

THE RELATIONSHIP OF CHRISTIAN EDUCATION TO ADOLESCENT STUDENTS'
BIBLICAL WORLDVIEW

by

Jason G. Nave

Liberty University

A Dissertation Presented in Fulfillment

Of the Requirements for the Degree

Doctor of Education

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ABSTRACT

Our worldview affects all things in our lives – even our education. Every education has a founding premise or bias which either espouses a biblical worldview or does not. In addition to the factual content, it is typically delivered or taught by someone with a particular premise or bias. Perspectives vary from person to person, and therefore, so can what they believe to be true. The need for true knowledge to be imparted in an absolutely true context is necessary. Thus, there is the need for a biblical worldview to be established. This study is aimed at assessing the relationship, if any, between Christian education and the biblical worldview of adolescents attending a Christian school by assessing their worldview utilizing the Raymond Meyer Worldview Assessment Instrument. It is an important study because it has the potential to highlight variables which can be related to fostering a biblical worldview within the next generation – a prime target of the Christian faith. This non-experimental, correlational quantitative study will survey 208 students enrolled in a Christian school throughout three states. A linear regression will be used to assess the relationship between adolescents' biblical worldviews to time enrolled in Christian education. The outcome of the study did reveal a statistically significant relationship between the two variables. The study concludes that evaluation of such relative variables is important to add to the body of literature surrounding the formation of a biblical worldview and the process of Christian education. However, further research should continue to be done to deeper determine other significant variables which impact fostering a biblical worldview.

Keywords: *biblical worldview, Christian school, de-institutionalized, , generativity, Kingdom Education, narrative, three-dimensional worldview, tribalization, worldview*

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List of Abbreviations

ACSI.....Association of Christian Schools International

CSI.....Christian Schools International

CHAPTER ONE: INTRODUCTION

Overview

The contents of this chapter cover the background of the topic of a biblical worldview of adolescents within Christian schools and the realities of recent research associated with the subject. It examines the relative historical, social, and theoretical context surrounding the evolution of the issue, ever-changing information regarding statistical findings, and its relation to comparable studies. Included within this chapter are baselines of research by other similar studies as well as various opinions regarding the subject. Additionally, it proposes possible gaps expressed from conducting a literature review on similar research. It will introduce the problem statement, purpose, significance of the study, research questions, and definitions associated with this study in order to better express the current state of research on this topic and the trends surrounding ongoing research and the need for it.

Background

Within the culture of Christian schools, the concept of biblical worldview has become a point of focus mentioned in many school profiles, advertisements, and metrics. However, it is important that the worldview that is being taught in Christian schools is manifested in the lives of those being taught. Multiple Christian school accreditation agencies – including Association of Christian Schools International (ACSI) and Christian Schools International (CSI) – express a dedication and zeal to fostering a biblical worldview within the students their accredited schools serve (Schultz & Swezey, 2013). While surveying the current American culture, it seems that our biblical worldview is waning. Christian schools must counter the drifting from biblical worldview to secular worldview. It appears Christian schools are taking biblical worldview seriously and implementing strategies to inculcate a biblical worldview into their students.

Maybe they are recognizing that with the advancement of technology, worldview is beginning to take shape in other places outside the home, church, and school at a much faster and powerful rate. Taylor (2013) addresses the “topic of reversing the worldview drifting trend” by focusing on discipleship, teaching, and training (pp. 24-25). Taylor (2013) poses that experiences such as counterculture ideologies expressed through traditional avenues – the university experience and influences from major urban areas – are thwarting the adoption of biblical worldviews. Lousber (2012) posits that youth may not be aware of the effects electronic devices – specifically those acting as a conduit for communication – and electronic communication and media as significant influences on worldview. Through these avenues, the acquisition, assimilation, and processing of knowledge and communication is convoluted by the speed and scope of socialization. Thus, the identity of many adolescents is manifested through their hyper-interactive socialization rather than their identity in God (Lousber, 2012).

De Kock (2015) explains that this exact type of hyper-interactive socialization may not only be a contributing factor for those finding an identity in something contrary to a biblical worldview, but that it also could contribute to a biblical worldview through specific socialization behaviors or practices. However, because of the shift from traditional models of worldview influence, such as an intact immediate family and a biblically based church, to a de-institutionalized model, such as schools, social media, mainstream media, friends, and even acquaintances, various philosophies are helping shape the worldview of adolescents (De Kock, 2015).

This is where Christian schools must begin to understand the importance of the migration away from what they teach to how we teach (Cooling & Green, 2015). According to Cooling & Green (2015), reframing teaching concepts is needed to shape different perspectives of actions,

more reflection on teaching practices, and different ways to convey acting with a Christian ethos. Certainly, Christian schools – now more than ever – must focus on preparing students with a biblical worldview. Although this has always been a prime target of Christian schools, funds, resources, and best practices have not always been a constant in some of the more traditional parochial schools, which has reduced Christian school’s impact on society over time due to lack of deeper understanding and mobilization for promoting change. As society, education, and Christian schooling advance, so does the dichotomy between effective and ineffective teaching methods within Christian schools. Rapid global changes necessitate a call to awareness and action on mitigating the obstacles impeding the promotion of a biblical worldview.

Promoting a biblical worldview has been the central aim of educational efforts in many countries for centuries. Dating back to the 1800s, parochial schools in England provided and funded school options for the public. As culture and laws progressed, the church and state separated to form different educational paths, but the parochial school still aimed to focus on the students’ relationship with Jesus Christ in hopes of spurring “Christian vocation” even in the late 20th century (Francis & Sion, 2014).

The United States found the state and church bond fraying within the educational system as early as 1947 when opposition to federal dollars to fund parochial school bussing caused a realization that schools function as an “arm of the state” (Barker, 2004). This realization gave way to the manifestation of the dormant motive of humanistic educators like Horace Mann and C.F. Potter. Mann cited in 1859 that public educators should view parents as “having given hostages to our cause” (Schultz, 1998, p. 110). In 1930, Potter is quoted as saying, “Every American public school is a school of humanism” (Schultz, 1998, p.110). Christian schools have been a place where children can experience spiritual disciplines integrated into the curriculum

and the overall student experience. Students can be taught, and encouraged, to pray, read the Bible, show fruit of the Spirit, and compose a worldview that is God-centric to the point where they can be turned from a busy person to a godly person (Whitney, 1991, p. 236).

While promoting a biblical worldview in schools through studying and fostering spiritual disciplines like Whitney (1991) suggests, may not be the most effective method, the overall societal orientation towards fostering a biblical worldview, especially in schools, is deficient at best and adversarial in most cases. According to the Barna Research Group, research estimated that only 8% of Christians at that time of the study had a significant biblical understanding (Schultz, 1998, p. 136). Additionally, the same research group polled Americans regarding their biblical worldview in 2009 and determined that only 9% of all American adults possessed a biblical worldview (Barna, 2009). This should be no surprise to Christians and Bible scholars as over and over again in the Old Testament, the Israelites are seen cyclical drifting from faithfully following God and teaching His commandments to adopting a more secular worldview, which ultimately hindered them from following God completely. Furthermore, it eroded the legacy of teaching a biblical worldview from one generation to another – the same battle being fought today. Thus, the significance for training and teaching so that a biblical worldview is adopted by our nation's students is not only important, it is vital to our heritage as a Christian nation and Christian people.

In a study by Francis & Sion (2014) conducted in England and Wales, analyses indicated that Christian schools did place significant influence on “students’ religious, personal, and social values” (p. 51). However, just as Cooling & Green (2015) indicated that the reframing and reflective practice of teachers in Christian schools focusing on how to best teach students can promote deeper biblical worldview understanding, Francis & Sion (2014) gave a possible

explanation for Cooling & Green's (2015) positively correlated analyses. They referred to data from their previous study citing teachers' concern for each student is a significant influence to fostering a biblical worldview (Francis & Sion, 2014, p. 52).

Without question, there has been an increasing premium on fostering a biblical worldview within the society's adolescents. When evaluating effective means of doing so, Christian schools must be considered as a catalyst for promoting a biblical worldview. With this as a consideration, it is worth knowing whether or not there is a level of exposure to Christian education which correlates to students adopting a biblical worldview, and if there are certain grade levels relative to the most receptive stage of students' adopting such a worldview.

Problem Statement

As important as biblical worldview is to the church and the ministry and mission of Christian schools, which is indicated by numerous worldview studies, there are limitations to the research that has been done to show the relationship between Christian education and biblical worldview. With sparse scholarly research and few specifically similar studies done in the area of relating the two variables, extended research is needed to help show the relationship of Christian schooling to biblical worldview. While research literature does present some data on how Christian schools influence students' biblical worldview, there seems to be room for further research. In Taylor's (2009) study, scores on biblical worldview assessments between churched public high school students 18 years and older and churched Christian high school students 18 years and older were not significantly different overall. However, when the Christian school student had been enrolled for seven years or more, scores were significantly higher than the public school student. On the other hand, in Baniszewski's (2016) study, which polled graduate level summer students at Liberty University regarding their worldview and educational

experience, found there was no statistically significant difference when comparing the biblical worldview of Christ-professing students enrolled in Christian schools for more than three years after sixth grade to the biblical worldview of Christ-professing students who had no similar Christian school attendance. These two studies drew from and built upon prior studies of Meyers (2003) and Perkins (2007).

Additional expansions in research could continue to use the Raymond Meyer Worldview Instrument, which was implemented in Taylor's research (2009) and Perkins's study (2007) or a Three-Dimensional World Survey by Schultz in Baniszewski's research (2016) to further assess the relationship between enrollment in a Christian school and biblical worldview as well as the association of specific grade levels to biblical worldview. Also, descriptive research could possibly outline statistics associated with the impact parents; church; media; and teachers, coaches, and staff members of Christian education have on the biblical worldview of students. These could be important descriptions as De Kock (2015) expressed that the rapid global socialization brought on by technology, communication, and media plays a significant role in composing a worldview. Furthermore, examining the teaching strategies of these figures of authority from the students' perspective could also suggest some correlation of reframing pedagogical practices to enhance a biblical worldview of students (Cooling & Green, 2015).

Lastly, there seems to be some stones left unturned in this specific area of research. Both of the aforementioned researchers focusing on biblical worldview as it relates to Christian school seemed to have somewhat isolated samples. Taylor's (2009) sample size was 163 students overall with as low as 38 in some groups analyzed, and Baniszewski's (2016) sample size of 144 was relegated to mostly white female graduate students aged 30-49 with a middle class background present on a Christian college campus during the summer. Both of these studies also

utilized a self-selected sample, which may even have promoted participation by those predisposed to interest in a biblical worldview. The problem is that a topic of this magnitude necessitates additional expansive research assessing several hundred current seventh through twelfth grade adolescent students from multiple schools in several states to evaluate a more applicable relationship.

Purpose Statement

The purpose of this study further evaluates the relationship between adolescents' biblical worldviews and their exposure to Christian school education through quantitative correlational research. Independent variables including time enrolled in Christian schools and the grade of the students are evaluated in reference to the dependent variable, which is the students' biblical worldview. This study may also yield the information of other influences such as parental interaction, church involvement, curriculum, school faculty and staff impact, etc., to a biblical worldview through open-ended questions asking students about major influences contributing to their worldview opinions. The prospective research population targets seventh through twelfth grade students enrolled in protestant, biblically based Christian schools which vary by state, tenure, enrollment criteria, and demographic categories.

Significance of Study

Nothing is more impacting to the nation's future and the future of humanity than that of the worldview of adolescents. With that understanding, extensive research is needed in the effectiveness of Christian schools to train students to develop, understand, and maintain a biblical worldview. Many people fail to realize that a worldview is fundamentally essential to an expressed way of living (Schultz & Swezey, 2013). Furthermore, to expound on work from De Kock (2015), which claims that so much of a student's identity can be found in social influences

through de-institutionalized learning: friendships, relationships with various people, and social media exposure, extended research is needed in order to assess the most effective methods of tribalization – a neutral faith adoption process based on experiences and social emphases rather than cognitive acceptance of a faith (Koch, 2015). According to Haynes & Haynes (2016), research in the 21st century has concluded that, contrary to popular beliefs that adolescents reject the religious beliefs and practices of parents, children are not only retaining those values expressed by parents but also utilizing them to assess historical contexts (pp. 104-105). Haynes & Haynes (2016) also propose that an adolescent's life is built around his or her identity – either perceived or real. Therefore, the worldview upon which an adolescent builds his or her identity is paramount to his or her future, the future of his or her offspring, and the future of the nation (p. 105). In the current technologically advanced and hypersensitive society, the formation of a biblical worldview and its implications do not stop at boundaries defined by flesh, rather they span from the normal sphere of living to the virtual sphere of living. Romans 12:2 expresses the importance of our mind being renewed so that the will of God can be discerned and that people are not conformed to this world. The importance of this truth, and its complexity, makes the identity of an adolescent all the more vital to assuring proper limitations and values are precepts by which to live. Relative to this importance, it is reported that 92% of children under the age of two already have a digital post about them (Qualman, 2014). The rate, complexity, and acceptance of digital behavior as both a norm of living and as a perceived separate realm of an adolescent's life maintains that adolescents must be taught that what is done in flesh and in the virtual realm reflect character and can shape worldview. Therefore, a biblical worldview is necessary to maintain integrity in both the tangible and virtual world. With the added influence

of the social media realm, it is vital that this area be given attention when considering the significance of the study.

Lastly, this study aimed at expanding the research on the topic of biblical worldview and Christian schooling. Because of the lack of data, the study will lend more literature to improve relevant and relational knowledge of the impact of Christian schools and their best practices on students' biblical worldview. The potential for enhancing the biblical worldview of the adolescent population can be greatly impacted by knowing what variables are associated with increased development of a biblical worldview. This will be monumental for schools, churches, families, individuals, and – most importantly – society. Additionally, it will spur on the advancement of extended research in this area – an endeavor sorely needed as the relative data is lacking critical mass.

Research Question(s)

RQ1: Is there any relationship between the amount of time enrolled in a Christian school and the biblical worldview adopted by upper school Christian school students?

RQ2: Is there a relationship between the grade of the Christian School student and their biblical worldview?

Definitions

1. *Biblical worldview* – “Believing that absolute moral truth exists; the Bible is totally accurate in all of the principles it teaches; satan is considered to be a real being or force, not merely symbolic: a person cannot earn their way to Heaven by trying to be good or do good works; Jesus Christ lived a sinless life on earth; and God is the all-knowing, all-powerful creator of the world who still rules the universe today” (Barna, 2009).

2. *Christian schools* – Private schools which are homogenous in beliefs of the Bible and attempt to integrate and emphasize protestant based beliefs into their curriculum. Schools can be covenantal, evangelistic, discipleship oriented, selective in admissions, or have open enrollment (Baniszewski, 2016).
3. *De-institutionalized* – Learning based less on the organized function and agenda of institutions like churches or Christian schools and in a more fluid manner of an adolescent choosing inputs for information based on what is available at the discretion of the adolescent (De Kock, 2015).
4. *Tribalization* – A neutrally biased faith adoption process where the emphasis is experiential and social rather than a cognitive acceptance of a particular faith (De Kock, 2015).
5. *Three-Dimensional Worldview* – “Loving God emotionally, volitionally, or cognitively” (Dockery, 2002, p. 3).
6. *Upper school students* – Students in junior high or high school – typically seventh through twelfth grade.
7. *Worldview* – “A comprehensive framework of fundamental convictions of life which shape how one operates within society, thus moving the unseen gears that drive the culture” (Van Brummelen, 2002, p. 49).

CHAPTER TWO: LITERATURE REVIEW

Overview

This collection of literature is relative to the history of Christian education as it gleans from research, books, dissertations, and articles composed over the last few decades with some references of landmark or historical sources, which may reflect prior to a century or more. The purpose of the review is to express the importance of the topic and formally support the basis for the problem addressed in the research. The purpose of this research study is to examine the relationship between attendance at a Christian school and the development of a biblical worldview in adolescent students.

To formally understand the significance of this research, a strong foundation of the concepts surrounding a biblical worldview, the history of involvement between a biblical worldview and education, and the process of inculcating any worldview is important, as formerly expressed in research, is needed. This is the primary aim of the literature review. With the foundational understanding of the topic expressed within the literature review, the importance of this study in examining the relationship between attendance at a Christian school and a biblical worldview within adolescent students can be embraced. Such acceptance and understanding can lead to expounding on previous research and complications surrounding teaching a biblical worldview, which is the significance of this study. Armed with a deeper understanding of this study's importance and applying it to the maturation process of an adolescent poses the most effective means of possible biblical worldview transfer from generation to generation, which acts as the backdrop of this study when examining the relationship between a Christian school education and adolescent biblical worldview.

Theoretical Framework

Examining the research of adolescent development presents an understanding of the cognitive, emotional, physical, and spiritual growth typically experienced. With this knowledge, influencing an adolescent is feasible within the relational confines of parenting and education. The social, emotional, and mental dynamic of an adolescent transcends properties of child-parent relationship, pupil-mentor/influencer connections, and peer-to-peer bonds in several strata aiding to the complexity of the metamorphosis from adolescent to adult. For these reasons, it is beneficial to examine the process of adolescent maturity in light of several frameworks in relation to the formation of biblical worldview.

Perhaps no other psychosocial development theory is more influential than Erik Erickson's lifespan theory (Dunkel & Harbke, 2017). Within the theory lie eight crises which transpire across the continuum of life. Erikson's theory of psychosocial development based on lifespan suggests that normal crises throughout a person's life play a dedicated role in shaping their development (Erikson, 1963, 1968). The stages are normal and typical of all humanity and produce a characteristic to be projected as part of the past experiences which shape self. They are as follows. Crisis one takes place at infancy and wages trust versus mistrust with the strength outcome of hope. The caregiver is the basis of trust and influences the outcome of hope instilled in the child. Crisis two transpires at toddlerhood and pits autonomy versus shame with the strength outcome of will. Again, the caregiver is central to the success of this critical stage as appropriate opportunities for exploration and accomplishment are afforded. Crisis three transpires at the preschool age and is known as initiative versus guilt with the outcome of purpose. Children in this stage are initiating goals and striving for achievement. The caretaker helps initiate some of these endeavors and assures the goals are realistic. Crisis four takes place during childhood through industry versus inferiority with the outcome of competence. Here, the

child realizes and uses talents as they progress into honing their abilities. Crisis five manifests during adolescence, and therefore directly applies to this study of the correlation of Christian education and a biblical worldview. It weighs identity versus role confusion with the outcome of fidelity. The adolescent is faced with realizing their identity in relation to their own conceptual understanding of who they are, their purpose, their meaning and their meaning to others as it contrasts society's answer to these questions. Crisis six is young adulthood as the struggle between intimacy and isolation is waged; its outcome is love. Here, commitment in romantic scenarios is frequent. Middle adulthood sees generativity, or concern for family and the next generation, versus stagnation with the outcome of care as adults begin to worry about their legacy on the next generation and on others. The last crisis is late adulthood as integrity versus despair is weighed with the outcome strength of wisdom. Here, a review of life takes place with the focus on fulfillment or remorse (Dunkel & Harbke, 2017).

While each stage is important in its own right and in the formation process of all others, there is none more important than stage five in adolescence: identity versus role confusion (Dunkel & Harbke 2017). The success of realizing other outcomes in the continuum of stages relies heavily on understanding the question of self-identity. It should also be noted that of the eight stages or crises, the first five – from infancy to adolescence – all have strength outcomes relative to intrinsic qualities that focus on the identification of self: hope, will, purpose, competence, and fidelity. These qualities are important in forming an idea about one's own self rather than projecting love, care, and wisdom – the outcome strengths found in the last three crises – onto others.

Encounters of crises should be met with positive and effective strategies and solutions comprised of past experiences, current understandings, and anticipation of future aspirations so

as to come to a healthy understanding of self. According to Merrill & Fivush (2016), this is “accomplished, at least partly, through a narrative understanding of the self through time.”

This use of narrative is especially pertinent to two stages in Erikson’s psychosocial development theory: the adolescent stage of “Identity v. Role Confusion” and the middle age of “Generativity v. Stagnation.” In both of these stages, the connection between autobiographical memory and identity serves as the most relative context to the progression of development (Merrill & Fivush, 2016). Narrative not only is a normal part of the psychosocial development theory, it is a healthy implementation used to formulate understanding throughout multiple stages of life.

In adolescence, individuals typically come to terms with the challenges of constructing an identity. In this crisis, narratives of past personal experiences help with understanding and controlling emotions associated with the crisis. Here, they become intrinsically inspired to establish an identity as they are becoming less of a family member and more of an individual (Merrill & Fivush, 2016). Furthermore, the ability to voice this narrative concurrently evolves with the cognitive and social skills relative to this developmental stage. Such skills as reasoning, perspective, and sequencing are honed through this development and exercise as adolescents assimilate experiences and interpretations to create understanding of self as the reasoning outlines consequences and evaluations pertaining to the larger context of life (Merrill & Fivush, 2016).

The term “generativity” relates to the concern for the cause of rearing the next generation as individuals desire for their lives to impact others and the world (Erikson, 1968). The stage of generativity is essential for middle adulthood. This crisis is met with the intentions of providing care and generational legacy. Erikson refers to those who do not embrace this feeling at this point in life as those experiencing stagnation (1968). Typically, the stage of generativity is

associated with those in midlife, but it can transcend throughout the life span (Merrill & Fivush, 2016). Similar to adolescents utilizing narrative to form a healthy identity of self, those in midlife who are embracing generativity combine intergenerational narratives to create a synergistic system of healthy identity. Adolescents who have been privy to the stories of elders who may serve as role models and persons of influence can begin to adopt the life lessons and morals as values and absolutes worthy of emulation in the life span journey for self-identity (Merrill & Fivush, 2016).

Another important applicable theory is highlighted by Kurtines & Gewirtz (1991) regarding Bandura's work on social cognitive theory, which states that a "Theory of morality must explain how moral reasoning, in conjunction with other psychosocial factors, governs moral conduct" (p. 2). In essence, moral thought and the reactions to the thoughts, accompanied by environmental stimuli, influence each other on multiple planes. In this way, social cognitive theory is based on the premise that people can be an agent to influence and determine their actions, thus affecting one's life. This is referred to as agentic perspective (Bandura, 1986).

The social learning theory cannot be ignored when discussing research based on the development of a child. According to Bandura (1999), children form opinions, biases, and behaviors based on the observations of parents and other major influencers who may be seen as role models. While there is some opposition to this theory in relationship to the development of a child, research is so abundant with findings that it cannot be ignored when relating it to the models of theoretical frameworks associated with development.

The Piagetian theory presents a more staged progression from moral realism to relativistic morality where the performer's actions are seen linked to the intentions rather than the outcomes of the actions (1952). While Piaget presented the progressive stages of cognitive

development as they relate to moral reasoning, Kohlberg proposed six stages of sequence to the rules of moral reasoning: punishment based obedience, self-interest opportunities, conforming through approval seeking, authoritative adherence, legalistic or contractual obedience, and justice based principles of morality (1977). It is a given that agentic developmental changes influence the sequential changes. With this developmental change, a change from concrete to abstract is noticed (Kurtines & Gewirtz, 1991, p. 52). Also, according to Kurtines & Gewirtz (1991), transmission of values, standards, and behavioral patterns can be transmitted from parent to child, but they can also be transmitted in a host of other mediums. This is consistent with the research from McClure (2016), which proposes that transfer avenues have expanded from physical to virtual as research presents that social media mediums such as Facebook and other social networking conduits can affect religious belief outcomes. This accompanies the work of de Kock (2015), who proposes the tribalization of adolescent religious beliefs through the fluid learning and social mediums of our technologically advanced society is a prevailing influence. To also bolster the proposal that fluidity of moral constructs and social cognition is prevalent, Van de Walt (2017) expresses that society's current Christian youth are heavily influenced by the current of cultural norms and media.

Morris (2017) indicates that the previous century's acceptance of adolescence is changing dramatically given the cultural and media norms of today's society. Rather than to continue to embrace the linear stage-based theories represented in this review, normalcy should be altered to encompass the effects presented by a widening generation gap. Morris (2017) presents results from Keniston's research in 1973, which followed young adults for a 15-year period from the age of 24. The results were that there was no significant change in post-adolescent, pre-adulthood personality. However, contrary to that research, it seems that adolescents, due to

several factors such as digital communication, a digital workplace, and reduced employment opportunities, enter into adulthood at a slower rate than previous generations. This new pathology brings with it a new set of anxieties, burdens, and dilemmas to elongated parent-child relationships. The adoption of a digital society that replaces the preceding normal relational society is causing a wedge in independency, employment, and ultimately a worldview. This influence is besieging a biblical formation of biblical worldview and the previously understood formative processes for development. Additionally, the implementation of generational transfer of worldview is becoming more digitally powered, digitally influenced, and culturally accepted.

It should be noted that the word influence carries strong ambiguity as it can promote positivity or negativity. Recognizing the power of influence should also cause consideration for the means in which influence is transmitted in an adolescent's society. Qualman (2014) reports how social media has been a platform for both the most tragic and valiant of actions. In the most positive cases, social media has been used to inspire, defend, and even preserve life. Contrarily, the most tragic of actions involves violence, bullying, suicide, and extortion. Adolescents, especially Christian adolescents, are not omitted from those who are influenced. The fact of the matter is that our youth must have a physical and digital presence, and there is no way to govern their ability to responsibly inhabit both realms without a strong biblical worldview. Clearly, the need to understand what makes adolescents so susceptible to these internal and external influences, along with knowing when adolescents are the most vulnerable to such an influence, is significant to the transfer of biblical worldview.

While some educational experts say that Piaget failed to realize that young children are more adept at thinking abstractly, Piaget does effectively outline how a child moves through psychosocial, rational, lingual, and moral stages (Van Brummelen, 2009, p. 98). The four stages

of Piaget's cognitive development include sensorimotor (birth to age two), pre-operational (age two to age seven), concrete operational (age seven to age eleven), and formal operational (from age eleven to adulthood) (Piaget, 1952). Understanding this cognitive theory and each stage's description allows for a better understanding of the reasons adolescents may be so susceptible to being easily molded by both positive or negative influencers and influences, and how a worldview may begin to take form. The primary step in the sensorimotor stage is to form schemas, or a mental representation, of an object. Here the child understands an object, the norms surrounding the object, and the purpose of the object. He or she also understands that even though the object is out of sight, the object still exists. The preoperational stage sees the child think symbolically. He or she may look at an object and associate a value or trait with that object. However, the child is still egocentric and can struggle seeing things from the perspective of others. The concrete operational stage is thought of as a pivotal point in the development of a child as he or she begins to think logically. Lastly, the formal operational stage can think abstractly and prepare hypotheses and vet them (Piaget, 1952). These stages, and the encompassed characteristics of each stage, are important factors for relating development to worldview. Vygotsky (1978) stated, "Children grow into the intellectual life of those around them (p.88)." Moreover, this theory lends reason to consider that not only intellectual influences, but moral influences also, impact children immensely (Jensen & McKenzie, 2016). Specifically, the last two stages are of major significance when it comes to worldview development.

As Piaget (1932) developed a case for similarities transcending various cultures in moral development, he established an argument for moral reasoning developing in early adolescence. This development expresses how the adolescent's ability to morally reason becomes increasingly

conjectural as it matures from focusing on fairness and equitability to understanding how to self govern. This view creates a valuable insight to the importance of the last two stages of cognitive development. Based on Piaget's research, and others who followed his theories like Lawrence Kohlberg (1981), cognitive and moral development cannot be separated. Therefore, consistent attention and emphasis should be placed on how to incorporate justice, fairness, and principles of rights into the development of adolescents (Jensen & McKenzie, 2016).

Congruent to Piaget's cognitive development sequence, research on stages of faith as it relates to cognitive development also has also been conducted. Justifying Piaget's thoughts on abundant physical and mental growth transpiring from birth to two years of age, Fowler & Dell (2004) highlight that faith transfer begins to be embedded from the earliest, but most rapid, stage of emotional and cognitive growth by the caregiver to the infant. Proximity, appropriate care, and emotional engagement, all modes of "prelanguage disposition," play a part in shaping the context of faith in a child's life (Fowler & Dell, 2004). Further maturation in Piaget's cognitive schema is paralleled in faith development by the advancement of symbols and images, which can be associated with a host of feelings such as shame, doubt, companionship, or love. The prospect of ongoing and long-lasting emotional orientations to such symbols can bode both positively or negatively as faith begins to progress from mythical to literal (Fowler & Dell, 2004). As the child advances through the preoperational and concrete operational stages, the abstract thinking of the concrete operational stage enables more acute reflection and manifestation of experiences into personal and universal meaning. It is within this stage that an attachment to beliefs is formed and thus a worldview begins to be lived out and later becomes a sounding board for critical and reflective evaluation (Fowler & Dell, 2004). Therefore, the

influencers within the context of transfer can promote a healthy or unhealthy transfer of faith through their teaching and modeling.

Although researchers have posed criticisms to Piaget's sequential stages and the lack of individual parameters within them, the general stages should be accepted as a fundamental epistemic approach with latitude to individual influences and intra-staging within the sequences (Feldman, 2004). Knowing the stages of cognitive development allows one to more readily accept the ease in which multiple mediums may influence the cognitive, and therefore, moral development of our youth. Researchers readily accept that cognitive, emotional, social, and spiritual contexts have applied to development, but never before has the social aspect embodied such ubiquitous properties as it does currently within our society through the advanced technological landscape and the social media realm which advancements and acceptance brings (Tutgun-Unal & Deniz, 2015).

Lousber (2012) addresses, the identity of our youth is at danger of being unrealistically shaped by the hyper-sensitive and yet desensitized socialization through electronic media by gross augmentation via its speed and size. Not only are parents and teachers facing the same obstacles to shape appropriate cognitive and moral development as we have in the past, but now our society is traveling into the depths of social media unknowns, which has an impactful determination on the development of youth. This is where educators must move away from the pitfalls of Piaget's approach of development where the abstract is not readily taken into account and conversely must move toward impacting our youth through more emotional connections (Van Brummelen, 2009, p. 101). Cooling & Green (2015) posit that rather than educators focusing on what they are teaching, that educators must focus on the how they teach. This calls

for more focus on best practices, teaching reflection, and ways of conveying Christianly teaching (2015).

When the cognitive, social, and moral development of a child collide, there is much more than sequential stages of development. From this collision comes the shaping of a worldview, which stems from a person's holistic belief (Esqueda, 2014). Schultz (1998) indicates that a person's concept of reality determines their beliefs, and their beliefs determine their values, and their values determine their actions. This set of beliefs comprises a complex term called a worldview, which is a set of presuppositions that each individual believes about the world (Sire, 2004). This is closely related to Van Brummelen's (2002) definition which states that a worldview is a framework of fundamental beliefs which shapes one's operations in society and drives culture (p. 49).

The usage of the word "worldview" is commonplace in society. It references particular expressions of one's religious affiliation and his or her outlook on life. Taylor (2013) notes that the term "worldview" finds its foundation in the German word, "Weltanschauung" (p. 7). James Orr, a Scottish theologian, thrust the term of worldview in the metacognition of Christian discipleship in the late 1800s (Taylor, 2013, p. 7). However, as society has advanced and many have adopted the usage of the term, there are many definitions within research used to describe worldview, which should be considered when examining the relationships and details surrounding it.

As previously stated, Sire (2004) explained that the suppositions held by people regarding the world is a worldview. Van Brummelen (2002) also states, "A worldview is a set of basic beliefs and assumptions about life and reality." In essence, it shapes the beliefs of a person on how they view nature and human purpose. It gives guidance to thoughts and actions as it

provides value (p. 25). It is true that everyone has a worldview. Schaeffer (2005) established that the right worldview gives “men and women the truth of what is” (p. 294). Claiming that the right worldview, which is based on absolutes found in the Bible, dethrones man as the epicenter of his world and replaces him with God the creator. Schaeffer (2005) posits that autonomy taken from man alleviates frustration and hopelessness. Moreland (2007) expresses a more sophisticated take on the concept of a worldview in that it has two features. The first feature includes a person’s beliefs on reality, God, value, and knowledge. The second feature includes the framework of thinking central to the concepts that compose it – some direct and others indirect (Moreland, 2007, p. 33).

While definitions of worldview may overlap within the realm of scholarly discourse, no research downplays the importance of a worldview. Each study on worldview concludes that it is a wildly influential and a pervasive framework for beliefs, thoughts, and actions – that is the system of our behaviors (Ehn, 2014). Idleman (2011) describes how actions of those involved and associated with Christianity can often be pretentious actions: “On the inside their faith has grown cold and is dying, but they are determined to keep up appearances” (p. 75). With this in mind, a healthy understanding of how Western culture has affected our youth should not be underestimated. A worldview cannot be simply judged on apparent actions of occasions. A biblical worldview is not duplicitous, but it should be consistent with a framework of beliefs paralleled by a history of actions. Society is susceptible to impressions – especially impressions offered by that of a narcissistic cultural advancement. The glamorization of those who boast “I did it my way” and advertisement campaigns exclaiming, “Have it your way” prepare the minds and hearts of our society for acceptance of such a self-absorbed perspective (Leeman, 2012, p. 13). Furthermore, Leeman (2012) expresses how those in our society desire the benefits of

relationships without the responsibilities. It seems that the societal pitfall is that humans are the epicenter of the universe, and specifically, their universe. “Images of self-made individuals who pull themselves up by their own bootstraps have made us suspicious of institutions,” and therefore, our youth are depending more on themselves rather than a church or Christian school where absolute truth and biblical worldview are expressed (Leeman, 2012, p. 13). To specifically train youth as mandated as by God to Christians, a specific worldview must be targeted so as to ensure that actions are not only biblically aligned but that they are genuinely sincere. The dangers of failing to train children in such a manner is characterized in the disparity between David and Saul in the Old Testament. “Saul was rejected for attempting to use sacrifices as a way of appeasing God without a heart that longed for Him” (Chandler et. al, 2012, p. 100). Simply put, a worldview, especially a biblical worldview, is more than actions. It is having a heart posture and convicted morals and beliefs that line up with the actions, not vain repetitions or callously going through the motions.

Christians have a mandate regarding the type of worldview they are to teach to their youth. This mandate is found in several places within Scripture with intense emphasis. First Deuteronomy 6:6-7 says, “And these words that I command you today shall be on your heart. You shall teach them diligently to you children, and shall talk of them when you sit in your house, and when you walk by the way, and when you lie down at night” (ESV). For parents, to teach diligently the commands of the Lord is a mandate from God. Not only is it a command given to God’s people, and thus to Christians, but according to Harris (2016), it is more than historical instruction, rather it is confirmation that Scripture has a living context commanded by God.

Another reference in Scripture affirming the importance of the Christian educational mandate is expressed in Psalm 78:5, which says, “He established a testimony in Jacob and appointed a law in Israel, which He commanded our fathers to teach to their children.” For Christians, the mandate is given to tell the generations the glorious deeds of the Lord. Scripture makes it apparent that we are to impress upon our youth God’s laws, His ways, biblical truth, biblical application, and thus a biblical worldview.

Van der Walt (2017) explicitly mentions both of the aforementioned passages when presenting the case as to why a Christian worldview should be shared. Additionally, the prophetic properties of a Christian or biblical worldview shows obedience of the mandates of being a Christian. Also, Bonzo & Stephens (2009) add that the impact of cultural media and influences have eroded the ability for youth to make moral and critical decisions, thus emphasizing the case for the sharing of a biblical worldview.

Another take on worldview comes from the three-dimensional perspective of Schultz & Swezey (2013). This perspective takes into account the propositional, behavioral, and heart-orientation dimensions. The propositional stem encompasses the understanding of theological concepts in all things: history, culture, life, literature, politics, etc. The behavioral stem embraces not only the acknowledgement or understanding that theology is present in all things, but also embraces the impact or influence these realizations have on personal and societal lifestyles, including actions or behaviors. The heart-orientation concept includes the why behind the reasoning for beliefs and behaviors (Schultz & Swezey, 2013). Furthermore, it manifests itself in the genuine biblical worldview-inspired actions indicative of the ubiquitous acknowledgement and understanding of theology. Such worldview-inspired actions can be marked by evidence of spiritual disciplines that mark the Christian life. Whitney (1991)

describes these disciplines as Bible intake, prayer, worship, evangelism, serving, stewardship, fasting, silence and solitude, journaling, learning, and perseverance. While these actions do not shape a biblical worldview, engagement in these types of activities, and the sincere and genuine belief in them, typically evidences the presence of a true biblical worldview in an individual.

Whitney (2001) later outlines 10 questions with which to diagnose spiritual health. The questions, which can be linked to the disciplines described earlier, survey parameters which resemble the questions a doctor might ask at an annual checkup. These questions, much like the checkup, are aimed to evaluate health. Their aim is seated in the effort of determining a worldview as a doctor would determine the health of a patient. Rather than just list the fruit of the Spirit, Whitney (2001) asks, do you thirst for God, are you governed by the Bible, are you loving, are you sensitive to God's presence, do you have a growing concern for the spiritual needs of others, do you delight in the body of Christ, are spiritual disciplines important to you, do you still grieve over sin, are you quick to forgive, and do you desire heaven and to be with Jesus?

Similar to spiritual disciplines being related to a spiritual health diagnostic, the preliminary results and findings of the Cardus study (2011) propose several metrics which lends a diagnostic to assess the validity and effectiveness of Christian schools promoting a biblical worldview. The survey specifically expresses that outcomes of leading a vibrant spiritual life are more associated with Protestant Christian schools rather than other religious schools including Catholic and religious homeschools. Key outcomes include displaying more commitment to the local church, previously described spiritual disciplines such as tithing and generous charitable contributions, and fellowship of church teachings. Graduates of Protestant Christian schools

were more likely to believe the infallibility of the Bible and the rejection of premarital sex, opposition to cohabitation before marriage, and opposition to divorce (Cardus, 2011).

Perhaps one of the most important findings of the Cardus study (2011) is the preparation for relationships that Protestant Christian schools can provide. In a society superficially but broadly connected, it is invaluable to have a proper perspective on relationships and relational dynamics. As mentioned later in this review, current adolescents are able to know one another in more intimate ways than ever before without even meeting face to face. As explained later, the exploitation of humanity and all things sacred has led to altered patterns of brain development and thought, denigration of sexual morality, and a flippant view of life. Having proper relational boundaries, expectations, and respect is a clear way to be set apart from the world while still being in the world. From the results of the Cardus study (2011), Protestant Christian schools are helping focus the next generation on a biblical model of relationships which can only be done through promoting a biblical worldview.

Focusing on the teaching of a biblical worldview helps eschew the pitfalls of youth sliding into misguided worldview assumptions. According to the research of Mayhew, Rockenbach, & Bowman (2016), students in major universities who are formally and informally engaged in interfaith diversity are more likely to not adopt a specific worldview but to self-author their own worldview. This type of commitment is influenced by other religious and national worldviews. These commitments are shaped by prior human commitments, and ultimately end up being accepted as a worldview (Moroney, 2014). This research also lends reason to consider the influence of social engagement to worldview formation.

It is helpful that the influence of worldview matches the receptive aptitudes associated with each stage within a child. The introduction to concepts, concrete facts, and rituals to

developing children is necessary. According to LeBar and Plueddemann (1995), if Christians are teaching from an approach derived from God's revelation, education should embody the capacities seen in God's ways. If that is the case, the Bible expresses multiple times that Christians are to know concretely His commands and words as expressed throughout Scripture, especially in Proverbs, Deuteronomy, and Psalms. This reflection of concrete facts is synonymous with Piaget's sequential stages of development.

However, Setran (2009) presents a developing awareness of the cognition of a child by referencing LeBar's work in relation to effective teaching. LeBar's approach to education students at Wheaton College included an observation of model teaching within the Bible, thus connecting observations of effective teaching to Bandura's social learning theory through modeling, which is related to the advancement in the concrete operational and formal operational stages (Setran, 2009). Furthermore, Setran (2009) expressed the relation of the supernatural impact of the Holy Spirit guiding experiences to John Dewey's position on educational experiences, which finds its footings in the link between inner and outer factors. LeBar and Plueddeman (1995) stated that if students could understand their own felt needs as a sample of human condition, that the Gospel's transforming power would be realized and projected on life implementation. The correlation of implemented biblical thought process is congruent with the logical and abstract concepts realized only in the advanced formal operational stage (Piaget, 1952). Perhaps it is this linkage that is responsible for the harmonious cadence between worldview and actions indicative of such a biblical worldview.

This is highlighted in the work of Haynes (2011), which examined the process of teaching a child practical methods of establishing rhythms within the household as paramount to fostering a biblical worldview based on the relationship of the child and God. The milestones

referred to in this work are chronologically outlined in respect to the stages of a maturing child and maturing Christian. Here, the example of emotionally, relationally, physically, mentally, and spiritually engaging a child in biblical guidance and practices is seen as summative to creating a legacy since all people are handing down some sort of legacy to the next generation – biblical or non-biblical (2011).

The reality of social, cognitive, and worldview development forming independent of one another is fallacious. Research provides study after study relating personal cognitive development to an overarching expectation of mental maturity and ability in youth of appropriate ages as Piaget suggests (Ewing, Foster, & Whittington, 2011). Studies conducted by Vygotsky (1978) concerning higher psychological processes, Colby & Kohlberg (1987) regarding measuring moral judgment, and Jensen & McKenzie (2016) considering moral development express how experiences, nuances of culture, etc. can influence synergetic formative development. Likewise, many educators, regardless of culture or discipline, have found Bandura's social learning theory to be a relevant and significant influence on pedagogical practices (Garcia-Rodriguez, Gil-Soto, Ruiz-Rosa, 2012). Additionally, research concludes that social media is responsible for yet another facet of the social learning theory. With researchers finding relationships between social networks and student learning, education and social integration seems to be more than a cultural fad, rather it lies partially dormant as an undeveloped tool to shape and influence the learning context of society's students (Hommes et. al, 2012). However, as easily as it can be used for a positive learning context, Qualman (2014) notes that it can have a deeply disparaging effect too. Therefore, it must be closely considered in tandem with the traditional beliefs and means of biblical worldview development.

Examining research on theories of Erikson, Bandura, and Piaget only strengthens the validation for a study on the relationship between time enrolled in a Christian school and adolescents' worldview. In Erikson's lifespan theory, the most dynamic stage of development is adolescence – when understanding of who one is, one's meaning, and one's meaning to others begins to take form (Dunkel & Harbke, 2017). This has the potential to contrast or confirm what society expresses about an individual. Similarly, Bandura's cognitive theory, presenting an agentic perspective as part of the adolescent growth process, states how an individual develops moral reasoning, which guides their actions (Kurtines & Gewirtz, 1991). Also, the Piagetian cognitive development theory expresses how individuals move from concrete to abstract thinking during adolescence, which allows one to vet circumstances and propose opinions and views (1932). The importance of this specific research focus is that it is aimed at evaluating a relationship between time enrolled in a Christian school and an adolescent's biblical worldview. The research harnesses the theories of several significant authorities on human development as it expresses the most dynamic timeframe of development, adolescence, in an environment of Christian teaching and surroundings. This research potentially can show how bringing up a child in Christian schooling through adolescence can relate to fostering a stronger biblical worldview. The prior theories expressed are validated and accepted in human development, and this research could potentially extend these theories from the physical, cognitive, and emotional capacities into the spiritual as it substantiates the significance of Christian education during this time. A study like this helps provide a process of raising a generation with a biblical worldview – the command given to Christians as outlined in Scripture. Furthermore, it only validates the strong connection that God the creator has with the science of human development.

Related Literature

Another primary purpose of this study is to expand upon the existing research relative to biblical worldview and education. While gaps and questions are common in this field, core research and frequently presented opinions are prevalent concerning the topic. Some of the landmark perspectives lend the constructs on which this study is based, and these perspectives provide significant frameworks on which to build. To relate the studies which form the fundamental trajectory of Christian education to the current status of Christian education in our society, observations on the historical, adaptive, and influential studies must be made.

Any research on Christian education would not be complete without visiting the concepts surfacing in the work of Gaebelein (1968) and LeBar (1989). Expounding on their studies and the studies of those adopting their perspectives lends depth to the associated literature survey on the topic. Ideally, these viewpoints will be manifested through a relative outlook shared in works by others researchers such as Schultz (1998), Perkins (2007), Taylor, (2009), Moroney (2014), and Baniszewski (2016).

Mention of Christian schooling can be found in Christian biographies dating back centuries (Gemeinhardt, 2012). For Christians, carrying out the biblical mandate to parent and educate in accordance with Scripture became a top priority which overflowed from the homestead into the classroom with evangelical and protestant zeal as society became industrialized by the onset of the Industrial Revolution and education surged into formal and universal shape based on the research of John Dewey (Van Brummelen, 2009). During the early 1900s, the impact of evangelical influence in Christian education came to present several distinctives within the educational thrust of fundamental Christian schooling. First, belief of Scriptures as divinely inspired was accepted. Secondly, an affirmation of Christian doctrines

with the atoning salvation of Jesus Christ was central to the movement's core. Third, there was a premium on the personal transformation and growth in Christ as the Holy Spirit worked in the lives of students. The knowledge and application of Scripture along with the proselytizing of the Gospel were key promotions of the movement's mission (Lawson, 2003). Marginalization of the religious aspects of the Christian education movement increased in the early 20th century as society progressed, but in the 1930s, several waves of resurgence pushed the evangelical education movement to the forefront once again. According to Lawson (2003), organizations began inspiring teacher training for Christian educators, which focused on curriculum, content, doctrine, psychology, and theology. The emphasis on pedagogical practices was fueled by influential leaders who believed in Christian education being the impetus for multiple landmark accomplishments, which highlighted a significant dedication to Christian education. In 1915, John Price led the establishment of the Department of Religious Education at Southwest Baptist Theological Seminary. In 1924, Clarence Benson revamped the religious education program at Moody Bible Institute. In the mid 1900s, Gaines Dobbins influenced programmatic standards and the development of teacher training programs to develop the best process for improving Christian school teacher education. The equipping for the mission fields, of church lay-leaders, and infusion of energy into church Sunday schools also brought with it many facets of protestant educational improvement (Lawson, 2003).

The movement, however, due to rivaled worldviews on education and religion, was met periodically with landmark cases which still drive our laws and trajectory of Christian education in a secular world today. The landmark case of *Everson v. Board of Education 1947*, where governmental funding for reimbursing parents for bus fare for high school students to attend a parochial school outside city limits, was ultimately contested in the Supreme Court (Madera,

2017). The case, which is often cited as a precedent case in all separation of church and state claims, is a reminder to all those championing Christian education of the difference of opposing worldviews.

Not only did these movements bolster the growing idealism of Christianity in institutions of higher education, but the effects saw a tremendous impact on the societal embrace of Christian schools as a result. Laats (2010) states that in the boom of fundamental protestant schools during the 1970s and 1980s, it is estimated that up to three protestant schools started every day. However, the growth did not come without rifts and growing pains. In the midcentury, the difference between new ideologies in education had caused disparity between Christian educators who adopted the progressive view of education and those Christian educators who favored a more fundamentalist approach to education. The byproduct of this chasm produced a fundamental educational powerhouse found in Pensacola Christian College. Complete with its own textbooks and curricula, this institution gave the needed tools and training to teachers to fill the classrooms of the booming fundamentalist Christian education movement (Laats, 2010).

The textbooks, the training, and the expanding facilities came just in time to catch the wave of public backlash from the infusion of evolution in public schools and the extraction of the Bible and prayer in government schools. With the Soviet Union's successful space mission in the 1960s, the federally powered educational stimulus on science saw the conservative Christian population scatter from public schools as they ran towards a non-secular curriculum (Laats, 2010). Additionally, the growth of these fundamental Christian schools also captured the fallout from integration in public schools. According to Laats (2010), Christian schools became "havens for parents seeking to avoid integration policies."

During this time Frank Gaebelein became an evangelical Christian education leader. As the first headmaster of Stony Brook, the inexperienced but passionate Gaebelein constituted aligning statements within the Christian school movement and Christ as the epicenter. Within his later works, Gaebelein established the overarching goal of integrating faith while learning under the authority of teachers of sound biblical doctrine. Within this thrust, a doctrinally sound curriculum, Christ-centered functions, and Christ-exalting use of talents would be the focus (Baniszewski, 2016). Gaebelein worked to realign Christian schools and the mission of the Christian educational movement with biblical values; still, factional societal skepticism ensued.

Despite some of the criticisms, replete with accusations of racial prejudice and hypocritical dogmas by the media and secular humanists, the fundamentalist Christian school movement found great success. A focused dedication on academic quality, strict discipline, maintaining a rich learning environment, dedicated biblical values, and quickly maturing athletic programs became marquees of the movement. However, according to Laats (2010), some Christian educational leaders found this movement somewhat unsatisfying after climbing the mountain to success. Hobbs (1984) writes that some Christian schools are a “pitiful failure” because the goals achieved do not necessarily line up with the purpose for the school. Laats (2010) points to the fact that the newfound success of the fundamental Christian schools of that era attracted those who were not convicted by the mission of the school, rather they were allured by the success of the programs within the school. Therefore, at the end of the educational journey, the schools which set out on mission to inculcate the next generation with Christian ideals were doing nothing more than placating a contingency of society thirsty for success rather than truth and faith.

Using the momentum established by Gaebelein, the work of Dr. Lois LeBar capitalized and expanded on the integration of faith-sharing to include an integrated approach to encompass not only the cognitive aspects of development but also the experiential aspects of development (Baniszewski, 2016). The integration of faith in curriculum, experience, and relationships was well articulated by LeBar (1989). Additionally, followers of LeBar believed her sentiments held fast to the less systematic approach of personal and emotional approach to inculcating a worldview characteristic of a Christian (Reichard, 2013). Bailey (2012) and others have expressed the need to focus on the student rather than the curriculum and the teacher in order to effectively carry out the precept of sharing faith organically so that it is integrated within the educational experience. Effective implementation means that the inculcation of faith-training should manifest itself in actions of the students (Crenshaw, 2013; Lewis, 2015). This expansion of faith-training, or sharing, reaches past the simple cognitive boundaries to affect the common theme of head, heart, and hands – cognitive, emotional, and behavioral aspects of students (Blomberg, 2013; Schultz & Swezey, 2013). This approach takes into account the realization of need to develop the Christian conscience (Lee & Givens, 2012).

This endeavor endorses the belief that head and heart knowledge cannot be separated in a Christian or biblical worldview because the whole of a human being cannot be separated into separate facets (Esqueda, 2014). It also accompanies the propositional approach alluded to by Schultz & Swezey (2013) that posits a three dimensional worldview is propositional, behavioral, and heart-oriented. This advancement and embrace of ideals embodies the work of LeBar, who expanded Gaebelein's concept by acting on the belief that the learner's experience and engagement present faith-training and integration as a greater dynamic and thus promote a greater attraction to students (Baniszewski, 2016).

A recent Cardus study (2011) reveals only 11% of students in the United States is educated in a private school with only 8.7% of those students educated in a church related school. As the disparity in trajectory of public and Christian education has broadened, so has the reception of the pedagogical approach of the fundamentalist Christian educator. Van der Walt (2017) expresses this gap in a question posed in the study on sharing a Christian worldview as to why and how this transmission should take place. Van der Walt's research (2017) parallels that of Laats's study (2010) as the fundamentalist approach of the authoritative teacher became more and more difficult as society raised children to be more skeptical and not readily submissive. The characteristics of younger generations in society – generation Y, Me, or the Millennials – demand focus on learning the “why” and “how” while also desiring to understand all the characteristics of all parties involved. This approach is far more subjective and relative than objective and factual with the individual often at the epicenter.

While the research does not discount the need to vary the educational strategies and pedagogical practices of Christian education, the need to educate in a Christian way is still intact (Van der Walt, 2017). With the convergence of faith and education, there should be more than rote memorization and trivial application, which should not be discounted as meaningless, but should be built upon to reach true transformation as memorization and simple application serve as a bank from which to draw when thinking critically, forming conclusions, or making inferences (Mittwede, 2013). While more traditional approaches in education can be viewed as outdated, ineffective, or rigid by progressive educators, The Cardus study (2011) reveals that Protestant Christian school graduates are more likely to bring stability as pillars of their community – even in a time of radically changing social dynamics. Furthermore, the study reveals data which points to long-term faith preservation of Christian school students (Cardus,

2011). It seems that the basic usage of Scripture, memorization, absolute truth, and high student expectations is associated with the preservation of faith in adolescent Christians.

Baptizing, teaching, and discipling are all benchmarks of transferring or fostering a biblical worldview. There is no question that there are numerous definitions of worldview; however, the Bible is clear that there is truly only one way to transfer a biblical worldview. Luke 6:40 declares that “A disciple is not above his teacher, but everyone when he is fully trained will be like his teacher” (ESV). In the Jewish culture, choosing a rabbi for a child was a significant venture. The significance is found in the given understanding that the parent is the primary faith trainer as found in Deuteronomy 6:7 (ESV). With the inherent understanding expressed through the command found in Deuteronomy, influence plays a paramount role. This role is one that parents should take to heart as they are the ones who have been designed perfectly by the Creator to be the influencer of their child’s life. Therefore, when outsourcing teaching and influence, parents should recall Luke 6:40 as the impact of a teacher, coach, or mentor cannot be understated (Haynes, 2011).

In the Jewish culture, parents would select a rabbi who was highly regarded so that their children would be able to memorize, apply, and evaluate in a way that reflected the Torah (Haynes, 2011). In our present culture, there is no difference in the influential power of those engaging the next generation. However, there is a difference in the significant emphasis placed on who is influencing children. The transfer of worldview is directly linked to the worldview of the “teacher” in Luke 6:40 (ESV). However, this “right” of influence seems to be given flippantly in most cases to those in government schools or friends or mentors who have no biblical worldview influence from parents. Myers (2010) states, “This generation of American parents has the unfortunate distinction of being the first generation in history to not concern itself

with successfully bringing its young to maturity” (p. 33). This should be guarded with the utmost intensity as “The matters of the heart overflow into one’s life, and it is this passion that causes genuine influence to bloom” (Myers, 2010, p. 27). Myers’s (2010) statement embodies Proverbs 4:23, “Keep your heart with all vigilance, for from it flow the springs of life” (ESV). This is especially important given the unique complexity of this generation’s characteristics and the socially hyperactive society and environment in which they live.

Cathy (2005) states that resources indicate that parents have been substituted by peer groups as the strongest influence in an American teenager’s life (p. 67). With that amount of significant influence in mind, it is important to remember that the current status of this generation’s peer-group is much more dynamic than the peer groups of those generations prior. Substantial social networking connections add to a digital society’s appreciated value of teamwork but also contributes to groupthink (Myers, 2010, p. 54). Not only are peer groups connected by social media and technology powerfully influential, they can become tribal as previously mentioned. Groupthink, passive acceptance and participation, and even addiction, are commonplace within the current generation (Myers, 2010, p. 55). With the participation in groupthink and the widely connected network supported through social media and technology, other networks have been forsaken and habits stemming from shallow but vibrant connections have emerged (Myers, 2010).

According to Myers (2010), and numerous other studies which substantiate the decline of our youth’s participation in church, the youth of this generation are foreigners to the church who are not only often disenfranchised but adversarial to the church’s views (Myers, 2010). Although they want to belong to something, and often promote societal change through it, they are digital natives, “so accustomed to mediated interaction that they find face-to-face interaction

increasingly intolerable and undesirable – especially when discussing conflict” (Myers, 2010, p. 57). Though they are eager agents of change in their society, the moral compass is not one of absolute truth but that of moral relativism, which leads to a host of both interpersonal and intrapersonal issues. This generation desperately wants to belong – they want relationships, and they want intimacy – and they want to satisfy their needs through technology (Myers, 2010, p. 49-57). The implications of these desires and needs coupled with the abandonment of a biblical model for relationships and the ability to seek false intimacy through technology further facilitates perilous waters for the youth of the current culture.

Without a biblical worldview promoting appropriate moral guidelines, relationships can be dramatically affected. Trust, intimacy, and healthy parameters are all at stake when dissonance with a preferred healthy and biblical understanding of sex and sexual development. Oosten, Peter, & Boot (2014) cite that “adolescents’ social network activity pertains to relationship development – especially sexual development. The power of a digital age with the lack of biblically sound moral guidelines is a catalyst to promote migrations away from healthy relationships, and is a gateway to another saboteur of relationships. Perry & Snawder (2017) indicate that both prior and current research suggests a lack in quality among relationships of those who engage in pornographic viewing. Research points to several key findings regarding these relationships and the pornography related impact highlighted by the current generation’s inhibitions and loneliness, which can manifest in several significant ways and relational capacities (Myers, 2010; Perry & Snawder, 2017). Pornographic activity is detrimental to the relationships of those involved and is scientifically proven to be addictive and can cause the brain structure to be changed, thus creating relational hardships for years (Luce, 2005, pp. 84-85). Marital relationships, church involvement, and even parenting complications are related to

pornographic activity. Furthermore, this type of behavior is also a predictor of sexual engagement and can have serious implications on the biblical model for marriage and family (Perry & Snawder 2017).

The rise of broken families and the expressive conduit of social media and technology for relationships and sexual exploration have created a perfect storm for a culture of shallow engagement (Myers, 2010; Oosten, Peter, & Boot, 2014). The current generation is that of extreme connectedness but desperate loneliness. In a society of busyness and hyperactive social engagement, this generation poses a generous opportunity – to get to know them personally through a genuine relationship based on the identity of who we really are. Myers (2010) labels this as a “unique cultural window that may not be open forever” (p. 59).

The referred open window previously mentioned, although differing from generation to generation, is one that the Bible addresses in successive and illustrative accounts portrayed through Scripture. The window is open for parents, teachers, coaches, and mentors to affect change through relational interaction with today’s youth. All of the mentioned parties should be faithful, teaching and impressing upon those with whom they engage a biblical worldview. Scripture emphasizes the great victories, and also the bitter defeats, in this arena. At one end of the spectrum, the most significant and victorious of all generational successions include Abraham to Isaac, Moses to Joshua, Naomi to Ruth, Elijah to Elisha, Jesus to John, and Paul to Timothy (Myers, 2010, p. 30). The impact of these relational scenarios conjures the thoughts of action, devotion, intention, faithfulness, modeling, teaching, sharing, motivation, candor, and most of all, biblical knowledge and truth.

On the contrary, note some of the most significant and devastating failures portrayed in Scripture: David to his sons, Hezekiah to Manessah, and Eli to his sons (Myers, 2010, p. 30). In

these instances, there are important deficits and distractions which caused disconnect and the generational baton to be dropped. Unfortunately, in these situations, a disconnect from the truth caused the father/mentor to be disconnected from the son/mentee. Furthermore, the generation impacted sought relativism or what was good in their own eyes while forsaking what was true and right biblically. Disrupted relationships, unengaged parenting, inappropriate models of behavior, lack of expectation, deficits in spiritual follow-through, and perhaps the pressure from the wrong peers hijacked what could have been meant for the glory of God.

Clearly, the absence of passing on a biblical worldview is detrimental to society. In the absence of a biblical role model, adolescents of this generation are more eager than ever to be influenced and give followship in a society that is connected by shallow relationships and substantiated in evil fallacies more than ever. The trending social cognitive development of adolescents is for society to provide sustenance for their appetite for relationships. Furthermore, the lack of training up in truth is usurped by the relativism of a society seeking its own uninhibited desires. The consequences of this are the collapse of a moral foundation within the next caretakers of society and a despair that causes self-destruction and hopelessness. If there was ever a time for biblical worldview intervention, it is now.

With this realization of godly conviction, it is important to educate effectively so as to reach the next generation cognitively, emotionally, spiritually, and physically. According to Vander Walt (2017), Christian educators must examine the approach of education to include evaluation and emphasis on awareness of generational differences, practical impositions of our current culture, the knowledge of the stages of life, acceptance of individualistic properties, information technology influences, pluralistic outlooks, distrust, high expectations, high achievement, openness to criticisms, supportive properties of the community, and creativity.

Although the times and landscape have changed, Van der Walt (2017) is quick to remind the reader that “God works in the old and in the young; He works with and through both generations – sometimes in spite of one or both of them.”

Summary

The literature review has presented a synopsis of the theoretical and conceptual framework of the maturation process of youth and the importance for training them in accordance with Scripture. Furthermore, it presents an overview of the thrust of Christian schools and the ebb and flow of its educational practices in light of the cultural progressions matriculating through the generations. The core of Christian education is to raise up the next generation of Christ followers, and to successfully execute the mission, a biblical worldview is the central aim of all such efforts.

As a distinctive, directly targeted as the key objective of Christian schools, this study is aimed at evaluating the relationship of Christian schools and the development of a biblical worldview among the students within the schools. The collection of literature reviewed gives the history and importance of this goal, and also serves as a frame of reference from which to view this study. While the outcome of the research identifies a relationship between a Christian education and biblical worldview, the work of God’s faithful can never be null and void even if there is no statistically significant relationship or finding. God’s Word never returns void, and if the review of literature has shown anything, it shows that Christian schools have been faithful at propagating God’s Word. However, as research allows us to learn, this study should prove profitable for allowing a greater understanding of what movements may or may not be associated with a greater adoption of a biblical worldview among Christian school students. The essence of this framework is to promote the necessity of worldview training in Christian schools.

CHAPTER THREE: METHODS

Overview

The importance of biblical worldview cannot be understated. As Brummelen (2002, p. 49) states, “A worldview is a comprehensive framework of basic convictions about life.” A worldview is critical to one’s perspectives, processing, and actions as it creates the operating procedures and expectations of a society and the people within it. Therefore, the comprehensive nature of a worldview generates an overarching impact on nearly every aspect of life. Education is hardly exempt from the influence of a worldview, and “If Christians are to respond, they must, therefore, understand, be able to defend, and put into practice a biblical worldview” (Van Brummelen, 2002, pg. 49). This study, under the weight of the critical importance of biblical worldview, was dedicated to examining the relationship of Christian education to adolescent students’ biblical worldview. Specifically, this chapter focused on the design of the study, which included the research design, research questions, hypotheses, participants and setting, sample, instrumentation, procedures, and data analysis.

The research design for this study was a non-experimental quantitative bivariate correlational study in a predictive context. The implementation of a correlational research study was used to find a correlation coefficient in order to assess the relationship between years spent in education at a Christian school (independent variable) and a biblical worldview (dependent variable). Additionally, the study examined the relationship between certain grades (independent variable) and the frequency of students expressing a biblical worldview (dependent variable). It is important to note that such research designs can suggest prediction, not proof, of one variable on another (Gall & Borg, 2007, p. 337).

This type of study was chosen because of the importance of influencing a biblical worldview in adolescents. Not only is the influence of a worldview an important aspect, which

should be contemplated and studied for the advancement of any society, but Christians are also charged with passing on a generational understanding of a biblical worldview. This is an important relative concept since the study was positioned to indicate predictive relationship, and it is pertinent to the Christian community as it focused on effective methods of inculcating a biblical worldview in the next generation. Since the study was a correlational study evaluating continuous scores in a predictive research context, a bivariate regression was used to examine the bivariate correlation coefficient (Gall & Borg, 2007). The methods for testing the correlation coefficient of bivariate regression were the same as Pearson's r , a widely accepted design practice when examining the relationship between two variables. Therefore, statistical power and sample size was attained in the same manner also (Warner, 2013). Additionally, further evaluation included a best line of fit test to show correlation (Gall & Borg, 2007).

Research Questions

The research questions proposed for this study's focus originated from the problem statement posed by the research itself. The issue of worldview is an important topic, and furthermore, a biblical worldview and the inculcation of it is of prime interest to Christians especially. Although multiple related studies have been conducted, very limited data has been gathered and examined from current and large sample sizes of adolescent students in Christian schools. Thus, the research pressed further to explore the relationship between Christian education and a biblical worldview in adolescent students. More specific and detailed research questions ventured to lend clarity to this overarching topic.

RQ1: Is there any relationship between the amount of time enrolled in a Christian school and the biblical worldview of adolescent students?

RQ2: Is there a relationship between the grade levels of Christian school adolescent students and biblical worldview?

Further descriptive statistics from the research included student answers relative to major influencers of their worldview and the frequency and mode in which they occurred.

Null Hypotheses

H₀1: There is no significant correlation between the amount of time enrolled in a Christian school and the biblical worldview of adolescent students as measured by the Raymond Meyer Worldview Instrument.

H₀2: There is no significant correlation between the grade levels of Christian school adolescent students and biblical worldview as measured by the Raymond Meyer Worldview Instrument.

Participants and Setting

The target population for this study was adolescent-aged students in seven through twelfth grade enrolled in private, protestant-based, ACSI accredited, evangelical Christian schools throughout the states of Texas, Florida, and Tennessee during the 2018-19 school year. One school in Texas included First Christian School. Other schools included Coastal Christian School in Florida and First Academy in Tennessee. The sample size for this study was $n = 208$ students, which exceeded the minimum sample size of $n = 100$ to $n = 200$ in a correlational study (Gall & Borg, 2007; Warner, 2013).

Commonalities between the sampled schools were that they were all accredited by ACSI, which ensures and encourages the promotion of biblical worldview within the accreditation standards. Additionally, each of these particular schools was a ministry of a local church and resided on the same campus and in some of the same buildings as the church. Lastly, it is

noteworthy that evangelical schools typically accept students and families who may be marginally associated, or even foreign to, a biblical worldview, while covenant schools mandate that at least one parent confesses Christ as Savior.

The breakdown of students by grade included 32 in seventh grade, 33 in eighth grade, 32 in ninth grade, 48 in tenth grade, 34 in eleventh grade, and 29 in twelfth grade. Since the research built on prior studies using the Raymond Meyer Worldview Instrument (2003), there was no delineation of age, gender, or race since these demographic inquiries were not included on the instrument.

The sample was drawn from students of various demographics in areas of 100,000 in population or more. Each school's population was one of various ethnicities and primarily the middle to upper class socioeconomic strata. The study took place during the spring semester of 2019. The sample came from enrolled students who were sampled in Bible classes during the day on campus at the schools. These students' Bible classes varied in course topics, syllabi, and course designs. However, each school's goal, and subsequently each Bible class's goal, was aimed at strengthening the student's relationship with Christ and further educating the student relative to building, maintaining, and implementing a biblical worldview.

Instrumentation

Instrumentation for the study was the Raymond Meyer Worldview Instrument (2003). This instrument has been used previously in several studies to survey biblical worldview and to gather other demographic data and descriptive statistics (Perkins, 2007; Taylor, 2009). The Raymond Meyer Worldview Instrument, which is a survey and questionnaire used to assess the biblical worldview on a continuous scale, was originally developed for Meyer's (2003) dissertation project (Taylor, 2009).

The instrument had three main areas: general demographics and personal spiritual development inquiries, worldview assessment, and open-ended inquiries which questions students regarding influences shaping their worldview. The worldview assessment is a 50 question, Likert-type scale question bank ranging across five types of answers with strongly disagree = 1, disagree = 2, neutral = 3, agree = 4, and strongly agree = 5 being the choices from which the student may choose. Additionally, the instrument pinpointed five general areas of worldview: God, nature, man, morality, and knowledge or truth (Taylor, 2009). The total score on the instrument ranges from 0-200 with the highest score of 200 proposing the student possessed a biblical worldview while the lowest possible score of 0 proposed the student was less likely to possess a biblical worldview.

Meyer (2003) developed the instrument out of necessity when struggling to find suitable instruments for his own study. It was developed by a panel of Christian educators dedicated to the cause of Christian school, and it possessed built-in content validity because of the background of those composing the instrument. Adding to the validity was a field test of the instrument conducted with several Christian high school student sample groups. Also, other relative worldview projects added to the instrument's strength as it has been used in several other studies (Perkins, 2007; Taylor, 2009). In the study by Perkins (2007), a Chronbach's alpha coefficient of .895 was recorded as well as .921 for Taylor's study (2009). Meyer granted permission for use, and a copy of the instrument can be found in the appendix along with written permission for use from the author of the instrument.

Procedures

Prior to the study being conducted, permission for the study from the Institutional Review Board (IRB) of Liberty University was requested. Upon approval notice (Located in Appendix

D), permission from the heads of schools involved in the study was attained (Located in Appendix B) to conduct the study within the appropriated schools among the appropriated students. School heads were given samples of the IRB approval, instrument, parental consent forms, proctor instructional forms, and an offer of anonymous shared findings for institutional reflection and analysis. Additionally, this researcher distributed, by direction of the IRB, waivers, assent, and consent forms to be signed by parents for permission for minors to participate and by those students of adult age. The parental consent, adult consent, and assent forms (Located in Appendices E, F, and G) stated the nature of the study, the guarantee of privacy, and the benefits of the study. There was no pilot study necessary for this research; therefore, no preliminary studies were conducted.

Proctors were given step-by-step instructions on how to conduct the survey. A form outlining the instructions (Located in Appendices L and C) to the proctors and students was distributed before the survey so that proctors were familiar with the dynamics of the instrument and procedures and ensured as much consistent facilitation of the study as possible across the sample size.

Since the goal was to have the data obtained throughout the spring semester of the 2018-19 school year, notices were sent to schools in the late fall semester of the 2018-19 school year with notices to professors circulated in early spring of the 2018-19 school year. Finally, consent forms were distributed to parents two weeks before the survey was to begin. The survey took place during Bible classes for the sample, and the proctors were given a two-week-long window in which to give the survey.

Instrument distribution and collection was conducted through Survey Monkey, which also aggregated and calculated the responses from the sample while maintaining privacy and

anonymity. The average amount of time it took to complete the survey was nine (9) minutes per student. It should be noted that the author of the instrument required 23 specific questions to be reverse scored with the affirmative answer coded in the Strongly Disagree = 1 selection rather than the traditional Strongly Agree = 5 answer (Meyer, 2003). Over the last month, data was evaluated and transferred to an Excel spreadsheet and then analyzed using an SPSS linear regression.

In no way have any identities of schools, students, or faculty and staff members revealed. All data has been gathered and stored on this researcher's devices to guarantee privacy. It was also agreed upon prior to the research being conducted, that for the schools' willing participation, the school will get the results of the study in order to better promote Christian education and best practices. Of course, all areas of privacy have been and will be maintained not only throughout the study but also in the transmission of results to the participating schools.

Data Analysis

Previous indications stated that this study was a non-experimental, correlational quantitative study aimed at examining the predictive relationship of adolescents' biblical worldview to Christian education. According to Gall & Borg (2007), linear regression is used to analyze the correlational properties of one variable to another through demonstration of mathematical relationships. Since this study focused on the relational effect of one variable on the variance of another, the linear regression model maintained analytical properties consistent with Pearson's r , a widely accepted method of analyzing correlation coefficients in order to assess the relationship between the independent and dependent variables. This type of assessment also provided a small standard of error which attributed to the appropriateness of linear regression and Pearson's r (Gall & Borg, 2007, p. 347).

Another important aspect which validated the use of linear regression is that it is used to study the relationship between two variables on a continuous scale (Gall & Borg, 2007). Since the amount of time enrolled in a Christian school and the scores of students on the instrument are continuous, this was a proper method of statistical analysis. Assumptions of the relationship between the two variables was achieved by using a scatterplot and line of fit, or linearity, to show the strength of relationship. In traditional fashion, the independent variable was placed on the x-axis and the dependent variable was placed on the y-axis. Line of fit, or linearity, varied on a scale from $r = -1$ to $r = +1$ with both being a perfect relationship with a negative relationship shown by $r = -1$ and a positive relationship shown by $r = +1$, showed the strength of relationship between the variables. A positive correlation indicated that both variables increased together and a negative correlation indicated that both variable decreased together (Warner, 2013). No relationship would be shown by $r = 0$. If the line of fit were curvilinear, ETA or correlation ratio would be used to assess the relationship, which could indicate that there was a threshold where the variables have both a positive and negative relationship at some point (Gall & Borg, 2007).

A correlation coefficient significantly different from zero would indicate a relationship between the two variables. The general effect size of .50 is used as a marker for large effect size. Since the sample level was relatively high in this study compared to the suggested sample size of $n = 100$ in a correlational study, a lower strength of correlation could be significant even at an alpha level of .05 (Warner, 2013). This researcher chose the alpha level of .01 at 95% confidence level in order to reduce the chances of a Type I error. An alpha level of 0.1 reduced the chances of a Type I error while possibly increasing the chance for Type II error. Raising the alpha level to .05 lessened the chance of a Type II error while it increased the confidence

insignificantly (Gall & Borg, 2007, pp. 139-140). Therefore, an alpha level of .01 reduced the chance of a Type I error and maintained significant confidence.

Given that linear regression adequately conveys the mathematical level and nature of relationships between variables, this method was simple, effective, and precise given its small standard error (Gall & Borg, 2007, p. 47). Further analysis used a scattergram with best line of fit to show a positive, negative, curvilinear, or no relationship. Preparations were also made to use ETA (coefficient of strength of association), or correlation ratio, to examine curvilinear relationship if needed (Gall & Borg, 2007). All statistical computations and analyses were conducted by using SPSS.

CHAPTER FOUR: FINDINGS

Overview

This chapter focuses on the findings of the study. It covers the research questions and hypotheses as they were used to guide and examine the research of the collected data, which yielded demographics, analysis of instrument tests, assessing hypotheses, and further findings. Research shaping variables will be expressed in detail throughout this section through sample demographics and descriptive statistics, while data analyses of the findings will be provided with a summary concluding the chapter.

The purpose of this study was to further assess the correlation or relationship of an adolescent's biblical worldview and their exposure to a Christian school education. Goals included evaluating the independent variables time enrolled in Christian schools and the grade of students relative to the dependent variable, the students' worldview. A further aim was made to assess other factors of other influence such as family and parent interaction, church participation, people of influence, friends, experiences, and the student's relationship with Christ. The population targeted was seventh through twelfth grade students of protestant, biblically based Christian schools in Florida, Tennessee, and Texas. All of which had variances in historical operational tenure, enrollment criteria, and demographics. The instrument used in this study was the Worldview Survey by Meyer (2003). This fifty-question survey dealt with five general areas of worldview: God, nature, man, morality, and knowledge or truth (Taylor, 2009). With three aspects to the survey, general description of spiritual development, worldview questions, and open-ended questions relative to worldview shaping influences, the instrument has been used in multiple projects and is a reliable instrument. The survey was reverse scored on 23 of the 50 Likert-scale type questions. The SPSS database was used to enter and assess 208 completed surveys, and demographics and statistical analyses in SPSS ensued.

Research Questions

The focus of this study was guided by two research questions, which manifested from the problem statement. The issue presented in the problem statement is the sparse research dedicated to assessing a relationship between time enrolled in a Christian school and the biblical worldview of Christian school students. Additionally, the sparse research that does exist in this area is not formally applicable to the adolescent population in general, rather it is applicable to a specific grade level in much of the prior research. However, this study did incorporate the subsequent research question aimed at determining if there was a specific grade associated with a high worldview score. Specifically, the two guiding research questions are listed in totality and will be the focal point of all descriptive and statistical analyses.

RQ1: Is there any relationship between the amount of time enrolled in a Christian school and the biblical worldview adopted by upper school Christian school students?

RQ2: Is there a relationship between the grade of the Christian School student and their biblical worldview?

Null Hypotheses

H₀1: There is no statistically significant correlation between the amount of time enrolled in a Christian school and the biblical worldview of adolescent students as measured by the Raymond Meyer Worldview Instrument.

H₀2: There is no statistically significant correlation between the grade levels of Christian school adolescent students and biblical worldview as measured by the Raymond Meyer Worldview Instrument.

Descriptive Statistics

This study's sample population was comprised of upper school students enrolled in different Christian schools in three different states. The sample population consisted of 213 returned surveys, five of which were omitted due to incompleteness. The sample is less than what was initially planned; however, the sample size is more than adequate for a correlational study. The study focused on 208 surveys from seventh through twelfth grade students currently enrolled in a Christian school. Table 1 displays the demographics related to the sample's time enrolled in a Christian school. Enrollment in Christian school of the 208 participants ranged from 1 year to more than 12 years (considering some had attended from preschool or kindergarten to current status in a Christian school). The largest percentage of the participants had been enrolled for 1 to 3 years. Consequently, 39.9% ($n = 83$) were enrolled 1 to 3 years, 24.5% ($n = 51$) were enrolled 4 to 6 years, 13.5% ($n = 28$) were enrolled 7 to 9 years, 12.5% ($n = 26$) were enrolled for 10 to 12 years, and 9.6% ($n = 20$) were enrolled for more than 12 years.

Table 1		
<i>Years Enrolled in a Christian School</i>		
<u>Span</u>	<u>Frequency</u>	<u>Percent</u>
1 to 3 years	83	39.9
4 to 6 years	51	24.5
7 to 9 years	28	13.5
10 to 12 years	26	12.5
12 or more years	20	9.6
Total ($N=208$)	208	100.0

The study aimed to survey students in upper school only. The breakdown of the participants by grade can be found in Table 2. Students enrolled in the 7th grade were 15.4% ($n = 32$), 8th grade students were 15.9% ($n = 33$), 9th grade students were 15.4% ($n = 32$), 10th

grade students were 23.1% ($n = 48$), 11th grade students were 16.3% ($n = 34$), and 12th grade students were 13.9% ($n = 29$).

<u>Grade</u>	<u>Frequency</u>	<u>Percent</u>
7 th grade	32	15.4
8 th grade	33	15.9
9 th grade	32	15.4
10 th grade	48	23.1
11 th grade	34	16.3
12 th grade	29	13.9
Total	208	100.0

The Raymond Meyer Worldview Instrument asks participants to assess their own level of faith by indicating one of four different categories: a strong, committed Christian; a Christian; non-religious; or committed to a non-Christian religion. The participant breakdown for each of these categories can be found in Table 3. Participant response indicated 29.8% ($n = 62$) were a strong, committed Christian, 63.5% ($n = 132$) were a Christian, 5.3% ($n = 11$) were non-religious, and 1.4% ($n = 3$) were committed to a non-Christian religion.

<u>Status</u>	<u>Frequency</u>	<u>Percent</u>
A strong, committed Christian	62	29.8
A Christian	132	63.5
Non-religious	11	5.3
Committed to a non-Christian religion	3	1.4
Total ($N=208$)	208	100.0

Additionally, participants were to indicate how long ago from the point of the survey they had made a commitment of faith. Table 4 expresses the distribution of answers from participants. When able to give an account of when a commitment of faith was made from the

point of the survey, 28.4% ($n = 59$) selected 1 to 3 years ago, 24.5% ($n = 51$) selected 4 to 6 years ago, 16.8% ($n = 35$) selected 7 to 9 years ago, 13% ($n = 27$) selected I would say I've always been a Christian, and 5.8% ($n = 12$) selected I am NOT a Christian.

<i>Time of Faith Commitment</i>		
<u>Length of Time</u>	<u>Frequency</u>	<u>Percent</u>
1 to 3 years ago	59	28.4
4 to 6 years ago	51	24.5
7 to 9 years ago	35	16.8
I would say I've always been a Christian	27	13
I am NOT a Christian	12	5.8
Total ($N=208$)	208	100.0

Student participants were also assessed on how frequently they attended church. Answers reported that 52.4% ($n = 109$) of the participants attended church weekly, 17.3% ($n = 36$) attended a few times monthly, 9.1% ($n = 19$) attended a few times yearly, 17.8% ($n = 37$) indicated they are a Christian but do not generally attend church, and 3.4% ($n = 7$) said because I am NOT a Christian, I do not attend church. Table 5 displays the frequency and percentage of the responses of participants.

<i>Personal Church Attendance Frequency</i>		
<u>Attendance</u>	<u>Frequency</u>	<u>Percent</u>
Weekly	109	52.4
A few times monthly	36	17.3
A few times yearly	19	9.1
I am a Christian, but generally do not attend church	37	17.8
Because I am NOT a Christian, I do not attend church	7	3.4
Total ($N=208$)	208	100.0

Participants could also indicate what they consider the status of faith of the family they live with most of the time. Table 6 displays the results of the completed answers to this survey question. Answers indicated 34.6% ($n = 72$) of families were strong, committed Christians, 54.8% ($n = 114$) were Christians, 7.7% ($n = 16$) were non-religious, and 2.9% ($n = 6$) were committed to a non-Christian religion.

<i>Family Assessment of Faith Status</i>		
<u>Status</u>	<u>Frequency</u>	<u>Percent</u>
Strong, committed Christian	72	34.6
Christians	114	54.8
Non-religious	16	7.7
Committed to a non-Christian religion	6	2.9
Total ($N=208$)	208	100.0

Another survey question asked the participant's family church attendance frequency. Table 7 shows the distribution of answers. Participants answered 49.5% ($n = 103$) of the families that they lived with most of the time went to church weekly, 16.8% ($n = 35$) answered a few times monthly, 13% ($n = 27$) answered a few times yearly, 15.9% ($n = 33$) answered their family is Christian, but we generally do not attend church, and 4.3% ($n = 9$) answered because my family is NOT Christian, we do not attend church.

<u>Attendance</u>	<u>Frequency</u>	<u>Percent</u>
Weekly	103	49.5
A few times monthly	35	16.8
A few times yearly	27	13.0
I am a Christian, but generally do not attend church	33	15.9
Because I am NOT a Christian, I do not attend church	9	4.3
Missing	1	0.5
Total (N=208)	207	99.5

Participants were next to indicate how they would say the family with which they live influences their faith. The answers of the survey are depicted in Table 8. Students answered that 63.9% ($n = 133$) of families encouraged their Christian walk, 31.3% ($n = 65$) allows them to practice their Christian faith without influencing them one way or the other, 1.4% ($n = 3$) discourages them in their Christian faith, and 3.4% ($n = 7$) indicated they and their family are not Christians.

<u>Influence</u>	<u>Frequency</u>	<u>Percent</u>
Encourages me in my walk	133	63.9
Allows me to practice w/o influencing me	65	31.3
Discourages me in my Christian faith	3	1.4
My family and I are NOT Christians	7	3.4
Total	208	100.0

The survey concluded with an open-ended question section allowing participants to list the three most important influences they believe helped shape their opinions to the questions

issued in the statements of the survey. Although open-ended, the responses fell into eight different distinctions. Table 9 reflects the answers given by the students as summarized by the eight distinctions. Since the participants could give three influences, the data is gathered into influence one, two, and three, then totaled in the table. The responses were open-ended and optional; therefore, not all participants answered the questions. Responses for the first influence were 16.3% ($n = 34$) parents or family, 7.2% ($n = 15$) Christian school, 6.3% ($n = 13$) church, 0.5% ($n = 1$) friends, 11.1% ($n = 23$) the Bible, 7.7% ($n = 16$) personal experience or general revelation, 5.3% ($n = 11$) people of influence, 15.4% ($n = 32$) their relationship with Christ or God. The second influence listed by students reflected 15.4% ($n = 32$) parents or family, 8.7% ($n = 18$) Christian school, 3.4% ($n = 7$) church, 3.8% ($n = 8$) friends, 7.2% ($n = 15$) the Bible, 9.1% ($n = 19$) personal experience or general revelation, 8.7% ($n = 18$) people of influence, 5.8% ($n = 12$) their relationship with Christ of God. The third influence breakdown is 13.5% ($n = 28$) parents or family, 7.2% ($n = 15$) Christian school, 5.8% ($n = 12$) church, 4.8% ($n = 10$) friends, 3.8% ($n = 8$) the Bible, 10.1% ($n = 21$) personal experience or general revelation, 6.3% ($n = 13$) people of influence, and 5.3% ($n = 11$) their relationship with Christ or God. The total amount of responses possible was 624 considering 208 participants could supply three different influences. Responses in this fashion were completed at a rate of 62.8% ($n = 392$) of the possible 624 separate responses.

<u>Influences</u>	<u>Choice 1</u>		<u>Choice 2</u>		<u>Choice 3</u>		<u>Total</u>	
	<u>Frequency</u>	<u>Percent</u>	<u>Frequency</u>	<u>Percent</u>	<u>Frequency</u>	<u>Percent</u>	<u>Frequency</u>	<u>Percent</u>
Parents or family	34	16.3	32	15.4	28	13.5	94	15.0
Christian school	15	7.2	18	8.7	15	7.2	48	7.7
Church	13	6.3	7	3.4	12	5.8	32	5.1
Friends	1	0.5	8	3.8	10	4.8	19	3.0
The Bible	23	11.1	15	7.2	8	3.8	46	7.3
Personal experience or general revelation	16	7.7	19	9.1	21	10.1	56	9.0
People of influence	11	5.3	18	8.7	13	6.3	42	6.7
Relationship with Christ or God	32	15.4	12	5.8	11	5.3	55	9.0
Subtotal	145	69.7	129	62.0	118	56.7	392	62.8
Missing	63	30.3	79	38	90	43.3	232	37.2
Total (N=208)	208	100.0	208	100	208	100	624	100

Results

This section of the study will offer a summary of the sample data collected and the variables implemented for the analysis of the data as it pertains to the two research questions. The dependent variable in this study was the worldview score, which was measured by the Raymond Meyer Worldview Instrument (2003). The score of each participant was created by the cumulative score on questions answered using a five-point Likert-type scale ranging from Strongly Disagree to Strongly Agree. The 208 student worldview survey scores ranged from 79 to 195 out of a potential 200 points ($M = 14.13$, $SD = 25.849$) The data collected was tested for

normality using a histogram and the normality tests of Kolmogorov-Smirnov and Shapiro-Wilk.

The histogram revealed a slight skewness and kurtotic distribution (Figure 1). Results for the Kolmogorov-Smirnov and Shapiro-Wilk can be found in Table 10.

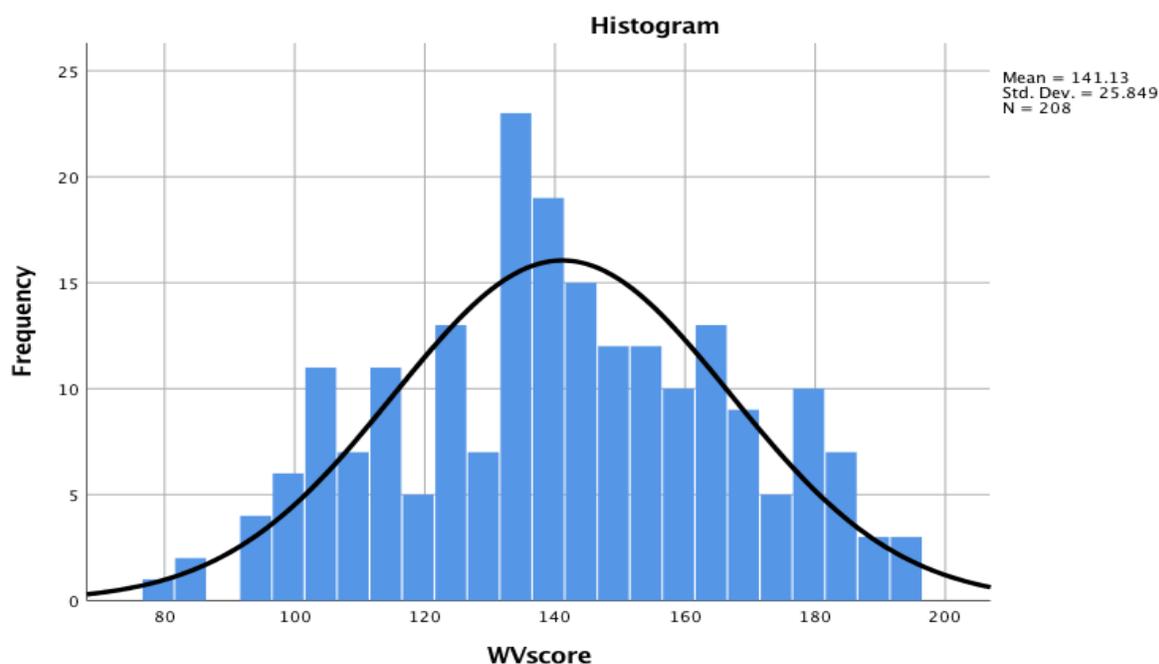


Figure 1. Histogram of Normal Distribution of Data

Table 10						
<i>Tests of Normality</i>						
	<u>Kolmogorov-Smirnov^a</u>			<u>Shapiro-Wilk</u>		
	Statistic	df	Sig.	Statistic	df	Sig.
WVscore	0.43	208	.200*	.987	208	.048

*.This is a lower bound of the true significance.
a. Lilliefors Significance Correction

The first independent variable used in this study was an ordinal variable of five clusters of years. The clusters were 1 to 3 years, 4 to 6 years, 7 to 9 years, 10 to 12 years, and 13 or more years. These selections are consistent with the selections used in Meyer's (2003) study, Perkins's (2007) study, and Taylor's (2009) study with one additional option to choose beyond

12 years of enrollment. The breakdown of responses to this question can be revisited in Table 1.

Null Hypothesis One

Research question one posed the question, “Is there any relationship between the amount of time enrolled in a Christian school and the biblical worldview adopted by upper school Christian school students?” To examine this question, several analyses were taken. First, a scatterplot and line of best fit was constructed to assess linearity. A positive relationship was found between the amount of years enrolled in a Christian school and the worldview scores as $r = .261$. Further analysis involved a linear regression to assess the relationship of years enrolled in a Christian school to worldview scores. The linear regression conducted confirmed $r = .261$ and did show significant difference in the amount of time enrolled in Christian school as it relates to the worldview scores as $p < .01$ (Table 11). Given the significant relationship between years enrolled in a Christian school and worldview scores, the null hypothesis that there is no significant correlation between the amount of time enrolled in a Christian school and the biblical worldview of adolescent students as measured by the Raymond Meyer Worldview Instrument can be rejected.

Model Summary						
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	R Square Change	Sig. (P<.01)
1	.261 ^a	.068	.064	25.013	.068	.000

a. Predictors: (Constant), YrsEnrolled
b. Dependent Variable: WVscore

Null Hypothesis Two

The second research question of this study posed the question, “Is there a relationship between the grade of the Christian School student and their biblical worldview?” In order to assess this question, the same linear regression model was used to determine if there is any significant relationship of grade level to worldview score. The regression yielded $r = .141$ and $p = .043$, which is slightly positive but not significant. Therefore, the null hypothesis that there is no significant correlation between the grade levels of Christian school adolescent students and biblical worldview as measured by the Raymond Meyer Worldview Instrument cannot be rejected. Results of the regression can be found in Table 12.

Model Summary						
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	R Square Change	Sig. (P<.01)
1	.141 ^a	.020	.015	25.654	.020	.043

a. Predictors: (Constant), CurrentGrade
 b. Dependent Variable: WVscore

Summary

The focal point of this study was to assess the relationship between Christian schooling and biblical worldview of adolescents. The goal was to determine if there was a significant relationship between the time enrolled in a Christian school and the biblical worldview of the adolescent students attending them. Furthermore, the study was also aimed at determining if there was a significant relationship between grade levels and biblical worldview. The result of the analysis was that the null hypothesis that there is no statistically significant relationship between the amount of time enrolled in a Christian school and the biblical worldview of the adolescent students in attendance can be rejected. However, the results fail to reject the null

hypothesis that there is no statistically significant relationship between grade levels and the biblical worldview of those students within that grade.

CHAPTER FIVE: DISCUSSION, IMPLICATIONS, AND RECOMMENDATIONS

Overview

The focus of this chapter is to present the researcher's points of discussion based on the uniqueness of the study, the methods used to conduct research, and the findings of the study. Additionally, implications of the study's findings on Christian education are also presented with material references and correlational considerations. Lastly, this researcher makes recommendations for future studies relative to Christian education and biblical worldview.

Discussion

Glen Schultz defines a Kingdom Education as "A life-long, Bible-based, Christ-centered process of leading a child to Christ, building a child up in Christ, and equipping a child to serve Christ" (Schultz, 1998, p. 29). This quote echoes the commands of how we are to teach children found throughout Deuteronomy and Proverbs. The distinction specifically aimed at children in this statement relates to the focus that should be given to an education promoting a biblical worldview.

With that notion, there is sparse research and less conclusive evidence on the relationship between Christian school and a biblical worldview of the students who attend them. Therefore, the aim of this correlational study was to draw on significant studies previously conducted to further assess what kind of impact Christian schools may be having on infusing a biblical worldview in adolescents attending them. This specific study is unique in that it is a comprehensive study of students from seventh to twelfth grade, which targeted the full spectrum of adolescent aged students in Christian schools varying in years of operation and historical background. The desire, using a proven worldview instrument, was to gain an understanding of any relationship between time enrolled in a Christian school and the biblical worldview of the adolescents in attendance. Furthermore, a secondary goal was to evaluate if there is a specific

grade significantly related to students having a biblical worldview.

The research design for this particular study was correlational or relational using a linear regression to inspect a singular dependent variable: worldview of the students in attendance. The worldview assessment used 50, five-point Likert-type scale questions with a possible score of 200 to assess the worldview of the students in grades seven through twelve. The independent variables assessed were time enrolled in a Christian school and specific grade level. The main focus of the research was the independent variable of time enrolled in a Christian school. There were also several demographic questions pertaining to each student survey. In addition to the demographic questions, there was a section for open ended responses to questions asking students about the most important influences on their opinions to the questions answered on the survey. Both of these descriptive statistics sections lend notable expression to the study.

The survey was given to three different schools in three different states, all of similar enterprise. Of a possible 700+ students, 213 returned the survey, but only 208 students completed enough of the survey to be utilized. Using linear regression, this researcher tested for effect size and significance in the amount of variance in the dependent variable, worldview, for which the independent variable, time enrolled and specific grade level, can account. Guiding the research were two null hypotheses.

H₀1: There is no significant correlation between the amount of time enrolled in a Christian school and the biblical worldview of adolescent students as measured by the Raymond Meyer Worldview Instrument.

H₀2: There is no significant correlation between the grade levels of Christian school adolescent students and biblical worldview as measured by the Raymond Meyer Worldview Instrument.

The data analysis executed evaluated the relationship between the dependent and independent variables to pinpoint statistically significant findings within the null hypothesis. The worldview score was obtained through the Raymond Meyer Worldview Instrument (2003), which was constructed by a panel of Christian educators when Dr. Meyer was conducting his own study in 2003. Additionally, it has been used by Perkins (2007), Taylor (2009), and now in this study. After the initial null hypothesis was investigated, the second null hypothesis was evaluated as this researcher assessed if any significant relationship between a specific grade level and biblical worldview existed. This regression was executed by assessing the impact on the variance of the dependent variable, worldview, for which the independent variable, grade level, can account.

Results of this study yielded that null hypothesis H_01 was rejected and H_02 failed to be rejected. The analysis was conducted by using a linear regression model with scatterplot, line of fit, histogram, and tests of normality. The linear regression examining the amount of time enrolled in a Christian school relative to worldview yielded a statistically significant positive relationship under a more stringent alpha level of .01. The linear regression examining the specific grade level relative to worldview also yielded a positive relationship, but it was only slightly positive and had no statistical significance. It should be noted that had the educational standard alpha level of .05 been used, null hypothesis two would have been rejected as well. Highlights of the statistical findings related to each null hypothesis and its analysis will be expressed below. Following, descriptive statistics will be discussed.

Null Hypothesis One

- A test of normality conducted on the surveys received revealed that normality existed in the Kilmogorov-Smirnov^a test but not by the standards of the Shapiro-Wilk test.

- The visual of the histogram of the surveys received resembled that of normal distribution with little skewness or kurtosis.
- The line of best fit was positive when conducting a scatterplot relating years enrolled in a Christian school to the worldview results.
- The outcome of the linear regression measuring the relationship between time enrolled in a Christian school and biblical worldview scores yielded a slight to moderate r value at $r = .261$, which was significant at $p < .001$.

The results of the analysis of null hypothesis one conveyed that while there was not a large effect size of the amount of time enrolled in a Christian school relative to a biblical worldview, the impact on the variance of the dependent variable is statistically significant. It is worth consideration that significance was found at the more stringent $p = .01$ level. It is notable that there does seem to be some disparity in the Kilmogorov-Smirnov^a and Shapiro-Wilk tests for normality when assessing the survey data. The data proved to be normally distributed when tested by the Kilmogorov-Smirnov^a test, but it was slightly under the threshold for normality regarding the Shapiro-Wilk test. The Shapiro-Wilk test in this instance was .48 when the threshold for normality is $> .50$ (Gall & Borg, 2007). However, Gall & Borg (2007) express that when conducting tests for normality, it may be more acceptable to use the Kilmogorov-Smirnov^a test rather than the Shapiro-Wilk test when the sample size is greater than 50 ($n > 50$). Since this was a study with over 200 participants, the disparity between the two normality tests is negligible. Additionally, further substantiation of normality was gained by evaluating the minor amount of skewness and kurtosis. Visually, the histogram of the survey data appears to be normally distributed.

While the findings of null hypothesis one are somewhat atypical when compared to

relative studies such as Meyer (2003), Perkins (2007), and Taylor (2009), the sample size was not as focused on specific subgroup behavior as the prior studies. This study promoted a general purpose rather than a very specific endeavor: to evaluate a relationship between the dependent variable and independent variable. While the effect size is not large, it does yield a statistically significant p value, thus null hypothesis one is rejected. Additionally, this study's sample focused on the adolescent population as a whole rather than small, specific samples of the population consistent in prior studies.

Consistent with the thoughts of Bandura expressed by Kurtines & Gewirtz (1991, p. 2), moral reasoning develops in conjunction with other psychosocial factors. Additionally, Bandura poses that children form outlooks and behaviors based on the observations of influencers like parents and teachers (1999). As children embark on adolescence and adolescence transcends into adulthood, the change from concrete thinking to abstract thinking takes place (Kurtines & Gewirtz, 1991, p. 52). This is a prime opportunity to associate a biblical worldview with the onset of abstract thinking, and it is reasonable to promote the thought that time invested in a Christian school learning under the enterprise of a biblical worldview would be related to the adoption such a worldview.

Null Hypothesis Two

- This analysis used the same worldview data from the surveys as null hypothesis one. Therefore, tests for normality (Kilmogorov-Smirnov^a and Shapiro-Wilk) and histogram were all consistent with this analysis.
- The line of best fit was only slightly positive when conducting a scatterplot relating grade levels of students to the worldview results.

- The outcome of the linear regression measuring the relationship between specific grade levels of students and biblical worldview scores yielded a low r value at $r = .141$, which was not significant at $p = .043$.

The thought for evaluating this null hypothesis stems from the cognitive development of the adolescent. Given that adolescents from approximately the seventh through the twelfth grade are moving towards more abstract thinking, it is conceivable that there may be a specific grade where students are more receptive to a biblical worldview (Kurtines & Gewirtz, 1991). Further validation of testing this specific null hypothesis would be beneficial to promote relative material to a biblical worldview if students were naturally predisposed.

Another reason to study this specific null hypothesis would be to ascertain if an influx of students in the same grade came into a school by way of transfer or natural matriculation, it would be beneficial to examine their background if this null hypothesis would have been rejected. It is undetermined if another null hypothesis of this nature has been posed. However, several studies have been conducted using specific grade levels as the sample, such as Meyer (2003), who targeted eleventh graders. Also, Taylor (2009) used adults in the second semester of their senior year as his sample. Since the p value was $p = .043$, the relationship between grade levels of students in a Christian school and biblical worldview was not statistically significant at the .01 alpha level. However, it should be noted that had the standard .05 alpha level for educational studies been used in this study, null hypothesis two also would have been rejected.

Descriptive Statistics

- All surveyed participants were enrolled in a private, ACSI accredited Christian school in a city or city complex of 100,000 or more.

- Each targeted school was more evangelical in enrollment rather than covenant based.
- The mean worldview score was 140 of a possible 200.
- The worldview low score was 79 with a high score of 195.
- It is notable that as the amount of years enrolled in a Christian school increases, those who have been enrolled in that specific category decrease (Table 1).
- The enrollment across grade levels is relatively consistent throughout the sample with exception to the 10th grade (Table 2).
- It is interesting that the majority (63%) of respondents considered themselves Christian rather than a strong, committed Christian (Table 3). This is consistent with the participants' evaluation of their own family as Christians rather than strong, committed Christians (Table 6).
- Surprisingly, as many participants indicated they do not attend church on a regular basis (17.8%) despite being a Christian as those who say they attend a few times monthly (17.3%) (Table 5). The percentage is also consistent in the category where students evaluate their family as Christians who do not generally attend church (Table 7).
- While it is good to see that 63% of students say their parents encourage their Christian walk, it is alarming to see that 31% are apathetic (Table 8).
- Of all the singular open ended responses, the prevailing influence is that of parents and family (Table 9).
- Of interesting note is the second ranking influences of Relationship with Christ or God and Personal experience or general revelation (Table 9).

- It is worth noting that many responses in the person of influence category were teachers and coaches who are, inevitably, at the Christian school in which participants are enrolled. Given that, it stands to reason that Christian school influence moves well beyond the second ranking influences previously mentioned (Table 9).

Implications

With the notion of experiences shaping people, as Dewey postulates, society must implement Christian education if the degenerate slide to mankind's secular desires (Satran, 2009). If not, the nation will continue to waffle on moral issues and continue to lend ground apathetically with the false hopes that universal education, resplendent with its secular relativism, will usher in a utopian society. After all, it is Dewey's, and many others like him, thought that the way to overcome pitfalls and shortcomings in life is with education (Satran, 2009). Here, the mind can be numbed into failing to realize that the ground given up in education is not benign, rather dooming. Schaefer (2005) writes, "It is important to realize what a difference people's worldviews make in their strength as they are exposed to the pressure of life" (p. 22). The reason that this study is crucial is for the statement above. As Christians, carrying out the legacy of Psalm 78 (ESV), there is no time or reason to nonchalantly give up the charge of education cased in a biblical worldview. Furthermore, Christian society cannot blindly run into the burning mess of secular education without a biblical worldview with the presupposition that education is neutral. As Schaefer (2005) expressed when voicing the importance of biblical worldview, without it there would be no opposition to tyrannies like the Nazi regime, the abortion of millions of innocent babies, the hundreds of thousands in the sex-trafficking cycle, and the oppression of the poor and broken hearted.

Mankind's allegiance to secular desires has always been present. At times, mankind has even turned towards God's commands through points of awakening, revival, and movements. Even God's own people, the Israelites, waffled back and forth between being rebellious and hot-hearted for the Lord. Our society's vacillating alignment with Judeo-Christian values has been accentuated by the complete secularization of public school (Schultz, 1998). Perhaps Christian education began as a way to survive the buffeting societal changes in the 60s and 70s, but the status of our school system and society over the past three decades has brought Christian leaders to reconcile the prime reasons for Christian school. It should not exist to escape the changes in our society, but it should be to affect them.

Stonestreet & Kunkle (2017) explain the impetus for the execution of Sophie and Hans Scholl in February 1943. The two young Germans leading an underground anti-Nazi party shared Bonhoeffer's vision for the preferred theological status of their culture, "We are Christians, and we are Germans; therefore, we are responsible for Germany" (pp. 60-61). It is time that Christian school is fully recognized for the powerful tool it can become in helping raise up the next generation of Christ followers to embrace a biblical worldview so that they can affect the current world and future generations.

Myers (2017) writes that the emulation of Christ as the transformer of culture fits the call for Christians to bring all that they have into life, embodying qualities of Christ to promote restoration of all things. Subjects typically dismissed from Christian education circles such as fine arts, natural science, technology, and mathematics should be embraced by those who love Jesus, because through those things, they can turn a culture whose affinity is for themselves and lies leading to hopelessness and despair to an affinity for One who deserves to be praised and Who designed us to praise Him (p. 55). It is those who know, embrace, proselytize this who

become the agents of change for our culture and for Christ. This cannot happen without Christian education and a biblical worldview.

Given the seriousness of the state of mankind, our society, and education, it makes sense that there should be a distinct emphasis on Christian education. Reason would lend that if one took three wrong turns, one would have to retrace the steps back correctly to get to a point of progress. Our nation, with its maladies and disparities, is far from God. In an effort to get back to absolute truth, we must teach absolute truth. Deuteronomy is clear in that this is not a Sabbath endeavor, a bedtime endeavor, or a youth camp endeavor. Deuteronomy 6:6-7 states:

And these words that I command you today shall be on your heart. You shall teach them diligently to your children, and shall talk of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise (ESV).

The Scripture is clear that a biblical worldview does not come apart from learning. Although secular humanists vying for educational leverage do not agree with the Bible, they do agree with the tactical advantage that an immersive approach gives to those pushing a chosen agenda. C.F. Potter, a signer of the 1930 Humanist Manifesto, proclaims the following statement:

Education is thus a most powerful ally of humanism, and every American public school is a school of humanism. What can the theistic Sunday Schools, meeting for an hour once a week, and teaching only a fraction of the children, do to stem the tide of a five-day program of humanistic teaching (Schultz, 1998, p. 110)?

This study, and others like it, is vital to the collection of data evaluating and espousing the need for Christian education. There is a significant lack of data evaluating the relationship of Christian school to biblical worldview, and this study was aimed at the heart of that void. From this study, there are many conclusions worth expressing.

The first implication to take away is that there is a significant relationship between time enrolled in a Christian school and a biblical worldview. Although the effect size of the results is not as strong as some may desire, it does yield statistical significance. It is arguable that the conceptual process of time involved in Christian school yielding a stronger biblical worldview is relative in the nature of process to any other social dynamic theory as suggested by Piaget (1932), Erikson (1963, 1968), and Bandura (1986). Psychological history touts that any concrete to abstract thought process happens over time and is influenced by those in authority (Kurtines & Gewirtz, 1991). It would stand to reason that a biblical worldview in a Christian setting would significantly add to the same dynamic given the properties of the cognitive, lifespan, and social development theories scientifically accepted.

This proposal not only seems reasonable, but it also lends itself to understanding the somewhat low effect size of the r in the results. With human development, with the consideration of the eight stages which Erikson (1963, 1968) proposes and the key involvement of influences in Bandura's (1986, 1999) moral reasoning stage in cognitive theory there are more complex matters to consider, more variables for which to account, and predictions are limited more than in any other science. Therefore, a weaker r could be expected. However, it does not necessarily mean that there is no significance. This is a key point for Christians to accept. As Deuteronomy 6:6-7 stated, the teaching of God's commandments does not happen in isolated pockets, rather it is an around the clock exercise encompassing all facets of life. Therefore, if Christians are to reverse the sliding trends of society and focus on fostering a biblical worldview, Christian education is a significant instrument available for use. In response to the particular research question inquiring of the relationship between time enrolled in a Christian school and adolescents' biblical worldview, it would be most advantageous for Christian educators, parents,

pastors, and leaders to evaluate the importance of Christian school rather than downplay the lack of biblical worldview influence received throughout a public education. Christian leaders should cease the erroneous thinking that an education heralding a secular worldview is benign and that it can be undone with other variables such as Christian parenting, role models, and influences. The quest to foster a truly biblical worldview in the next generation should utilize every variable with an emphasis on a Christian education.

While other studies do lend credence to a Christian education having minor impact on worldview, this study reveals a statistically significant relationship between time enrolled in Christian school and biblical worldview. As Christians, the successful transfer of a biblical to the next generation should be a central desire. As Deuteronomy 6:6-7 states, Christians should utilize Christian schools to shape the hearts and minds of the next generation for Christ.

Statistically, congruent with the r value, the line of fit in null hypothesis one was positive. Additionally, the accountability of the independent variable for the variance in the dependent variable was seemingly low. As it reads, $r = .068$ means that about 7% of the variance of the dependent variable, worldview scores, can be explained by the independent variable, time enrolled in a Christian school. However, as proven statistically significant, perhaps time enrolled in a Christian school more significantly affects the variance of biblical worldview than other variables.

The next major implication to take away from this study is that this study shows there is no significant relationship between the grade level of the student in Christian school and the biblical worldview of the student. While there was a slight positive relationship between the two variables, no statistical significance was noted. Certainly, while there is plausibility that some adolescents are more mature in their development from concrete to abstract thinking, given the

continuum of moral development supported by Bandura (1999), the study did not indicate that there was a relationship of any significance. It is important to note that as stated before, predicting human behavior is scientifically difficult; therefore, showing a relationship between a static point in time and cognitive, emotional, spiritual, and physical development is quite a challenge. Nonetheless, this should not give any reason for those in a position of influence to ease awareness or dismiss opportunities to invest in adolescents regardless of their age or grade. As Piaget (1932) theorizes that thinking in concrete stages manifests into more abstract stages throughout adolescence, those vested in points of influence and the cause of Christ should take ample liberty to pursue through Christian educational means what natural developmental opportunities are afforded. Haynes (2011) makes the astute observation that life, children, family, maturity, etc. are all plans of God's. As He is the master designer of it all, Christians should see these types of relationships and contextual events as an opportunity to pass on a "heritage of faith" (p. 4).

Another interesting implication regarding the lack of statistical significance in this research question is the possible expectation of significance due to the adoption of specific times for worldview manifestation in different cultures around the world. A Jewish boy turning 13 will have his bar mitzvah and be expected to adhere to and regulate certain statutes as far as even public worship. Additionally, in certain denominations, confirmation may have a targeted age. Perhaps the assumption of a level of maturity or understanding associated with age or a point in time is the mindset of cultures rather than maintaining statistical significance. Nonetheless, Scripture gives many depictions of people of various ages and maturity levels accepting and fostering a biblical worldview. Therefore, Christians should expect the Holy Spirit to work in any timeframe.

The descriptive data collected in this survey also carries important implications. There are many interesting aspects brought forth in the descriptive statistics and the open responses of the students. Many of those will be addressed in recommendations; however, of notable interest is the seemingly inclined posture from students and their perception of their family towards a biblical worldview. Perhaps Judeo-Christian values are inherent in these families, regions, states, or schools. Regardless, the students seem to be fairly agreeable to a biblical worldview despite the majority of them, close to 40%, having been enrolled in a Christian school for only 1 to 3 years. Combine that statistic with those in the category of 4 to 6 years, and 65% of the sample is represented with limited Christian school enrollment. However, those students may have been enrolled during their entire adolescence, which by Bandura's (1999) postulation of social learning theory, would encounter the influence of others more acceptingly due to the maturation process.

Realizing the nature of this study was to bring to light another piece of the puzzle in evaluating the concept of the relationship of Christian school to biblical worldview, there must also be some zealot-guarding tendencies. Sometimes, Christians can be so passionate about what is right and averse to our culture, that all is lost in an overzealous effort. Stonestreet & Kunkle (2017) express that every generation of the church must beware of two reactions. The first reaction is to abandon the culture, and the other is to avoid controversial issues (pp. 62-63). In considering the needed efforts of our society – especially that of Christian society – to migrate back to Christian education, one should not be of the mindset to abandon the culture within which we live. The second point is a good reminder that Christians should not skirt controversial issues. Jesus Christ was a God who took on flesh and jumped into the middle of the issues of the world, and if Christians are to emulate Christ, then avoiding the culture and controversial issues

is not an option (Stonestreet & Kunkle, 2017).

Before running headlong into the teeth of secularism, though, consideration should be given to the thought that students can be in a Christian school and still in the culture.

Additionally, as a Christian school student, there should be an avenue for students to face and fight societal issues which oppress communities and humanity while simultaneously standing up for the cause of Christ. A key precept to remember is as Christ admonishes believers in John 17:14-16 to be different from the culture but not out of the culture (ESV). With this in mind, it is also important to consider that in order to recognize the issues within culture and fight them, there must be something on which to draw. When speaking on how the early Christians resisted syncretism of Rome, Schaefer (2005) writes

Thus Christians not only had knowledge about the universe and mankind that people cannot find out by themselves, but they had absolute, universal, values by which to live by and which to judge the society and the political state in which they lived (p.22).

Christian school should provide students with this type of opportunity – an opportunity to learn the riches of the mysteries found in Jesus Christ. The fear of the Lord is the beginning of all wisdom and knowledge. The next generation cannot be expected to combat the world's issues if the education from which they draw is void of the absolute, universal values only provided by a biblical worldview.

Further implications for this study rest in the hope of not only stymying the dismissal of the effectiveness of Christian school but also the guarding against it being rendered impotent. Baniszewski (2016) states that for every study indicating that Christian school students possess a biblical worldview, there is another study that reveals that the students have a biblical worldview only similar to their peers (p. 107). Another strong point raised by Baniszewski (2016) and also suggested by a myriad of Christian education experts, is that Christian educators and leaders

must be, more than ever, diligent in their craft. Numerous appeals to hire well, teach to the heart, connect with students, aim for meaningful instruction, abandon old strategies, and have honest self-examinations can be gleaned from articles, dissertations, and conferences (Myers, 2010, Cooling & Green, 2015, Van der Walt, 2017). This study also showed how people of influence can establish an effect on students (Table 9). However, it is imperative to remember that while this is type of influence is important, the danger is multi-faceted. First, Christian schools must avoid becoming impotent due to the abandoning the quest to become literate about the person of God. Myers (2017) expresses that the knowledge and understanding that humans are made in the image of God is the foundation for human value (p. 213). This does not come without knowing and understanding Scripture, and too many times, Christian schools remain Christian only in name in an effort to chase a mere differentiation in nomenclature in order to attract prospective families. Mittweade's (2013) endorsement is similar as he parallels those expressing the need for relevant methods and student relationships. However, Mittweade (2013) also suggests a Christian school should not lose focus on effective traditional learning methods which promote retention so that there can be a memory bank from upon which to draw in order to make analysis and decisions. Not only is this paramount in the academic approach, but this type of endorsement should be most prevalent in the approach to to worldview teaching.

With current educational trends, high stakes college admissions, cultural chaos, and the identity crisis Christian schools self-impose with failure to progress educationally, fiscally, organizationally, and most of all spiritually, this study was aimed at bringing clarity to the relationship a Christian education can have on adolescents' worldview. First, there should be clarity that if the Christian school is effectively doing what it should, then there should be the formation of a biblical worldview happening in the hearts and minds of the students. Secondly,

the aim was to show that there are so many variables that go into forming a biblical worldview, but Christian school is a significantly powerful one. Table 9 shows the responses of the students regarding such variables. Certainly Christian schools cannot and should not outrank some of those influences present on the table. However, it is noteworthy to assess how many of those influences can be found in Christian schools. Parents and families should be the primary faith-trainers (Haynes, 2011). After that influence, Christian schools embody 7.7% of the responses on their own; most likely the 3% found in friends; the Bible should be taught diligently within a Christian school, which constitutes 7.3%; personal experiences should take place in association with school 9.0%; and people of influence such as teachers, coaches, mentors, etc. are typically school employees 6.7%. Simply stated, Christian school has the power to be a family's Deuteronomy 6:6-7 "By the way" partner in this culture, and this study was aimed at expressing just that.

Limitations

This study has been a straight forward approach at showing a relationship between Christian education and a biblical worldview. The specific target within this aim was to show a significant relationship specifically between time enrolled in a Christian school and adolescents' biblical worldview. The study was successful in expressing this target, but as with any study, it had its limitations.

The first limitation of this study was the sample size. While $n = 200$ is a strong sample size, this researcher was hoping for more. With a sample size of this number, the data is validated, but a larger sample size could have been a stronger representation and may have yielded stronger results.

Secondly, there may be a limitation regarding the region of the United States in which

this study's sample was located. All three schools involved in the study were in the South and two were in the southeast. A more diverse representation, and possibly a stronger significance, may have been attained with the involvement of schools from the northeast, West, and central states. Perhaps part of the possible limitation is the inherently cultural Judeo-Christian value historically found in the South.

Next, each of the Christian schools involved was demographically the same. Meaning, in all three schools, several decades of operation existed, and each school is a ministry of a local church. Another demographic limitation of the schools involved was the price point of tuition. All three of the targeted schools had an annual tuition price point of \$10,000 or less. The host church denomination of all three schools was Baptist, which may be a limitation. While all of these consistencies can be positive, they could also be seen as limitations. Also, one perceivable limitation could be the lack of ability to indicate which scores belonged to which school.

Since the data regarding time enrolled in a Christian school was gathered into clusters of 1 to 3 years, 4 to 6 years, 7 to 9 years, 10 to 12 years, or 13 or more years, it was impossible to see a true distribution of data along a detailed continuum. A potential limitation could be the clustering of time enrolled in Christian school data points. This also limited the disparity of the descriptive data and could have potentially caused a significant amount of students categorized into one cluster.

The omission of other descriptive statistics potentially could be considered a limitation for a broader study. For instance, there was no collection for gender or race. This made breakdown of student population delineation by gender or race impossible.

Furthermore, the timeframe in which the survey was given may have been at a busy time. The timeframe for the survey was after spring break and before the school year was out at the

end of May. This may have resulted in fewer students taking the survey.

Lastly, the instrument posed a significant limitation in this study as the lack of coding for the open ended responses was non-existent. The coding conducted was not predetermined and it took up valuable research time to categorize. Additionally, the scope of some of the answers provided for Likert-scale type questions was limited in range. Regarding other survey limitations, although the survey was comprehensive, reliable, tested, and efficient, some of the wording may present a vocabulary barrier for some of the participating students. Finally, pertaining to the scope of the survey, there is not a translation into another language for foreign exchange students. While it is undetermined if this posed a conflict within this study, it can possibly be viewed as a limitation in other studies.

Recommendations for Future Research

The amount of Christian education research is miniscule compared to research in other avenues of education. However, if this growing trend utilizes the recommendations of those researchers adding to the resource of data, significant progress can be made. In addition to addressing the limitations previously pinpointed in this study, further research should consider several recommendations to expand and enhance similar studies in order to close the disparity between the research on secular education and Christian education.

1. Future research should address considerations of the sample size: increased size, different regions of the United States, inclusion of different denominations, and vary the sampling between Christian independent and church ministry based schools. Furthermore, delineation of scores by specific school would be helpful to each school as they look to improve.
2. Consider updates to the worldview instrument. While reliable, the wording contained

in the instrument could be more relevant for better adolescent understanding.

Additionally, the clusters for years enrolled in a Christian school may be more beneficial to research analysis when broken into singular years. Considerations for gender, race, family life, school participation indices, and GPA could provide additional data. Lastly, the open ended responses should be coded for ease of data set analysis.

3. Prior surveying of administration and teachers on their already established practices aimed at establishing a biblical worldview in students would be beneficial. Knowing this could allow research to study the students' opinions of the success of these endeavors. School leaders could benefit from the feedback from their students in conjunction with statistical analysis.
4. Increasing the scale of research on Christian schools is another endeavor that would help gather and maintain relative empirical data. To facilitate an effort of this magnitude, there may be the need to form a comprehensive effort with a larger educational entity to utilize a honed, universal instrument to collect local, regional, state, national, and even international data in order for schools and governing bodies to evaluate effectiveness and to promote best practices. Further design and advancement of a supportive, overarching entity could be evaluated. This entity would be similar to larger secular organizations except it would be established in a Christian context.

It should be noted that these are all suggestions and the realization is that no study is perfect, especially this one. However, all research is valuable as it helps stem the tide of secularization and cultivate a biblical worldview in the hearts and minds of the next generation.

It is this researcher's final recommendation for the Christian community to take note of the statistical significance found in this study and to utilize the powerful partner found in Christian schools to help train up the next generation of Christ followers.

Recommendations for Churches and Christian Schools

Based on the relevance, importance, and findings of this study, it is this researcher's suggestion that Christian schools and churches implement these practical points of emphasis.

1. Churches and Christian schools should promote a Kingdom Education philosophy within the organization's leadership: church staff leadership, elder board, school board, school administration, and school faculty and staff. Foundational principles on the necessity of knowing God's Word, applying it to life, and the generational focus of conveying a biblical worldview to the next generation should be established and supported.
2. Christian school leadership should help train parents to understand and implement this philosophy in their families. Training for parents to plan, initiate, and embrace a parenting and teaching style which cultivates a biblical worldview within their children should exist in the parent/school partnership. As students are exposed to a biblical worldview at school, parents would also learn how to extend these conversations and approaches outside of school hours to further engage in a way consistent with Deuteronomy 6.
3. Churches and schools should partner together to promote this philosophy of Kingdom Education parenting and teaching a biblical worldview by supporting Christian schools and not disparaging public schools.
4. Continued evaluation for curriculum, teaching methodologies, and styles should be evaluated for a Kingdom Education perspective.

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Appendix A: School Head Letter to Participate in Adolescent Biblical Worldview Study

Date: February 25, 2018

Dear Fellow School Head:

Greetings! My name is Jason Nave, and I serve as the Head of School at a private Christian School in the Houston area of Texas. I am also a doctoral student in the dissertation process at Liberty University where I hope to attain an Educational Doctorate's degree in Education Leadership. As I prayed over the topic of my dissertation, I believe God revealed to me what we find central to the Bible and also what is central to our mission as a Christian school – the biblical worldview of the next generation.

This is where I'm requesting your help, please. The topic of my dissertation is "**The Relationship of Christian Education to Adolescent Students' Biblical Worldview.**" I feel that this topic is the reason you and I come to work each day and dedicate our lives to Christian education. Additionally, I feel that this study is relatively unique in that it targets adolescents rather than the reflective adult. The aim is to study any relationship between the biblical worldview of an adolescent student and their Christian education.

As a partner in Christian education promoting the formation of a biblical worldview in the hearts of the next generation, would you consider allowing your 7th-12th grade students to participate in this study, please? The study is a non-experimental, qualitative correlational study using a survey called the Raymond Meyer Worldview Instrument, which has been used in other studies by Taylor (2009) and Perkins (2003). The survey should take approximately 15 minutes to complete, and all schools participating will be given the outcome and analyses of the study.

The aim for survey distribution is to send out the consent forms for minors' parents to sign with an IRB approval certification attached and surveys to your school by the end of April 2018 along with directions for proctors and a prepaid postage marked box for the return of the surveys. A two-week period is allowed for surveying the population at your convenience with the hope of receiving your surveys by the end of May 2018. Results should be distributed to your school within one calendar year.

Again, I ask that you prayerfully consider participating in this study as I believe it will benefit your school and our endeavor of Christian education. Should you have any questions or concerns, please feel free to contact me at jnave7@liberty.edu or by phone: 423.741.6120.

Generationally focused,

Jason Nave
Psalm 78

Appendix B: School Head Consent for Biblical Worldview Study

Cullins, Freddie <freddie.cullins@fbcatx.org>

Reply all

Mon 3/19, 2:33 PM

Nave, Jason

Jason,

Count on us. We will be happy to participate in the survey.

Freddie Cullins

Head of School

First Baptist Christian Academy

7500 Fairmont Parkway

Pasadena, TX 77505

281-991-9191

Heath Nivens <heathnivens@ucsjax.com>

Reply all

Mon 3/26, 1:10 AM

Nave, Jason

Jason,

We would be happy to participate and I cannot wait to see the results. Please feel free to send me any and all info that is needed for the students of UCS to participate.

HEATH NIVENS
HEAD OF SCHOOL

P: 904-737-6330
F: 904-483-3574
5520 University Blvd. West
Jacksonville, FL 32216



University Christian



Rob Hammond <roberthammond15@icloud.com>
Tue 12/11/2018 6:16 PM

- Nave, Jason <jason.nave@bacschool.org>;
- Nave, Jason

GCA will participate in this study.

Rob

Sent from my iPhone

Appendix C: Recruitment Form

April 22, 2018

Dear Parent/Student:

As a graduate student in the School of Education at Liberty University, I am conducting research as part of the requirements for a doctoral degree in Educational Leadership. The purpose of my research is to examine the relationship between the amount of time enrolled in a Christian school and the biblical worldview of adolescent students, and to examine the relationship between the grade levels of Christian school adolescent students and biblical worldview.

If your child is 18 years or older, he or she will be given an opportunity to participate in the survey. If your child is a minor and you are willing to allow your child to participate, the surveyed student will be asked to complete a brief 20-25-minute survey. All information and identities from the study are anonymous.

For your child to participate, complete and return the consent document to your child's school representative. On the day of the survey, your child must complete the survey that is given by the school representative in order to take part in the study.

A consent document will be sent home with your child prior to the survey. The consent document also contains additional information about my research. Please sign the consent document and return it to your child's school/teacher in order for your child to participate in the study.

Sincerely,

Jason Nave
Doctoral Student, Liberty University

Appendix D: IRB Approval Form**LIBERTY UNIVERSITY**
INSTITUTIONAL REVIEW BOARD

February 6, 2019

Jason Nave

IRB Approval 3629.020619: The Relationship Between Christian Education to Adolescent Biblical Worldview

Dear Jason Nave,

We are pleased to inform you that your study has been approved by the Liberty University IRB. This approval is extended to you for one year from the date provided above with your protocol number. If data collection proceeds past one year or if you make changes in the methodology as it pertains to human subjects, you must submit an appropriate update form to the IRB. The forms for these cases were attached to your approval email.

Your study falls under the expedited review category (45 CFR 46.110), which is applicable to specific, minimal risk studies and minor changes to approved studies for the following reason(s):

Research on individual or group characteristics or behavior (including, but not limited to, research on perception, cognition, motivation, identity, language, communication, cultural beliefs or practices, and social behavior) or research employing survey, interview, oral history, focus group, program evaluation, human factors evaluation, or quality assurance methodologies.

Your study involves surveying or interviewing minors, or it involves observing the public behavior of minors, and you will participate in the activities being observed.

Thank you for your cooperation with the IRB, and we wish you well with your research project.

Sincerely,



G. Michele Baker, MA, CIP
Administrative Chair of Institutional Research
Research Ethics Office

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Appendix E: Consent Form

The Liberty University Institutional
Review Board has approved
this document for use from
2/6/2019 to 2/5/2020
Protocol # 3629.020619

PARENT/GUARDIAN OPT-OUT CONSENT FORM

The Relationship Between Christian Education to Adolescent Biblical Worldview
Jason Nave
Liberty University
School of Education

Your child is invited to be in a research study on the relationship between Christian education and an adolescent's biblical worldview. He or she was selected as a possible participant because they are an adolescent aged student in seventh through twelfth grade enrolled in a private Christian school. Please read this form and ask any questions you may have before agreeing to allow him or her to be in the study.

Jason Nave, a doctoral candidate in the School of Education at Liberty University, is conducting this study.

Background Information: The purpose of this study is to examine if there is any relationship between the amount of time enrolled in a Christian school and the biblical worldview of adolescent students, and to examine if there a relationship between the grade levels of Christian school adolescent students and biblical worldview.

Procedures: If you agree to allow your child to be in this study, I would ask him or her to do the following things:

1. Participate in answering the survey questions provided by his or her school representative. The survey should take only a brief time and should not exceed more than 20-25 minutes to complete.

Risks: The risks involved in this study are minimal, which means they are equal to the risks your student would encounter in everyday life.

Benefits: Participants should not expect to receive a direct benefit from taking part in this study; however, benefits to society include gaining insight on the relationship of Christian education to an adolescent's biblical worldview. This can be helpful to society as we preserve and advance the Gospel of Jesus Christ.

Confidentiality: The records of this study will be kept private. Research records will be stored securely and only the researcher will have access to the records.

- The survey is voluntary and participant responses will remain anonymous.
- Data will be stored on a password locked computer and may be used in future presentations. After three years, all electronic records will be deleted.

Voluntary Nature of the Study: Participation in this study is voluntary. Your decision whether or not to allow your child to participate will not affect his or her current or future relations with Liberty University or their current school. If you decide to allow your child to participate, he or she is free to not answer any question or withdraw at any time, prior to submitting the survey, without affecting those relationships.

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Review Board has approved
this document for use from
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Protocol # 3629.020619

How to Withdraw from the Study: If your child would like to withdraw from the study, he or she should exit the survey and close his or her internet browser, or inform the proctor that he or she wishes to discontinue participation prior to submitting the study materials. Your child's responses will not be recorded or included in the study.

Contacts and Questions: The researcher conducting this study is Jason Nave. You may ask any questions you have now. If you have questions later, **you are encouraged** to contact him at jnave7@liberty.edu You may also contact the researcher's faculty advisor, Dr. Glenn Holzman at grholzman@liberty.edu.

If you have any questions or concerns regarding this study and would like to talk to someone other than the researcher, **you are encouraged** to contact the Institutional Review Board, 1971 University Blvd, Green Hall 2845, Lynchburg, VA 24515 or email at irb@liberty.edu.

Please notify the researcher if you would like a copy of this information for your records.

Opt-Out Statement: I have read and understood the above information. I have asked questions and have received answers. I **DO NOT** consent to allow my child to participate in the study.

Please ONLY sign this document if you DO NOT wish for your child to participate in this research.

Signature of Parent

Date

Signature of Investigator

Date

Appendix F: Assent Form

The Liberty University Institutional
Review Board has approved
this document for use from
2/6/2019 to 2/5/2020
Protocol # 3629.020619

ASSENT OF CHILD TO PARTICIPATE IN A RESEARCH STUDY

What is the name of the study and who is doing the study?

The name of this study is, "The Relationship Between Christian Education to Adolescent Biblical Worldview." Jason Nave, a doctoral candidate in the School of Education at Liberty University, is conducting this study.

Why are we doing this study?

We are interested in the study because it will help us examine if there is any relationship between the amount of time enrolled in a Christian school and the biblical worldview of adolescent students. It will help examine if there a relationship between the grade levels of Christian school adolescent students and biblical worldview.

Why are we asking you to be in this study?

You are being asked to be in this research study because you are enrolled in a private Christian school and are in a grade applicable to the study: seventh through twelfth grade.

If you agree, what will happen?

If you are in this study, you will simply fill out a brief survey that will take approximately 20-25 minutes. Your data will be collected with no possible way of linking it to your identity; therefore, it is completely anonymous. Your data will be added to the data of others to examine an overall analysis relative to the scope of the study.

Do you have to be in this study?

No, you do not have to be in this study. If you want to be in this study, then tell the researcher. If you don't want to, it's OK to say no. The researcher will not be angry. You can say yes now and change your mind later. It's up to you.

Do you have any questions?

You can ask questions any time. You can ask now. You can ask later. You can talk to the researcher. If you do not understand something, please ask the researcher to explain it to you again.

Contacts and Questions: The researcher conducting this study is Jason Nave. You may ask any questions you have now. If you have questions later, **you are encouraged** to contact him at jnave7@liberty.edu You may also contact the researcher's faculty advisor, Dr. Glenn Holzman at grholzman@liberty.edu. If you have any questions or concerns regarding this study and would like to talk to someone other than the researcher, **you are encouraged** to contact the Institutional Review Board, 1971 University Blvd, Green Hall 2845, Lynchburg, VA 24515 or email at irb@liberty.edu.

Appendix G: Adult Student Consent Form

The Liberty University Institutional
Review Board has approved
this document for use from
2/6/2019 to 2/5/2020
Protocol # 3629.020619

ADULT STUDENT CONSENT FORM

The Relationship Between Christian Education to Adolescent Biblical Worldview
Jason Nave
Liberty University
School of Education

You are invited to be in a research study on the relationship between Christian education and an adolescent's biblical worldview. You were selected as a possible participant because you are an adolescent aged student in seventh through twelfth grade enrolled in a private Christian school. Please read this form and ask any questions you may have before agreeing to be in the study.

Jason Nave, a doctoral candidate in the School of Education at Liberty University, is conducting this study.

Background Information: The purpose of this study is to examine if there is any relationship between the amount of time enrolled in a Christian school and the biblical worldview of adolescent students and to examine if there a relationship between the grade levels of Christian school adolescent students and biblical worldview.

Procedures: If you agree to be in this study, I would ask you to do the following things:

1. Participate in answering the survey questions provided by your school representative. The survey should take only a brief time and should not exceed more than 20-25 minutes to complete.

Risks: The risks involved in this study are minimal, which means they are equal to the risks you would encounter in everyday life.

Benefits: Participants should not expect to receive a direct benefit from taking part in this study; however, benefits to society include gaining insight on the relationship of Christian education to an adolescent's biblical worldview. This can be helpful to society as we preserve and advance the Gospel of Jesus Christ.

Confidentiality: The records of this study will be kept private. Research records will be stored securely and only the researcher will have access to the records.

- The survey is voluntary and participant responses will remain anonymous.
- Data will be stored on a password locked computer and may be used in future presentations. After three years, all electronic records will be deleted.

Voluntary Nature of the Study: Participation in this study is voluntary. Your decision whether or not to participate will not affect your current or future relations with Liberty University or your current school. If you decide to participate, you are free to not answer any question or withdraw at any time, prior to submitting the survey, without affecting those relationships.

How to Withdraw from the Study: If you would like to withdraw from the study, you should exit the survey and close your internet browser, or inform the proctor that you wish to

The Liberty University Institutional
Review Board has approved
this document for use from
2/6/2019 to 2/5/2020
Protocol # 3629.020619

discontinue participation prior to submitting the study materials. Your responses will not be recorded or included in the study.

Contacts and Questions: The researcher conducting this study is Jason Nave. You may ask any questions you have now. If you have questions later, **you are encouraged** to contact him at jnave7@liberty.edu You may also contact the researcher's faculty advisor, Dr. Glenn Holzman at grholzman@liberty.edu.

If you have any questions or concerns regarding this study and would like to talk to someone other than the researcher, **you are encouraged** to contact the Institutional Review Board, 1971 University Blvd, Green Hall 2845, Lynchburg, VA 24515 or email at irb@liberty.edu.

Please notify the researcher if you would like a copy of this information for your records.

Statement of Consent: I have read and understood the above information. I have asked questions and have received answers. I consent to participate in the study.

Appendix H: Request for Usage of Worldview Instrument

Nave, Jason

Reply all

Today, 8:23 PM

rmeyer@fremontchristian.com

Dr. Meyer,

I am in the dissertation process as I pursue an educational doctorate in Educational Leadership at Liberty University. My project is The Relationship of Christian Education to Adolescent Students' Biblical Worldview. I believe it will build on the work done by Perkins and Taylor, both of whom have used your instrument.

My dissertation differs from the previously mentioned dissertations because it focuses on current adolescents, and I am also aiming for a large sample size in comparison to Dr. Taylor's project (about 500-700 adolescents compared to 44). The desire is to see if there is any correlation between the time involved in Christian school and a student's biblical worldview. Secondly, I would like to see in which grade students most likely have a biblical worldview. Other descriptive statistics include the most significant influences on students' lives contributing to a biblical worldview.

As I talked to Dr. Larry Taylor about building on his project, I asked about the instrument he used, and he said that you were gracious and helpful to him in his dissertation. Would you permit me to use your instrument in my dissertation, please?

If you have any questions, please let me know. Thank you for the consideration, and I hope we can partner to further this research together.

All the best,

Jason Nave
Liberty Doctoral Candidate

Appendix I: Consent for Usage of Worldview Instrument

Dear Jason,

You are welcome to use the worldview survey instruction for your research. If you would like a Word document version of the survey, just let me know.

I trust that your research will continue to advance our understanding of this important field of study.

Raymond Meyer
Fremont Christian School

Appendix J: Proctor Instructions

To Whom It May Concern:

I am very appreciative of the participation of your school, your staff, the students, and you in this research study. I believe it will be very valuable in the research of effective Christian education. Your help with this project and the adherence to the instructions ensures confidentiality and accuracy – both variables of extreme importance. Please follow the simple guidelines below in order for successful participation in this survey. Thank you again for your help!

1. Read the following excerpt to the class:

Your participation in a Liberty University research project is needed to help determine if there is any relationship between attending a private Christian school and an adolescent students' biblical worldview. You have qualified for this study because you are in grades 7th through 12th and are enrolled in a private Christian school. Consent for this study if you are a minor should have already been signed by a parent or guardian. You may sign it now if you are 18 or older. Complete anonymity of you, your school, and faculty and staff is guaranteed. If you feel uncomfortable answering any question or you do not wish to participate, you may withdraw from the survey at any time without any penalties.

You will be given a link to a Survey Monkey online survey. Please take a few minutes to answer the survey as honestly as possible. There are 58 multiple choice questions and an open response question. No answers from others or from your proctor/teacher should be used – only your answers should suffice. When you are done, please select “submit” to finalize and submit your answers.

Thank you for helping with this project. My goal is to impact generations for Christ, and this is one way you can contribute to the same goal.

2. Please share the link with the students.

Thank you for your help! For questions, please contact me at jnave7@liberty.edu.

All the best,
Jason Nave, Doctoral Candidate - Liberty University

Appendix K: IRB Application Signature Page

INVESTIGATOR AGREEMENT & SIGNATURE PAGE*

BY SIGNING THIS DOCUMENT, THE INVESTIGATOR AGREES:

1. That no participants will be recruited or entered under the protocol until the Investigator has received the final approval or exemption email from the chair of the Institutional Review Board.
2. That no participants will be recruited or entered under the protocol until all key personnel for the project have been properly educated on the protocol for the study.
3. That any modifications of the protocol or consent form will not be initiated without prior written approval, by email, from the IRB and the faculty mentor/chair, except when necessary to eliminate immediate hazards to the participants.
4. The PI agrees to carry out the protocol as stated in the approved application: all participants will be recruited and consented as stated in the protocol approved or exempted by the IRB. If written consent is required, all participants will be consented by signing a copy of the approved consent form.
5. That any unanticipated problems involving risks to participants or others participating in the approved protocol, which must be in accordance with the [Liberty Way](#) (and/or the [Honor Code](#)) and the [Confidentiality Statement](#), will be promptly reported in writing to the IRB.
6. That the IRB office will be notified within 30 days of a change in the PI for the study.
7. That the IRB office will be notified within 30 days of the completion of this study.
8. That the PI will inform the IRB and complete all necessary reports should he/she terminate University Association.
9. To maintain records and keep informed consent documents for **three years** after completion of the project, even if the PI terminates association with the University.
10. That he/she has access to copies of [45 CFR 46](#) and the [Belmont Report](#).

	<i>Principal Investigator (Signature)</i>	12.19.18 <i>Date</i>
<i>Principal Investigator (Print)</i>		

	<i>Co-Investigator (Signature)</i>	<i>Date</i>
<i>Investigator (Print)</i>		<i>Co-</i>

FOR STUDENT PROPOSALS ONLY:

BY SIGNING THIS DOCUMENT, THE FACULTY MENTOR/CHAIR AGREES:

1. To assume responsibility for the oversight of the student's current investigation, as outlined in the approved IRB application.
2. To work with the investigator, and the Institutional Review Board, as needed, in maintaining compliance with this agreement.
3. To monitor email contact between the Institutional Review Board and principle investigator. Faculty mentors/chairs are cc'ed on all IRB emails to PIs.
4. That the principal investigator is qualified to perform this study.
5. **That by signing this document you verify you have carefully read this application and approve of the procedures described herein, and also verify that the application complies with all instructions listed above.** If you have any questions, please contact our office (irb@liberty.edu).

Glenn Holzman, PhD

[REDACTED]

11/6/18

Faculty Mentor/Chair (Print)

Faculty Mentor/Chair (Signature)

Date

***The Institutional Review Board reserves the right to terminate this study at any time if, in its opinion, (1) the risks of further experimentation are prohibitive, or (2) the above agreement is breached.**