the following subject types: (check-mark types to be studied)
   ☐ Normal Volunteers (Age 18-65)  ☐ Subjects Incapable Of Giving Consent
   ☐ In Patients  ☐ Prisoners Or Institutionalized
   ☐ Out Patients  ☐ Minors (Under Age 18)
12. Estimated number of subjects to be enrolled in this protocol: 1000

13. Does this project call for: (check-mark all that apply to this study)
   □ Use of Voice, Video, Digital, or Image Recordings?
   □ Subject Compensation? Patients $_____ Volunteers $_____
   □ Subject Payment Disclosure Form
   □ Advertising For Subjects?
   □ More Than Minimal Risk?
   □ More Than Minimal Psychological Stress?
   □ Alcohol Consumption?
   □ Confidential Material (questionnaires, photos, etc.)?
   □ Waiver of Informed Consent?
   □ Extra Costs To The Subjects (tests, hospitalization, etc.)?
   □ VO2 Max Exercise?
   □ The Exclusion of Pregnant Women?
   □ The Use of Blood? Total Amount of Blood _____ Over Time Period (days) _____
   □ The Use of rDNA or Biohazardous materials?
   □ The Use of Human Tissue or Cell Lines?
   □ The Use of Other Fluids that Could Mask the Presence of Blood (Including Urine and Feces)?
   □ The Use of Protected Health Information (Obtained from Healthcare Practitioners or Institutions)?

14. This project involves the use of an Investigational New Drug (IND) or an Approved Drug For An Unapproved Use.
   □ YES    □ NO
   Drug name, IND number and company: ________________________________________________

15. This project involves the use of an Investigational Medical Device or an Approved Medical Device For An Unapproved Use.
   □ YES    □ NO
   Device name, IDE number and company: ________________________________________________

16. The project involves the use of Radiation or Radioisotopes:
17. Does investigator or key personnel have a potential conflict of interest in this study?
☐ YES ☐ NO

Section 3.01 EXPEDITED/FULL REVIEW APPLICATION
NARRATIVE

A. PROPOSED RESEARCH RATIONALE (Why are you doing this study? [Excluding degree requirement])

The biblical worldview, orthodoxy, and religiosity of students in Christian schools are influenced by a number of factors. Schools use different Christian publishing houses for the Bible curriculum of their twelfth grade students. In some schools they internally develop their own curricula. What is the relative effectiveness of these curriculums in teaching these students a biblical worldview? If these programs are ineffective in teaching them a biblical worldview then the potential leadership in the Christian community may be negatively impacted for generations to come. If there is no statistical difference in their effectiveness in teaching a biblical worldview, orthodoxy, and religiosity then educators may select any of these curriculums. Are there additional factors that may influence the development of a biblical worldview, orthodoxy, and religiosity in the student? If so, what is the possible relationship between these factors and the development of that biblical worldview, orthodoxy, and intrinsic religiosity? Can an instrument be developed that is culturally neutral and that successfully measures biblical worldview?

(a) B. SPECIFIC PROCEDURES TO BE FOLLOWED

- In a step-by-step manner, using simple, nonscientific language describe what your subjects will be required to do. (Note: Sections C and D deal with type of subjects and their recruitment. That information does not need to be included here.)

Volunteer students will be given a 70 item questionnaire to complete and turn in to the researcher.

C. SUBJECTS

Who do you want to include in your study? Please describe in nonscientific language:

- The inclusion criteria for the subject populations including gender, age ranges, ethnic background, health status and any other applicable information. Provide a rationale for targeting those populations.
All twelfth grade students enrolled in select Christian schools in the states of Georgia, North Carolina, and South Carolina will make up the pool of subjects for this study.

- The exclusion criteria for subjects. They must be enrolled in the twelfth grade.
- Explain the rationale for the involvement of any special populations (Examples: children, specific focus on ethnic populations, mentally retarded, lower socio-economic status, prisoners)
- Provide the maximum number of subjects you seek approval to enroll from all of the subject populations you intend to use and justify the sample size. You will not be approved to enroll a number greater than this. If at a later time it becomes apparent you need to increase your sample size, you will need to submit a Revision Request. **Up to 1000 students; this sample should provide an appropriate statistical sampling.**
- **For NIH, federal, or state funded protocols only:** If you do not include women, minorities and children in your subject pool, you must include a justification for their exclusion. The justification must meet the exclusionary criteria established by the NIH.

D. RECRUITMENT OF SUBJECTS AND OBTAINING INFORMED CONSENT

- Describe your recruitment process in a straightforward, step-by-step manner. The IRB needs to know all the steps you will take to recruit subjects in order to ensure subjects are properly informed and are participating in a voluntary manner. An incomplete description will cause a delay in the approval of your protocol application. **Various school administrators will be contacted by telephone and/or letter to solicit their permission to give the survey in their school to seniors. If the administrator is agreeable to the survey, a letter will be sent to the parents requesting that permission be given for their child(ren) to be allowed to participate in the survey. The letter will state that this survey is for dissertation research and is totally voluntary and confidential.**

E. PROCEDURES FOR PAYMENT OF SUBJECTS

- Describe any compensation that subjects will receive. Please note that Liberty University Business Office policies might affect how you can compensate subjects. Please contact your department’s business office to ensure your compensation procedures are allowable by these policies. **Students may be given a token incentive of $1-2 as a goodwill gesture at the time they are invited to participate.**

F. CONFIDENTIALITY

- Describe what steps you will take to maintain the confidentiality of subjects. **All questionnaires will be given directly to the researcher by**
the students and the only identification on the survey will be a number.

- Describe how research records, data, specimens, etc. will be stored and for how long. **The questionnaires and statistical work will be kept as hard copy and digitized on computer hard drives and compact disc for at least three years. A dissertation of the results will be on file permanently.**
- Describe if the research records, data, specimens, etc. will be destroyed at a certain time. Additionally, address if they may be used for future research purposes. **The hard copies will be destroyed, but the data will be kept permanently and may be used for future study.**

G. POTENTIAL RISKS TO SUBJECTS

- There are always risks associated with research. If the research is minimal risk, which is no greater than every day activities, then please describe this fact. **Risks are minimal. There is no advantage personally for participating on non-participating.**
- Describe the risks to subjects and steps that will be taken to minimize those risks. Risks can be physical, psychological, economic, social, legal, etc. **It will be emphasized that participation is voluntary and will in no way affect their grade.**
- Where appropriate, describe alternative procedures or treatments that might be advantageous to the subjects. **None**
- Describe provisions for ensuring necessary medical or professional intervention in the event of adverse effects to subjects or additional resources for subjects. **N/A**

H. BENEFITS TO BE GAINED BY THE INDIVIDUAL AND/OR SOCIETY

- Describe the possible direct benefits to the subjects. If there are no direct benefits, please state this fact. **There are no direct benefits to the subjects.**
- Describe the possible benefits to society. In other words, how will doing this project be a positive contribution and for whom? **This study is significant to the body of research because any knowledge that can be gained that improves the ability of the Christian school to impart a strong biblical worldview to its students facilitates that school in meeting one of the primary missions of Christian education. The more prepared the Christian school graduate is to face the challenges of the world, the more effective that graduate will be in representing the Lord Jesus Christ and addressing the philosophical issues of the culture that by nature is anti-Christian.**

    The information learned from the results of this study will assist pastors, administrators, school boards, teachers, and parents in knowing which areas of life may have a greater influence in providing successful inculcation of a biblical worldview in the students’ lives.
This knowledge allows educational leaders to focus in on areas that may be more productive; thus, utilizes resources more profitably. Additionally, it may provide information that leads to dropping practices that demonstrate little influence in developing a biblical worldview in students’ lives.

I. INVESTIGATOR’S EVALUATION OF THE RISK-BENEFIT RATIO
Here you explain why you believe the study is still worth doing even with any identified risks. The value of the potential knowledge learned versus the minimal risks make this study well worth the effort.

J. WRITTEN INFORMED CONSENT FORM (Please attach to the Application Narrative. See Informed Consent IRB materials for assistance in developing an appropriate form. See K below if considering waiving signed consent or informed consent)

K. WAIVER OF INFORMED CONSENT OR SIGNED CONSENT
Waiver of consent is sometimes used in research involving a deception element. Waiver of signed consent is sometimes used in anonymous surveys or research involving secondary data. See Waiver of Informed Consent information on the IRB website. If requesting either a waiver of consent or a waiver of signed consent, please address the following:

1. For a Waiver of Signed Consent, address the following:
   a. Does the research pose greater than minimal risk to subjects (greater than everyday activities)?
   b. Does a breach of confidentiality constitute the principal risk to subjects?
   c. Would the signed consent form be the only record linking the subject and the research?
   d. Does the research include any activities that would require signed consent in a non-research context?
   e. Will you provide the subjects with a written statement about the research (an information sheet that contains all the elements of the consent form but without the signature lines)?

2. For a Waiver of Consent Request, address the following:
   a. Does the research pose greater than minimal risk to subjects (greater than everyday activities)?
   b. Will the waiver adversely affect subjects’ rights and welfare? Please justify?
   c. Why would the research be impracticable without the waiver?
   d. How will subject debriefing occur (i.e., how will pertinent information about the real purposes of the study be reported to subjects, if appropriate, at a later date?)

L. SUPPORTING DOCUMENTS (to be attached to the Application Narrative)
M. COPIES:
For investigators requesting **Expedited Review** or **Full Review**, email the application along with all supporting materials to the IRB Chair (Dr. Fernando Garzon, fgarzon@liberty.edu). Submit one hard copy with all supporting documents as well to Dr. Fernando Garzon, Liberty University, IRB Review, 1971 University Blvd., Lynchburg, VA 24502.
Appendix E

Letters to Christian Schools

Appendix E contains letters mailed to the administrators of schools in Georgia, North Carolina, and South Carolina seeking their willingness to allow their students to participate in the study. These letters were followed up by personal telephone calls.

1. Letter to Georgia Association of Christian Schools (GACS) members.
2. Letter to North Carolina Christian School Association (NCCSA) members.
3. Letter to South Carolina Association of Christian School (SCACS) members.
4. Endorsements by NCCSA and SCACS Executive Directors (The graduate student is the Executive Director of GACS).
January 2008

Dear Fellow GACS Educator:

I trust you had a wonderful and restful Christmas break.

I am in the process of gathering data for my dissertation in Educational Leadership and would like to request your assistance in allowing me to survey your 11th and 12th graders regarding factors that may influence their biblical worldview. I believe that the information gathered from this dissertation can be instrumental in providing Christian school educators with tools to better train our young people.

The survey should take approximately one class period to complete. The data will be kept in a secure format guaranteeing the participants anonymity.

I will be contacting you soon regarding permission to conduct this survey. Thank you in advance for your assistance in this matter.

Sincerely,

Michael H. Bryant  
Executive Director  
Georgia Association of Christian Schools

Enclosure: Consent Form
Endorsement Letter to the North Carolina Christian School Association

January 2008

Dear Fellow Educator:

I am in the process of gathering data for my dissertation in Educational Leadership and would like to request your assistance in allowing me to survey your 11th and 12th graders regarding factors that may influence their biblical worldview. I believe that the information gathered from this dissertation can be instrumental in providing Christian school educators with tools to better train our young people.

The survey should take approximately one class period to complete. The data will be kept in a secure format guaranteeing the participants anonymity.

Your Executive Director and my friend, Dr. Joe Haas, has endorsed this endeavor on behalf of Christian education.

I will be contacting you soon regarding permission to conduct this survey. Thank you in advance for your assistance in this matter.

Sincerely,

Michael H. Bryant
Executive Director
Georgia Association of Christian Schools

Enclosures: Note from Dr. Joe Haas; Consent Form
January 2008

Dear Fellow Educator:

I am in the process of gathering data for my dissertation in Educational Leadership and would like to request your assistance in allowing me to survey your 11th and 12th graders regarding factors that may influence their biblical worldview. I believe that the information gathered from this dissertation can be instrumental in providing Christian school educators with tools to better train our young people.

The survey should take approximately one class period to complete. The data will be kept in a secure format guaranteeing the participants anonymity.

Your Executive Director and my friend, Edward Earwood, has endorsed this endeavor on behalf of Christian education.

I will be contacting you soon regarding permission to conduct this survey. Thank you in advance for your assistance in this matter.

Sincerely,

Michael H. Bryant
Executive Director
Georgia Association of Christian Schools

Enclosures: Letter from Edward Earwood; Consent Form
Letter to North Carolina Christian School Association from Executive Director

Dear Administrator:

I am writing to encourage you to assist Mike Bryant in gathering data for his dissertation for his doctoral degree in Educational Leadership. I am delighted about the focus of his work. I believe we need more and more research in Christian education like the work that Mike is doing.

If you have any questions, please feel free to contact me.

Sincerely,

Joe Haas, Ed.D.
Executive Director
Letter to South Carolina Christian School Association from Executive Director

January 2008

Dear SCACS Administrator:

Assessment is vital to the educational process. As a Christian educator I am sure that you recognize the necessity of gathering data for research. Of course, this information-gathering process is not just used to assess student achievement; the same process is necessary to measure a myriad of other factors in the educational process.

Mr. Michael Bryant, executive director of our companion association in Georgia, is writing his doctoral dissertation; he needs our schools to assist him with the data gathering process. He will be contacting you to seek permission to survey your 11th and 12th grade students. Let me ask you to allow your students to participate in the survey.

The survey will require a minimal amount of time, and subjects will remain anonymous. I believe the data gathered can provide valuable information which can be used to improve the quality of instruction in Christian schools in future years. Your cooperation in this process will broaden the spectrum of response and increase the value of the process.

Thank you for your assistance in this matter. I am also grateful to Mike for his labor in this project; I anticipate learning much from the results in the future.

Sincerely,

Edward Earwood
Executive Director
Appendix F

Panel of Experts

Paul W. Downey, D.B.S., Ph.D.; Pastor; Author; Christian School Teacher

Michael W. Lee, B.S.; Christian School Superintendent, Writer

Daniel P. Olinger, Ph.D.; Seminary Professor, High School Bible Curriculum

Editor/Author

Paul M. Williams, M.Ed.; Christian School Administrator and Teacher
Appendix G

American Association of Christian Schools

Statement of Faith

We believe that the Bible, both the Old and New Testaments, was verbally inspired of God, and is inerrant and is our only rule in matters of faith and practice. We believe in creation, not evolution; that man was created by the direct act of God and in the image of God. We believe that Adam and Eve, in yielding to the temptation of Satan, became fallen creatures. We believe that all men are born in sin. We believe in the Incarnation, the Virgin Birth, and the Deity of our Lord and Saviour, Jesus Christ. We believe in the vicarious and substitutional Atonement for the sins of mankind by the shedding of His blood on the cross. We believe in the resurrection of His body from the tomb, His ascension to Heaven, and that He is now our Advocate. We believe that He is personally coming again. We believe in His power to save men from sin. We believe in the necessity of the New Birth, and that this New Birth is through the regeneration of the Holy Spirit. We believe that salvation is by grace through faith, plus nothing minus nothing, in the atoning blood of our Lord and Saviour, Jesus Christ.

We believe that this Statement of Faith is basic for Christian fellowship and that all born-again men and women who sincerely accept it and are separated from the world of apostasy and sin can, and should live together in peace, and that it is their Christian duty to promote harmony among the Believers.

We further believe in the Biblical doctrine of ecclesiastical separation, and therefore believe that churches and Christian schools should not be associated with, members of, or
in accord with organizations or movements such as the World Council of Churches, the National Council of Churches, the Modern Charismatic Movement, or the Ecumenical Movement.

American Association of Christian Schools Philosophy, Goals, and Objectives “to promote high-quality Christian educational programs, to encourage the goal of producing Christ-like young people” (Accreditation Manual, 2003, section 1.1, p.1)
Appendix H

Reliability Analysis for Final Items of the Biblical World View Scale (Initial)

<table>
<thead>
<tr>
<th>Variable</th>
<th>Item-Total Correlation</th>
<th>Cronbach’s alpha if Deleted</th>
</tr>
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<tbody>
<tr>
<td>Religious beliefs have no place in governmental affairs.</td>
<td>.364</td>
<td>.951</td>
</tr>
<tr>
<td>A person’s religious beliefs and practices are a private matter not to be discussed publicly.</td>
<td>.372</td>
<td>.951</td>
</tr>
<tr>
<td>There is life after death.</td>
<td>.400</td>
<td>.951</td>
</tr>
<tr>
<td>There is only one way that people can get to Heaven.</td>
<td>.639</td>
<td>.950</td>
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<tr>
<td>Unless to do so violates the commandments of God in Scripture, Christians are to give to government what is required by government.</td>
<td>.303</td>
<td>.951</td>
</tr>
<tr>
<td>People should seek to assist the poor.</td>
<td>.346</td>
<td>.951</td>
</tr>
<tr>
<td>Marriage is between one man and one woman.</td>
<td>.319</td>
<td>.951</td>
</tr>
<tr>
<td>Truth is absolute.</td>
<td>.343</td>
<td>.951</td>
</tr>
<tr>
<td>It is permissible for people groups and/or cultures to change God’s moral laws (absolutes) based on their own standards?</td>
<td>.502</td>
<td>.950</td>
</tr>
<tr>
<td>Moral issues should be determined by the individual.</td>
<td>.326</td>
<td>.952</td>
</tr>
<tr>
<td>Sexual activity between mutually consenting unmarried adults is moral if it is legal.</td>
<td>.641</td>
<td>.949</td>
</tr>
<tr>
<td>God has established specific roles in life for men and women based on their gender.</td>
<td>.362</td>
<td>.951</td>
</tr>
<tr>
<td>I believe that God in some form exists.</td>
<td>.356</td>
<td>.951</td>
</tr>
<tr>
<td>I believe that God will not give me a burden I am unable to carry.</td>
<td>.532</td>
<td>.950</td>
</tr>
<tr>
<td>During times of illness, my religious and spiritual beliefs have been strengthened.</td>
<td>.435</td>
<td>.950</td>
</tr>
<tr>
<td>I have experienced a sense of hope as a result of my religious or spiritual beliefs.</td>
<td>.730</td>
<td>.949</td>
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*Reliability Analysis for Final Items of the Biblical World View Scale (Initial)*

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<tr>
<td>I have experienced peace of mind through my prayers and meditation.</td>
<td>.678</td>
<td>.949</td>
</tr>
<tr>
<td>God created the world in six literal days of (roughly) 24 hours.</td>
<td>.363</td>
<td>.951</td>
</tr>
<tr>
<td>People are basically good.</td>
<td>.304</td>
<td>.951</td>
</tr>
<tr>
<td>Jesus Christ was the divine Son of God.</td>
<td>.669</td>
<td>.950</td>
</tr>
<tr>
<td>Jesus Christ was the divine Son of God.</td>
<td>.675</td>
<td>.950</td>
</tr>
<tr>
<td>The penalty for sin is eternal damnation in Hell.</td>
<td>.416</td>
<td>.951</td>
</tr>
<tr>
<td>The Bible is the word of God given to guide man to grace and salvation.</td>
<td>.750</td>
<td>.950</td>
</tr>
<tr>
<td>God exists as Father, Son, and Holy Spirit.</td>
<td>.690</td>
<td>.950</td>
</tr>
<tr>
<td>Jesus was crucified, died, and was buried, but on the third day He arose from the dead.</td>
<td>.650</td>
<td>.950</td>
</tr>
<tr>
<td>God made man of dust in His own image and breathed life into him.</td>
<td>.674</td>
<td>.950</td>
</tr>
<tr>
<td>God gave mankind a special elevated status above all other creation.</td>
<td>.458</td>
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</tr>
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<td>During His time on earth, Jesus Christ was both fully divine and fully human. God gave mankind a special elevated status above all other creation.</td>
<td>.471</td>
<td>.950</td>
</tr>
<tr>
<td>The miracles told in the Bible are all true.</td>
<td>.709</td>
<td>.950</td>
</tr>
<tr>
<td>Because of the life, death, and resurrection of Jesus Christ, people can have their sins forgiven.</td>
<td>.688</td>
<td>.950</td>
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<td>Jesus Christ will return to take all Christians to spend eternity with Him.</td>
<td>.669</td>
<td>.950</td>
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<td>Jesus Christ was not divine but an ethical teacher whose life is an example for all to follow.</td>
<td>.425</td>
<td>.951</td>
</tr>
<tr>
<td>If a person’s good deeds outweigh his bad deeds in life, he will go to Heaven.</td>
<td>.516</td>
<td>.950</td>
</tr>
<tr>
<td>Christians are expected to share their faith with others.</td>
<td>.583</td>
<td>.950</td>
</tr>
<tr>
<td>God has existed forever.</td>
<td>.650</td>
<td>.950</td>
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<tr>
<td>While on earth, Jesus Christ had sinful thoughts as all mankind does.</td>
<td>.422</td>
<td>.951</td>
</tr>
<tr>
<td>The Bible is mankind’s ultimate authority.</td>
<td>.379</td>
<td>.951</td>
</tr>
<tr>
<td>Everyone is born as a sinner because Adam’s sin was passed down to all mankind.</td>
<td>.555</td>
<td>.950</td>
</tr>
<tr>
<td>The original manuscripts of the Old and New Testaments were without error.</td>
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<td>.950</td>
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<tr>
<td>The Bible is the only authority for Christian faith and practice.</td>
<td>.303</td>
<td>.951</td>
</tr>
<tr>
<td>A person must first repent and ask for forgiveness of sin before he can be saved.</td>
<td>.420</td>
<td>.950</td>
</tr>
<tr>
<td>Salvation can come only through faith in Jesus Christ’s sacrificial death for mankind.</td>
<td>.584</td>
<td>.950</td>
</tr>
<tr>
<td>Religion is important in my day-to-day life.</td>
<td>.612</td>
<td>.950</td>
</tr>
<tr>
<td>How often do you take part in religious activities, such as attending services, Sunday school, or youth group activities?</td>
<td>.488</td>
<td>.950</td>
</tr>
<tr>
<td>How often do you pray?</td>
<td>.542</td>
<td>.950</td>
</tr>
<tr>
<td>Attendance at church youth activities is very important to me.</td>
<td>.523</td>
<td>.950</td>
</tr>
<tr>
<td>Regular attendance at church worship services is very important to me.</td>
<td>.687</td>
<td>.949</td>
</tr>
<tr>
<td>Religion is very important to me.</td>
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<tbody>
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<td>How often do you read your Bible?</td>
<td>.515</td>
<td>.950</td>
</tr>
<tr>
<td>Devotional Bible reading is very important to me.</td>
<td>.662</td>
<td>.949</td>
</tr>
<tr>
<td>Prayer is very important to me.</td>
<td>.740</td>
<td>.949</td>
</tr>
<tr>
<td>Sharing my religious faith with others is very important to me.</td>
<td>.693</td>
<td>.949</td>
</tr>
<tr>
<td>I enjoy attending religious functions held by my religious or spiritual group.</td>
<td>.625</td>
<td>.949</td>
</tr>
<tr>
<td>When I need suggestions on how to deal with problems, I know someone in my religious or spiritual community to whom I can turn.</td>
<td>.574</td>
<td>.950</td>
</tr>
<tr>
<td>When I feel lonely, I rely on people who share my spiritual or religious beliefs for support.</td>
<td>.587</td>
<td>.950</td>
</tr>
<tr>
<td>Man receives knowledge through special revelation (knowledge revealed by God).</td>
<td>.363</td>
<td>.951</td>
</tr>
<tr>
<td>God guides and directs in the affairs of history.</td>
<td>.556</td>
<td>.950</td>
</tr>
<tr>
<td>When people die they cease to exist.</td>
<td>.416</td>
<td>.951</td>
</tr>
<tr>
<td>God is the ultimate source of all truth.</td>
<td>.742</td>
<td>.950</td>
</tr>
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</table>

*Note.* N = 647 for all variables.
### Appendix I

**Reliability Analysis for Proposed Items of the Biblical World View Scale (Final)**

<table>
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<tr>
<td>Religious beliefs have no place in governmental affairs.</td>
<td>.360</td>
<td>.937</td>
</tr>
<tr>
<td>A person’s religious beliefs and practices are a private matter not to be discussed publicly.</td>
<td>.396</td>
<td>.936</td>
</tr>
<tr>
<td>A person should do whatever it takes to be socially and financially prosperous.</td>
<td>.266</td>
<td>.938</td>
</tr>
<tr>
<td>God wants people to be financially prosperous.</td>
<td>-.044</td>
<td>.939</td>
</tr>
<tr>
<td>A person’s conscience is the best guide in deciding right from wrong.</td>
<td>.233</td>
<td>.938</td>
</tr>
<tr>
<td>There is life after death.</td>
<td>.407</td>
<td>.936</td>
</tr>
<tr>
<td>Animals are on the earth for the use of mankind.</td>
<td>.235</td>
<td>.937</td>
</tr>
<tr>
<td>There is only one way that people can get to Heaven.</td>
<td>.616</td>
<td>.936</td>
</tr>
<tr>
<td>Unless to do so violates the commandments of God in Scripture, Christians are to give to government what is required by government.</td>
<td>.342</td>
<td>.937</td>
</tr>
<tr>
<td>People are to use the earth’s resources wisely.</td>
<td>.220</td>
<td>.937</td>
</tr>
<tr>
<td>There are times when war is permissible.</td>
<td>.224</td>
<td>.937</td>
</tr>
<tr>
<td>People should seek to assist the poor.</td>
<td>.349</td>
<td>.937</td>
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<tr>
<td>Moral issues should be determined by the individual.</td>
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<tr>
<td>Sexual activity between mutually consenting unmarried adults is moral if it is legal.</td>
<td>.638</td>
<td>.935</td>
</tr>
<tr>
<td>Human life begins at conception.</td>
<td>.220</td>
<td>.937</td>
</tr>
<tr>
<td>God has established specific roles in life for men and women based on their gender.</td>
<td>.366</td>
<td>.937</td>
</tr>
<tr>
<td>The government should be responsible for the education of children.</td>
<td>.149</td>
<td>.938</td>
</tr>
<tr>
<td>I believe that God in some form exists.</td>
<td>.349</td>
<td>.937</td>
</tr>
<tr>
<td>I believe that God will not give me a burden I am unable to carry.</td>
<td>.533</td>
<td>.936</td>
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<tr>
<td>During times of illness, my religious and spiritual beliefs have been strengthened.</td>
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<tr>
<td>I have experienced a sense of hope as a result of my religious or spiritual beliefs.</td>
<td>.702</td>
<td>.935</td>
</tr>
<tr>
<td>I have experienced peace of mind through my prayers and meditation.</td>
<td>.653</td>
<td>.935</td>
</tr>
<tr>
<td>One’s life and death follow a plan from God.</td>
<td>.504</td>
<td>.936</td>
</tr>
<tr>
<td>God created the world in six literal days of (roughly) 24 hours.</td>
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<td>.936</td>
</tr>
<tr>
<td>People are basically good.</td>
<td>.348</td>
<td>.937</td>
</tr>
<tr>
<td>Jesus Christ was the divine Son of God.</td>
<td>.626</td>
<td>.936</td>
</tr>
<tr>
<td>Jesus was born of a virgin.</td>
<td>.630</td>
<td>.936</td>
</tr>
<tr>
<td>The penalty for sin is eternal damnation in Hell.</td>
<td>.430</td>
<td>.936</td>
</tr>
<tr>
<td>The Bible is the word of God given to guide man to grace and salvation.</td>
<td>.716</td>
<td>.936</td>
</tr>
<tr>
<td>Baptism is required for salvation.</td>
<td>.133</td>
<td>.940</td>
</tr>
<tr>
<td>A Christian can lose or reject his or her salvation.</td>
<td>.288</td>
<td>.937</td>
</tr>
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**Reliability Analysis for Proposed Items of the Biblical World View Scale (Final)**

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<td>God exists as Father, Son, and Holy Spirit.</td>
<td>0.653</td>
<td>0.936</td>
</tr>
<tr>
<td>Jesus was crucified, died, and was buried, but on the third day He arose from the dead.</td>
<td>0.613</td>
<td>0.936</td>
</tr>
<tr>
<td>God made man of dust in His own image and breathed life into him.</td>
<td>0.649</td>
<td>0.936</td>
</tr>
<tr>
<td>God gave mankind a special elevated status above all other creation.</td>
<td>0.458</td>
<td>0.936</td>
</tr>
<tr>
<td>During His time on earth, Jesus Christ was both fully divine and fully human. God gave mankind a special elevated status above all other creation.</td>
<td>0.457</td>
<td>0.936</td>
</tr>
<tr>
<td>The miracles told in the Bible are all true.</td>
<td>0.677</td>
<td>0.936</td>
</tr>
<tr>
<td>Because of the life, death, and resurrection of Jesus Christ, people can have their sins forgiven.</td>
<td>0.655</td>
<td>0.936</td>
</tr>
<tr>
<td>Jesus Christ will return to take all Christians to spend eternity with Him.</td>
<td>0.634</td>
<td>0.936</td>
</tr>
<tr>
<td>All those who do not accept Jesus Christ as personal savior will eventually spend eternity in Hell.</td>
<td>0.490</td>
<td>0.936</td>
</tr>
<tr>
<td>Jesus Christ was not divine but an ethical teacher whose life is an example for all to follow.</td>
<td>0.454</td>
<td>0.936</td>
</tr>
<tr>
<td>If a person’s good deeds outweigh his bad deeds in life, he will go to Heaven.</td>
<td>0.535</td>
<td>0.936</td>
</tr>
<tr>
<td>God hears all prayers.</td>
<td>0.053</td>
<td>0.940</td>
</tr>
<tr>
<td>Christians are expected to share their faith with others.</td>
<td>0.570</td>
<td>0.936</td>
</tr>
<tr>
<td>God has existed forever.</td>
<td>0.622</td>
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<td>While on earth, Jesus Christ had sinful thoughts as all mankind does.</td>
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<td>.936</td>
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<tr>
<td>The original manuscripts of the Old and New Testaments were without error.</td>
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<td>The Bible is the only authority for Christian faith and practice.</td>
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<tr>
<td>Religion is important in my day-to-day life.</td>
<td>.592</td>
<td>.935</td>
</tr>
<tr>
<td>How often do you take part in religious activities, such as attending services, Sunday school, or youth group activities?</td>
<td>.491</td>
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</tr>
<tr>
<td>How often do you pray?</td>
<td>.531</td>
<td>.936</td>
</tr>
<tr>
<td>Attendance at church youth activities is very important to me.</td>
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<td>How often do you read your Bible?</td>
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</tr>
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<td>.656</td>
<td>.935</td>
</tr>
<tr>
<td>Prayer is very important to me.</td>
<td>.711</td>
<td>.935</td>
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<tr>
<td>Sharing my religious faith with others is very important to me.</td>
<td>.668</td>
<td>.935</td>
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<tr>
<td>I enjoy attending religious functions held by my religious or spiritual group.</td>
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<td>When I need suggestions on how to deal with problems, I know someone in my religious or spiritual community to whom I can turn.</td>
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<tr>
<td>Man has innate (inborn) knowledge.</td>
<td>.067</td>
<td>.938</td>
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<tr>
<td>Man receives knowledge through special revelation (knowledge revealed by God).</td>
<td>.333</td>
<td>.937</td>
</tr>
<tr>
<td>Man is both a physical and spiritual being.</td>
<td>.264</td>
<td>.937</td>
</tr>
<tr>
<td>God guides and directs in the affairs of history.</td>
<td>.549</td>
<td>.936</td>
</tr>
<tr>
<td>When people die they cease to exist.</td>
<td>.448</td>
<td>.936</td>
</tr>
<tr>
<td>God is the ultimate source of all truth.</td>
<td>.702</td>
<td>.936</td>
</tr>
</tbody>
</table>

*Note.* N = 649 for all variables.

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Michael Hugh Bryant

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