

**Impact Curriculum Development with a Christian Worldview has on Broadening the
Perspectives of Young Adults**

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I have no known conflict of interest to disclose.

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Abstract

This paper seeks to identify the impact on young adults exposed to a curriculum developed with a Christian Worldview. Scholarly resources by multiple authors, many of whom had conducted evidential research, were reviewed to better understand the current faith receptivity of young adults and their desire to broaden their biblical worldview. These articles provided insight into the positive and negative influences on the life of young adults thus providing a better understanding of the need for developing a curriculum with a Christian worldview. In conducting my research, I discovered the development of a Christian curriculum was only one element required to increase the receptivity of young adults and broaden their Christian worldview. I identified the character traits (humility, trust, and empathy) of the educator as having a key role in broadening the receptivity and perspectives of young adults. Additionally, the classroom environmental variables (openness, respect, and inclusion) contributed as well. Although the mentioned character traits and environmental variables are only a few of the many required, I learned that young adults when receiving instruction from a Christian Worldview Curriculum partnered with a supporting educator and classroom environment are more prone to develop critical thinking skills; improve their social skills; establish supportive networks of relationships; find biblical meaning in life; and emulate the leadership traits of Jesus. At the end of the research, I concluded that a curriculum developed with a Christian worldview plays a key role in positively impacting the life of young adults with the potential to assist in closing the gap between secular and sacred worldviews.

Keywords: education, ethics, faith-based, inclusive, leadership, receptivity, human needs

Table of Contents

Introduction 4

Choosing a Secular Worldview over a Christian Worldview 4

 Rejection of Christianity 4

 The Human Socialization Trait 5

 Classroom Environment 6

 External Classroom Influence 7

Christian Worldview Receptivity by Young Adults 8

 Faith Learning 8

 Educator And Student Engagement 10

 Social Environment 11

A Leadership Character Solution to Broaden Christian Worldview Perspective..... 12

 Biblical Worldview Learning 12

 Leader Traits 14

 Christian Curriculum Development 16

Conclusion 18

Annotated Bibliography..... 19

Impact Curriculum Development with a Christian Worldview has on Broadening the Perspectives of Young Adults

The purpose of a Christian education curriculum is to provide a biblical worldview that strengthens faith and shows God as being woven into every fabric of life. However, teaching curriculums with a Christian Worldview have slowly been removed from the classroom. Much research has been conducted on the split of a Christian worldview into the realms of secular and sacred. This paper initially discusses the choice of a secular worldview over a Christian worldview by researching young adults and their rejection of Christianity, the influence of the human trait to socialize, the classroom environment, and external classroom influences. These areas are addressed by evidential research conducted by multiple authors affecting the Christian worldview receptivity by young adults. The type of evidential research topics considered were the integration of faith learning, educator and student engagement, and social environments. The evidential research supported leadership character solutions comprised of biblical worldview learning, identified leader traits, and Christian curriculum development. The following literature review confirms the impact a curriculum developed with a Christian worldview has on broadening the perspectives of young adults.

Choosing a Secular Worldview over a Christian Worldview

Rejection of Christianity

Initial research started with the Christian Worldview perception by young adults. For instance, Erdvig (2020) conducted a study to develop a biblical worldview model for growing evangelical Christians entering emerging adulthood (18-24 years of age) asking significant questions about life. The author's study included three areas: personal worldview awareness, personal ownership of worldview development, and desires for commitment. For the author, the

results of the study were disappointing. Many emerging adults were rejecting Christianity or did not have a biblical Worldview. Erdvig (2020) discovered that 6 out of 10 emerging adults raised in church activities do not maintain their faith and were leaving the church in large numbers.

In researching the reason for the departure of emerging adults from church and faith, an article by Brown (2018) reminds his readers that the naturalistic views have been prevalent in overpowering the spiritualist views in education for over 300 years. The author notes the embracing of the naturalistic view of development and the sidelining of biblical views by educators. According to Brown, educators place a fixed limit on the development of those with cognitive learning disorders and follow a school model of remediation, accommodation, modification, and intervention with a spiritual aspect being sought afterward. Brown expounds upon the areas of humanity and knowledge in the naturalistic world and the world forgetting that “God created man in his image” while progressing with the viewpoint that “Man created God in his image”.

The Human Socialization Trait

However, educators conforming to the naturalistic view only represent one of many contributing factors to a sacred and secular split of the Christian worldview. Another reason for the split connects to the human trait of belonging as discussed by Walton et al. (2012). The authors discuss the power of needing to belong socially, a need to form and maintain social bonds with others. Walton et al. identified the need for belonging as being so great that when threatened, a person’s performance IQ drops and self-regulation suffered resulting in early deaths and poor health behaviors. The authors acknowledged studies showing that social connectedness can drive a person in a positive or negative direction in life for years to come. So, when a person’s social connectedness becomes threatened, the performance of a person tends to become

poorer. Walton et al. reference previous research documenting the effect of social influence on personal attributes such as beliefs, behavior, deep-seated values, and goals. According to Walton et al., many of these personal attributes are established at a young age in the effort of a person to align with the social norm of others because of a desire to connect through shared goals. The authors remind their readers that social influences create identity; drive goals; inspire motivation, action, and perseverance; and establish interests.

Classroom Environment

So, in considering these social influences and the Christian Worldview perspective of young adults, the classroom environment required some research. For instance, an article by Simon et al. (2020) discussed research conducted for creating inclusive classrooms. The study by the authors discussed the lack of preparedness of teachers to work in diverse, inclusive classrooms. The authors note that this lack of preparedness relates to the term “inclusive” being defined too broadly in most educational environments and researched with a definition of involving categorical groups. Additionally, according to Simon et al., a consensus has yet to be obtained as to the definition of the word “inclusion” concerning the classroom. According to the authors, some have accepted a broad definition of the meaning to include all students in the same classroom regardless of any disabilities. A narrow definition of inclusion includes students categorized into groups based on social and/or academic needs and communities. The research conducted by the authors consisted of only two groups (narrow and broad inclusion) with a total of four categories. The authors identified narrow inclusion categories as consisting of special educational needs placement and placement of students with disabilities by social/academic needs. Broad inclusion categories included meeting the needs of all students and creating an inclusive community. However, per the authors, regardless of the definition applied to an

educational environment, the means for accounting for how inclusion is implemented in a classroom by a teacher needs to be identified. Though the authors discuss teachers as well as students in their research which included the teachers, knowledge, attitude, and professional development training, Simon et al. extended the required connectedness between the teachers and students to the teachers' ability to work with parents, families, and others.

External Classroom Influence

So, when further considering the receptivity of a Christian worldview in the classroom and broadening the perspectives of young adults by educators, the influence of a Christian worldview by people outside the classroom must be considered. For example, Kim et al. (2012) researched the two separate roles pursued by people, the sacred role and the secular role, and the possibilities for merging these two mindsets to fulfill the desire of many Christians to adhere to sermons that encourage people to live out their faith in their working environment instead of living in a world of a private (upper story/religion/values) and public (lower story/science/facts) dichotomy. According to the authors, a need exists for reconnecting the sacred and secular realms that have been divided by modernism. Unfortunately, according to the authors, many Christians have been discouraged by the secular working environment so they resort to utilizing a secular-only mindset to climb the corporate ladder forgetting that God is to be glorified in all environments to include work. The authors point out that a level of compliance has been established with the teachings of the secular realm to not question or engage, but merely accept rather than remove the sacred/secular division in life to engage in a more healthy dialogue that questions behaviors and decisions resulting in more engaged and deeper dialogue for healthier decision-making for the more complex issues in today's world. Kim et al. emphasized that every system of thought goes back to a starting point to include modernism as a worldview and rather

than forgetting that scripture guides judging between right and wrong; being good stewards; providing quality and honest services; and caring about others, people of faith must think like non-believers to remain objective in the workplace because Christianity influences all areas of life to include but not limited to social issues, history, and the sciences.

Christian Worldview Receptivity by Young Adults

Faith Learning

To revert people to a Christian worldview, evidential research has been conducted on the components of learning environments including educators, students, classroom, and social interaction. For example, Young (2020) indicated a consensus does exist among Christian scholars and educators that a necessity exists for the integration of faith learning into education. However, the author noted that a consensus does not exist on what constitutes integration of faith-learning to include using the type of application and even the word faith-learning rather than faith-based learning or faith-disciplining learning. The research presented by Young represented analysis completed using a 4-year educational environment of college students attending Christian colleges and universities through the administration of a survey during the freshman year of a student and again during their senior year. Young's research considered the impact of the attitude of the teachers and students with the integration of faith-based learning while acknowledging limitations to the study to include a limited scope of faith-learning integration being addressed along with a focus on student development and the age of the dataset. The author performed quantitative faith-learning integration research using 36 independent variables categorized into 9 groups to determine the effect of integrating faith learning on the development of two dependent variables, critical thinking and perceived importance of a worldview. The nine groups included a pretest of the perceived importance of

worldview development, student background characteristics, institutional characteristics, major fields, academic engagement, student-faculty interaction, diversity engagement, religious engagement, and service-learning/volunteering. The author's research highlights the significance of the interaction between the teacher and student and the diversity engagement by the student. The author's research demonstrated positive outcomes for students exposed to faith learning with a student's perceived importance of worldview development and critical thinking increasing over 4 years with no significant difference in increase in critical thinking by education discipline in less selective Christian institutions. Also, according to the author, the students who attended colleges with a more diverse body of students experienced an increase in worldview development. The author's research reveals that the integration of faith learning is an extensive, multi-faceted concept. But, faith-learning integration does result in a positive change for students in the areas of critical thinking and the perceived importance of worldview development over 4 years.

For instance, Roberson et al. (2021) addressed a need for students training to become social workers to incorporate faith and spirituality into their practice to alleviate the introduction of bias when intervening with clients and assisting them in navigating the development and understanding of their own worldviews and life choices. The training of these student social workers occurred in a safe and supported environment allowing the students to enhance their self-awareness while training to ensure they ethically met the needs of their future clients. Using data from 2018, the authors identified most people in need of intervention as being in the ages corresponding to late adolescents to young adults. The data concluded that approximately 74% of Americans claim religion to be important in their lives while 53% claim religion to be very

important. According to Roberson et al., faith and spirituality have been recognized as shaping one's identity and world experiences.

Educator And Student Engagement

But, in shaping a person, the type of conversation between two people was considered. According to an article by Gottlieb (2020) discussing feedback, bi-directional conversations between students and educators, students mask who they are and their true feelings when considering potential negative consequences on their career from feedback required over a longer time. The student becomes more concerned with providing the correct feedback rather than possibly growing as a result of true feedback. This author labeled this attribute as "Imposter Syndrome" for students trying to achieve stronger evaluations and prove themselves of being worthy of their roles. For example, the author stated that 60% of medical students and 40% of residents suffer from this common attribute, an attribute related to burnout, depression, anxiety, work-related stress, and even suicide. Gottlieb recommends educators have open discussions with students about "Imposter Syndrome".

The effect of engagement between students and educators was demonstrated in the results of a study by Pyne (2023) on the effects of intervention in helping young adolescents reduce their worrying about the uncertainty of transitioning to middle school. The study was conducted on a diverse sample of 1,408 students, across 11 middle schools, from 6th to 8th grade. Pyne reviewed past experiences of students, starting with kindergarten, and determined how students viewed school along with current educational experiences. Pyne used a receptivity and responsiveness framework to understand a student's prior history. According to the author, though teacher evaluations of a student's behavior can be subjective, the author's study demonstrated that a student needs a clear understanding of a teacher's perception and definition

of acceptable behavior. Additionally, Pyne's research reviewed the type of engagement between a teacher and a student and the effect of the engagement on the understanding of the student of acceptable behavior, student responsiveness, and academic achievement. The author researched four types of engagement between teachers and students: consistent engagers, rising engagers, disengagers, and non-engagers. According to Pyne's article, students who received negative feedback about their behavior early in their schools were prone to accepting the posture that they did not fit into the school, unlike students who received consistent positive engagement and feedback resulting in fewer absences, better relationships, and better attitudes by students.

Social Environment

In addition, social environments impacted the views of young adults as presented in the results of research by Maryl et al. (2011) to adjudicate the effect of college attendance on the liberalization of religious beliefs by young adults. According to the authors, the type of curriculum development (i.e. liberal, conservative) of a modern university contributed cognitively to whether students became liberated from their religious beliefs. The authors researched many social factors including but not limited to the following: a more diverse cultural environment after high school, peer relationships, and parental relationships. Additionally, the authors researched several groups of data. The first group of data provided by Maryl et al. concluded that only about 25 to 35% of young adults experienced a liberalizing shift in their religious beliefs with minimal difference among college students. A second group of data results showed that college students are less likely to stop believing in a personal God than non-students. A third group of data did show that college students are more likely to experience increased religious doubts than non-students but this likeliness decreased for students with friendship networks of similar religious beliefs and a close relationship with their father. A

fourth group of data showed that college students were not likely to believe that it is “OK” to pick and choose religious beliefs. And, a final set of data showed that college students are likely to identify as “spiritual but not religious”. Additionally, the authors' research included the cognitive effect of being taught to think critically and post-formal reasoning, possibly opening the minds of students to multiple truths. Maryl et al. research concluded with a result of the minimal correlation between college attendance and abandonment of religious beliefs and showed that non-college students were shown to become more liberalized than college students in an environment of multiple social worlds. According to Maryl et al., college students were more likely to retain their religious beliefs by joining together in “moral” communities that help in the sustainment of religious beliefs, affiliation, and practices. And, the authors discovered church attendance as being a consistent element found across all data sets for keeping college students from abandoning their religious beliefs along with making a social contribution through parental relationships, a network of friends, and living at home.

A Leadership Character Solution to Broaden Christian Worldview Perspective

Biblical Worldview Learning

Contributions of social influences are reflected in a study completed by Erdvig (2020). According to the author, people entering emerging adulthood with a strong biblical worldview and positive influences assisted them in effectively processing experiences and refining their worldview resulting in an expansion of their biblical worldview. Also, reflected in an article by Brown (2018), educators provided hope for learners with cognitive development disorders when providing an educational environment with a biblical worldview; treating all learners with dignity regardless of their disabilities; and viewing all learners as individual creations in the image of God.

However, according to Quinn et al. (2012), many of the institutions are still secularizing their curriculum to an individualistic worldview that focuses on self-centeredness rather than on questions of meaning to include Christian Educational Institutions. Per Quinn, a Christian Educator in developing a curriculum needs to understand their faith as it relates to their discipline and challenge their students and adult learners to do the same. Curriculum development should be completed through the construct of four different perspectives: learner, process, educator, and context to facilitate development with a Biblical Worldview. According to Quinn, Christian educators should strive to develop a curriculum that integrates a biblical worldview providing answers to questions of meaning, significance, and purpose from a biblical perspective that students will take with them once completing their institutional training while remembering that the work and life experience students bring to and share in the classroom can serve as resources when facilitating instruction with a Christian Worldview while remaining humble and extending themselves beyond being just a facilitator. According to the author, Christian educators should give adult learners some autonomy over curriculum content, delivery, and evaluation while seeing themselves as supplemental learning peer and resource. And, according to Gottlieb (2020), educators should admit to their vulnerabilities showing students that asking for help and admitting to knowledge gaps are not a sign of weakness as normalized by culture. Additionally, educators must know their students to provide encouragement and assist their students in recognizing the criticality of receiving feedback for growth.

Leader Traits

For this reason, as discussed by Tumolo (2020), leaders need to approach leadership with a holistic perspective as a servant-leader using a servant-leadership vision established by a person named Robert Greenleaf. A holistic servant-leader follows as well as leads, listening to

the broader aspects of life and discerning calls to take action not from obligation but inspiration. The author provided and discussed characteristics to be considered by a holistic leader to enhance receptive communications. These characteristics include but are not limited to awareness, listening, empathy, authentic speech, commitment to the growth of people, foresight of the emerging, persuasion, stewardship of all systems and people, developing community, and personal and relational healing.

Additionally, inclusive leadership and employee engagement were determined to affect behavior as identified in qualitative research conducted by Vladić et al. (2021) during the Coronavirus pandemic resulting in a global economic crisis, a time when automation became responsible for the manufacturing aspect of businesses with employee becoming more involved in the planning and designing of products increasing the scope of work and responsibilities for employees with the reward aspect for performance lessening over time. According to the authors, employers had to find other ways to encourage their employees to be more innovative. The authors' research highlighted the top character traits of inclusive leaders of successful business leaders being trust, courage, humility, empathy, and gratitude. According to Vladić et al, a leader's personal values shaped interpersonal relationships, work engagement, and the receiving and giving of feedback within an organizational working environment including demonstrating respect towards their employees; acknowledging the individual talents of their employees; and empowering employees to be innovative (to think outside the box) without the fear of reprisal.

Many authors have identified the personality traits required of leaders. One group of authors, Koehler et al (1994) discussed a study identifying personality traits to consider when seeking a transformational leader for employment. Personality traits included empathy, social maturity, challenging the status quo, responsiveness to the needs of others, and a positive outlook

on the future. Additionally, Koehler et al identified a list of characteristics of transformational leaders, though not a complete list, to consider when evaluating a leader. These characteristics included permissiveness, a level of conformity and compliance with rules of higher authority, and a desire to seek higher-level opportunities. Additionally, the authors acknowledged that the identified personality traits pointed to leaders who had potential transformational behavior, but, not all transformational leaders had all these traits. However, the identified personality traits in the study by the authors provided a good starting point for nurturing the currently existing qualities of a transformational leader.

Another author, Malik (2023) identified six traits that transform a person from being a manager to an inclusive leader and leading the millennials and Gen Z employees of today's diverse work environments. These traits included the following: curiosity, cognizance of bias, courage, cultural intelligence, collaboration, and commitment. According to Malik, these traits assist a leader in developing resilient hybrid (remote and in-person), safe, and inclusive working environments of trust and collaboration fostered through empathy and the building of relationships. Per the author, leaders must engage their employees and build relationships to understand the training, resources, and tools needed to grow and develop each of their employees. Also, the author notes that through recognition and appreciation of the unique habits and expectations of each generational culture, employees gain a sense of empowerment resulting in better products for the customer and employees with a higher level of innovation, creativity, and retention thus resulting in a company having a higher likelihood of outperforming their competitors.

Additionally, the personality traits of educators have been researched, as identified in research conducted by Grauf et al. (2008), when developing a curriculum with a biblical

worldview while honoring the required learning requirements of a particular educational discipline. The authors discussed the following traits: accountability, self-in-relation exploration, and mentoring when developing a Christian-focused curriculum using one or more sacred and/or secular worldview(s) to help a person explore the purpose of life and discover the relationship that exists between the creator and creation. According to Grauf et al., discussion about Christian faith issues whether between a student and a faculty or an open class setting requires a discussion environment for openness in responding to and receiving from others. The discussion environment requires mutual respect and curiosity about the workings of God in all situations. Setting up the appropriate discussion environment requires the personal accountability of the faculty member to prevent the development of an inferior atmosphere where the faculty member presents with an overpowering attitude because of their position. The authors recognized that maintaining a high level of personal accountability requires constant evaluation of one's self to maintain a high level of self-awareness. This level of self-awareness assists faculty members in their role as a mentor when implementing a curriculum with a Christian worldview and developing a professional relationship with students to transform the whole person to include an awareness of personal education, history, and life.

Christian Curriculum Development

These personality traits identified by the previous authors can be leveraged with an example of a Christian curriculum model created by Hanscamp (2015) upon finding many teachers had no big ideas for guiding their teaching and no means for determining if student learning resulted in any direction or purpose in their life. The author's model brought relief to many teachers overwhelmed by the many available, challenging worldviews requiring past, theoretical resources and the transference of theory to practice on the shoulders of the teacher.

Hanscamp's Christian curriculum model was created with a worldview requiring the big picture, a team, and patience. Hanscamp began with a precept that Christian educational practices are guided by a transforming vision to provide effective Christ-centered learning that leads to responsive disciples and builds the kingdom of God built on a worldview constructed with religious rooting to determine a school's vision, practices, operating procedures, culture, and type of environment to transform the mind and hearts of students to be like that of Christ, guiding students towards responsive discipleships; inviting them to participate in being a part of God's great mandate; and teaching students that Christ is involved in every aspect of school life. The author's model allowed teachers to become more engaged without being overwhelmed by worldviews and theories. Finally, the model presented by the author guides students and teachers to a better understanding of life and the world.

In addition to the previously mentioned character traits and curriculum development, further elaboration on a Christian education occurred in an article by Liana (2008). The author identifies the need for the development of quality curriculum and character-building educational material using scripture memorization built upon the Great Creation or Great Commission because there is no area of life, thought, or culture outside of its scope. Liana's (2008) analysis of a Christian curriculum concerning a biblical Christian worldview discusses a Christian education that creates individualized curriculums for leading young people to glorify God in their life through the integration of biblical principles and character traits; acknowledges all students are different and perform at different learning levels; allows the learner to set the goals and time for completion; supports and encourages the learner while achieving control through guidance and discipline through Godly character training using the 60 character traits of Jesus; keeps the learner accountable by applying appropriate measures; reinforces learning; validates the mastery

of learning a topic before progressing to the next level; develops a learner's critical thinking skills; and socializes the learner through events such as physical activities, devotions, and field trips.

Conclusion

This paper through the contributing knowledge and research of multiple authors demonstrates the substantial impact that an educational curriculum developed with a Christian worldview has on the perspective of young adults. The provided research establishes a strong correlation between the educator, learning environment, curriculum development, and young adults. Biblical learning environments guided by a Christian worldview curriculum facilitated by positive educators with identified leader traits in an empowering classroom of openness, mutual respect, and personal accountability provided students greater hope, creativity, meaning, and significance in addition to developing leadership traits of Jesus and a higher sense to glorify God. More research would possibly conclude that through the establishment of positive traits in young adults and continuous engagement with the educator in inclusive environments, young adults are less prone to be absent from school because of a desire to learn and less likely to participate in criminal actions as a result of being members of positive social networks, thus resulting in more young adults returning to church with faith and seeking their creator's view over the desire for a naturalistic view sought by so many people. The research for this literature review strongly supported the development of a Christian curriculum to broaden the perceptivity and receptivity of a Christian worldview to bridge the gap between the sacred and the secular.

Annotated Bibliography

Anthony, M. J., & Benson, W. S. (2011). *Exploring the History & Philosophy of Christian Education: Principles for the 21st Century*. Wipf & Stock.

Anthony et al. (2011) explore the history and philosophy of Christian education from the earliest day of the Hebrew, Greek, and Roman periods to the 21st Century. The authors discuss and compare the origin of Christian education for various eras of cultures. The authors also cover the impact that philosophers such as Aristotle and Plato had on Christian Education. Additionally, the authors show the transformation and distancing of Christian Education away from scripturally based foundations as time moved toward the 21st Century leading to a trend of issues in Christian education ministries today.

Brown, Carol T. (2018). Naturalistic or Biblical Worldview of Human Development. *Journal of Alternative Medicine Research; Hauppauge*, 10(2), 117-123.

Brown (2018) discusses the naturalistic views of education overpowering the spiritualist views being that the naturalistic views have been prevalent in education for over 300 years. Educators have embraced the naturalistic view of development and sidelined the biblical view. The author expounds upon the areas of humanity and knowledge in the naturalistic World. The World seems to have forgotten that "God created man in his image". Today, many progress with the viewpoint that "Man created God in his image" and seek the spiritual aspect afterward thus resulting in educators placing a fixed limit on the development of those with cognitive learning disorders and following a school model of remediation, accommodation, modification, and intervention. The author points the direction of their article back to the perspective of a biblical worldview where man was created in the image of God resulting in people who are not limited in their cognitive

development and rational thought. The author continues by relating cognitive development by God back to the Creation, Fall, and Redemption of man and the purpose of man to establish a relationship with God and glorify God in all things. Though man has fallen physically and cognitively as a result of sin coming into the world, man has an opportunity to have their mind renewed in the image of God and their relationship with God restored. Educators provide hope for learners with cognitive development disorders when providing an educational environment with a biblical worldview; treating all learners with dignity regardless of their disabilities; and viewing all learners as individual creations in the image of God.

Dodson, K. D., Cabage, Leann N. & Klenowski, P. M. (2011). An Evidence-Based Assessment of Faith-Based Programs: Do Faith-Based Programs “Work” to Reduce Recidivism? *Journal of Offender Rehabilitation*, 50(6), 367-383. DOI: 10.1080/10509674.2011.582932.

Dodson et al. (2011) researched the correlation between faith-based administered programs and recidivism for treatment programs such as substance abuse, at-risk adults, and ex-offenders. The research showed that faith-based programs of religious organizations did reduce defiant behavior. Many of these programs are found in prisons to reduce deviant behaviors. In the twentieth century, the prison system moved away from religion as a means for correcting behavior. By the twenty-first century, the ideology shifted back to considering religious strategies for correcting criminal behavior although there is no empirical evidence to support this correlation. The study by the authors evaluated the effectiveness of faith-based programs on deviant behavior. The study concluded that religiosity such as church attendance was inversely related to adult

criminal mischief, drug involvement, youth homicides, youth murders, and gang avoidance. Though, the research on faith-based programs was limited requiring more rigorous research models, the outcome of the research concludes that organizations should not abandon faith-based programs.

Erdvig, R. C. S. (2020). A Model for Biblical Worldview Development in Evangelical Christian Emerging Adults. *Journal of Research on Christian Education*, 29(3), 285-306. DOI: 10.1080/10656219.2020.1816517.

Erdvig (2020) conducted a study to develop a biblical worldview model for growing evangelical Christians entering emerging adulthood (18-24 years of age) asking major questions about life. The study included three areas: personal worldview awareness, personal ownership of worldview development, and desires for commitment. The results of the study were disappointing for the author. Many emerging adults were rejecting Christianity or did not have a biblical Worldview making measurements for the research inadequate. The author discovered that 6 out of 10 emerging adults raised in church activities do not maintain their faith and are leaving the church in large numbers. When researching a person's worldview, three personal characteristics were considered. These characteristics included the heart, cognitive, and behavioral attributes of a person. The research was completed by conducting studies and developing timelines on the personal development of worldviews using interviews and focus groups. The author's study demonstrated that people entering emerging adulthood with a strong biblical worldview and positive influences assist them in effectively processing experiences and refining their worldview resulting in an expansion of their biblical worldview.

Gottlieb, M. (2020). More than Meets the Eye: The Impact of Imposter Syndrome on Feedback Receptivity. *Medical Education*, 55(2), 144-145. <https://doi.org/10.1111/medu>.

Gottlieb (2020) discusses feedback and bi-directional conversations between students and educators. The author discusses a study in which students mask who they are and their true feelings when considering potential negative consequences on their career from feedback required over a longer time. The student becomes more concerned with providing the correct feedback rather than possibly growing as a result of the feedback. This author labeled this attribute as "Imposter Syndrome" for students trying to achieve stronger evaluations and prove themselves of being worthy of their roles. 60% of medical students and 40% of residents suffer from this common attribute, an attribute related to burnout, depression, anxiety, work-related stress, and even suicide. The author suggests that educators open discussions with students about "Imposter Syndrome". Additionally, educators should admit to their vulnerabilities showing students that asking for help and admitting to knowledge gaps are not a sign of weakness as normalized by culture. Educators must know their students to provide encouragement and assist students in recognizing the criticality of receiving feedback for growth.

Grauf-Grounds, C., Edwards, S., Macdonald, D., Quek, K. M., & Sellers, T. S.

(2008). Developing Graduate Curricula Faithful to Professional Training and a Christian Worldview. *Christian Higher Education*, 8(1), 1-7.

<https://doi.org/10.1080/15363750802134931>.

Grauf et al. (2008) discuss personal traits when developing a curriculum with a biblical Worldview while honoring the required learning requirements of a particular educational discipline. The article discusses the following traits: accountability, self-in-relation

exploration, and mentoring when developing a Christian-focused curriculum using one or more sacred and/or secular worldview(s) to help a person explore the purpose of life and discover the relationship that exists between the creator and creation. Discussion about Christian faith issues whether between a student and a faculty or an open class setting requires a forum for openness in responding to and receiving from others. The discussion environment requires mutual respect and curiosity about the workings of God in all situations. Setting up the appropriate environment requires the personal accountability of the faculty member to prevent the development of an inferior atmosphere where the faculty member presents with an overpowering attitude because of their position. Maintaining a high level of personal accountability requires constant evaluation of one's self to maintain a high level of self-awareness. This level of awareness will assist faculty members in their role as a mentor and models when developing a professional relationship with the student to know the whole person including personal education, history, and life when implementing their curriculum with a Christian worldview.

Hanscamp, M. (2015). Curriculum Development: Transformation by Design: A Curriculum Development Model for Christian schools. *Christian Teachers Journal*, 23(3).

Hanscamp (2015) begins with the precept that Christian educational practices are guided by a transforming vision to provide effective Christ-centered learning that leads to responsive disciples and builds the kingdom of God built on a worldview constructed with religious rooting to determine a school's vision, practices, operating procedures, and culture. This type of environment, to transform the mind and hearts of students to be like that of Christ, guides students towards responsive discipleships; invites them to participate in being a part of God's great mandate; and teaches students that Christ is

involved in every aspect of school life. Establishing this environment requires the application of faith to every aspect of education to include teaching and learning thus guiding students and teachers to a better understanding of life and the world. Creating a Christian curriculum with a worldview requires the big picture, a team, patience, and desire. The author developed a model for creating a Christian curriculum with a worldview upon finding many teachers had no big ideas for guiding their teaching and no means for determining if student learning resulted in any direction or purpose in their life. Also, teachers were overwhelmed by the many worldviews and very challenged by available, past, theoretical resources which left much of the work of transferring theory to practice, the responsibility of the teacher. The model presented by the author allows teachers to become more engaged without being overwhelmed by worldviews and theories.

Kim, D., McCalman, D., & Fisher, D. (2012). The Sacred/Secular Divide and the Christian Worldview. *Journal of Business Ethics*, 109(2), 203-208.

Kim et al. (2012) discuss the two separate roles partaken by most people, a sacred and a secular role. Many Christians have been discouraged by the secular working environment and utilize a secular-only mindset to climb the corporate ladder forgetting that God is to be glorified in all environments including work. The authors discuss possibilities for merging these two mindsets and fulfilling the desire of many adhering to the sermons that encourage people to live out their faith in the work environment reconnecting the division between sacred and secular as a result of modernism instead of living in a world of a private (upper story/religion/values) and public (lower story/science/facts) dichotomy. The authors emphasize that every system of thought goes back to a starting point to

include modernism as a worldview. The authors state that people of faith must think like non-believers to remain objective in the workplace. Christians must remember that Scripture guides judging between right and wrong; being good stewards; providing quality and honest services; and caring about others. Christianity influences all areas of life including but not limited to social issues, history, and the sciences. By removing the sacred/secular division in one's life, a person can engage in more healthy dialogue that questions behaviors and decisions resulting in more engaged and deep dialogue for healthier decision-making for the more complex issues in today's world rather than remaining in compliance with the teaching of the secular realm to not question or engage, but merely accept.

Koehler, C. D. Wallbrown, F. H., & Konnert, W. (1994). Personality Traits Associated with Transformational Leadership Styles of Secondary Principals in Christian Schools. *Christian Education Journal*, 15(1), 101-109. <https://journals.sagepub.com/home/cej>. Koehler et al (1994) discuss a study identifying attributes to consider when seeking a transformational leader for employment. Personality traits included empathy, social maturity, a positive outlook on the future, challenging the status quo, and responsiveness to the needs of others. However, the author identified other characteristics to consider when evaluating a leader. These characteristics included permissiveness, a level of conformity and compliance with rules of higher authority, and a desire to seek higher-level opportunities. The study acknowledged that the identified traits pointed to leaders who had potential transformational behavior. But not all transformational leaders have all these traits and the study did not result in an inclusive list of all traits required of a transformational leader. However, the identified personality traits of the study provide a

good starting point for nurturing the current existing qualities of a transformational leader.

Liana L. (2008). An Analysis of Accelerated Christian Curriculum in Biblical Christian Worldview. *Diligentia: Journal of Theology and Christian Education*, 2(2), 14–308. <https://doi.org/10.19166/dil.v2i2.2045>.

Liana (200) provides insight into the development of quality curriculum and character-building educational material using scripture memorization built upon the Great Creation or Great Commission because there is no area of life, thought, or culture outside of its scope. The author discusses a Christian Education that creates individualized curriculums for leading Young People to glorify God in their life through the integration of biblical principles and character traits; acknowledging all students are different and perform at different learning levels; allowing the learner to set goals and time for completion; supporting and encouraging the learner while achieving control through guidance and discipline through Godly character training using the 60 character traits of Jesus; keeping the learner accountable by applying appropriate measures; and providing the learner with recognition and reward for their achievements. Other concepts employed in curriculum development encompass the reinforcement of learning; validating the mastery of learning a topic before progressing to the next level; developing a learner's critical thinking skills; and socializing the learner through events such as physical activities, devotions, and field trips.

Malik, S. (2023). From Manager to Inclusive Leader: Traits and Tactics for Success. *Strategy & Leadership*. <https://www.emerald.com/insight/content/doi/10.1108/SL-04-2023-0042/full/html>.

Malik (2023) identifies six traits that transform a person from being a manager to an inclusive leader and leading the millennials and Gen Z employees of today's diverse work environments. These traits include the following: curiosity, cognizance of bias, courage, cultural intelligence, collaboration, and commitment. These traits assist a leader in developing resilient hybrid (remote and in-person), safe, and inclusive working environments of trust and collaboration fostered through empathy and the building of relationships. Leaders must engage their employees and build relationships to understand the training, resources, and tools needed to grow and develop each of their employees. Through recognition and appreciation of the unique habits and expectations of each generational culture, employees gain a sense of empowerment resulting in better products for the customer and employees with a higher level of innovation, creativity, and retention thus resulting in a company having a higher likelihood of outperforming their competitors.

Mayrl, D. & Uecker, J.E. (2011). Higher Education and Religious Liberalization among Young Adults. *Social Forces*. 90(1), 181-208. <https://www.muse.jhu.edu/article/464021>.

Maryl et al. (2011) presented the results of research to adjudicate the effect of college attendance on the liberalization of religious beliefs by Young Adults. Many social factors were researched including but not limited to a more diverse cultural environment after high school, peer relationships, and parental relationships. Additionally, the research included the cognitive effect of being taught to think critically and post-formal reasoning possibly opening the minds of students to multiple truths. The research concluded with a result of minimal correlation between college attendance and abandonment of religious beliefs. Non-college students were shown to become more liberalized than college

students in an environment of multiple social worlds. College students were more likely to retain their religious beliefs by joining together in "moral" communities that help in the sustainment of religious beliefs, affiliations, and practices. Parental relationships, a network of friends, living at home, and church attendance do make a social contribution. The type of curriculum development (i.e. liberal, conservative) of a modern university contributed cognitively to whether students become liberated from their religious beliefs. The research data concluded that only about 25 to 35% of Young Adults experience a liberalizing shift in their religious beliefs with minimal difference among college students. A second group of data results showed that college students are less likely to stop believing in a personal God than non-students. A third group of data did show that college students are more likely to experience increased religious doubts than non-students but this likeliness decreased for students with friendship networks of similar religious beliefs and a close relationship with their father. A fourth group of data showed that college students were not likely to believe that it is "OK" to pick and choose religious beliefs. A final set of data showed that college students are not likely to identify as "spiritual but not religious". However, an element found to be consistent across all data sets for keeping college students from abandoning their religious beliefs was church attendance.

Pearcey, N. (2005). *Total Truth: Liberating Christianity from its Cultural Captivity*. Crossway Books.

Pearcey (2005) reminds us of the cultural war which targets and recruits our children. The author discusses how people live two different lives, a Sacred (private) and a Secular (public) life. To avoid any confrontations, people, including Christians, are hiding their

Sacred (private) life. In essence, people are living two stories, an upper and a lower story. In the earlier Colonial periods, the business and home were integrated. According to the author, every family member knew the role of the other family members and could so all roles could continue to be performed in the absence of any family member. However, as family members have individualized their roles and responsibilities, the home and business have become separated from each other as well as from scripture, no longer identifying scripture as objective truth. The story of creation has been overtaken by the story of evolution. Individuals have identified values as being a personal matter and each person's values are relevant to that individual. And, as long as they are not hurting anyone, nobody should be interfering with their life. People are now devoting most of their life hours to their culture and not to God and their family thus eroding relationships and marriages. To remain focused on bridging the gap between the sacred and secular worldviews, Leaders must lead like Christ with a Christian Worldview. Leaders must continue to study scripture and its application to the principalities of living life; maintain a strong devotional life; go regularly and humbly to their knees in prayer in the presence of God for problem resolution; accept the highly needed tasks though hard and less fulfilling; learn to say no to requests not abiding by scripture; continually reflect on who their creator is and their assigned purpose and mission in life by their creator; remain focused on the Creation, Fall, and Redemption as proclaimed by scripture; and speak the hard truths that are counter to the ways of their culture.

Pyne, J. (2023). Teacher Perceptions of Past Classroom Behaviors Influence Adolescents' Receptivity and Responsiveness to a Belonging Intervention. *Sage Journals*. DOI: 10.3102/01623737231154605.

Pyne (2023) provides the results of a study on the effects of intervention in helping young adolescents reduce their worrying about the uncertainty of transitioning to middle school. The study was conducted on a diverse sample of 1,408 students, across 11 middle schools, from 6th to 8th grade. Past experiences of students, starting with kindergarten, determined how students viewed school along with current educational experiences. Understanding a student's prior history played a key role in the receptivity and responsiveness framework used by the author. Though teacher evaluations of a student's behavior can be subjective, the study demonstrated that a student needs a clear understanding of a teacher's perception and definition of acceptable behavior. Additionally, the study reviewed the type of engagement between a teacher and a student and the effect of the engagement on the understanding of the student of acceptable behavior, student responsiveness, and academic achievement. Four types of engagement between teachers and students were studied: consistent engagers, rising engagers, disengagers, and non-engagers. Students who received negative feedback about their behavior early in their schools were prone to accepting the posture that they did not fit into the school. However, consistent positive engagement and feedback resulted in fewer absences, better relationships, and better attitudes by students.

Quinn, M. E., Foote, L. S., & Williams, M. L. (2012). Integrating a Biblical Worldview and Developing Online Courses for the Adult Learners. *Christian Scholar's Review; Holland*. 41(2), 163-173.

Quinn et al. (2012) start with a focus on the influx of adults returning to college since 2010 and the popularity of online education. The popularity of online education has brought in a surplus of revenue for 62% of educational institutions surveyed. However,

many of the institutions are still secularizing their curriculum to an individualistic worldview that focuses on self-centeredness rather than on questions of meaning to include Christian Educational Institutions. In developing a curriculum, Christian Educator needs to understand their faith as it relates to their discipline and challenge their students, Adult Learners, to do the same. Curriculum development should be completed through the construct of four different perspectives: learner, process, educator, and context to facilitate development with a Biblical Worldview. Christian Educators should strive to develop a curriculum that integrates a biblical worldview providing answers to questions of meaning, significance, and purpose from a biblical perspective that students will take with them once completing their institutional training while remembering that the work and life experience students bring to and share in the classroom can serve as resources when facilitating instruction with a Christian Worldview. Finally, Christian educators should always remain humble and extend themselves beyond being just a facilitator and give adult learners some autonomy over curriculum content, delivery, and evaluation while seeing themselves as supplemental learning peer and resource.

Roberson, C. J., Hagues, R., & Copeland, R. (2021). Addressing Spirituality: Reflections on Curriculum Integration in a Christian University. *Social Work and Christianity*, 48(3), 275-287. <https://doi.org/10.34043/swc.48i3.215>.

Roberson et al. (2021) address a need for students becoming social workers to incorporate faith and spirituality into their practice to alleviate the introduction of bias when intervening with clients and assist them in navigating the development and understanding of their worldviews and life choices. Most people in need of this type of intervention have been identified in the ages corresponding to late adolescents or young

adults. Faith and Spirituality have been recognized as shaping one's identity and world experiences. Data provided from 2018 stated approximately 74% of Americans claim religion to be important in their lives while 53% claim religion to be very important. However, many social workers avoid dealing with spiritual issues or use intervention methods incorporating their spirituality without considering ethical practices and standards. The training of these student social workers occurred in a safe and supported environment allowing the students to enhance their self-awareness while training to ensure they ethically meet the needs of their future clients.

Simon, F., Sharma, U. & Furlonger B. (2020). The Inclusive Practices of Classroom Teachers: A Scoping Review and Thematic Analysis. *International Journal of Inclusive Education*, 25(6). <https://doi.org/10.1080/13603116.2019.1572232>.

Simon et al. (2020) discuss research conducted for creating inclusive classrooms. The word inclusive has been defined too broadly in most educational environments. The term has been researched with a definition of involving categorical groups. Also, the attitude and training of the teachers are discussed in the article. A consensus has yet to be obtained as to the definition of the word inclusion in the classroom. Some have accepted a broad definition of the meaning to include all students in the same classroom regardless of any disabilities. A narrow definition of inclusion includes students categorized into groups based on Social and/or Academic needs and communities. However, regardless of the definition applied to an educational environment, the means for accounting for how inclusion is implemented in a classroom by a teacher needs to be identified. The research conducted consisted of two groups (narrow and broad inclusion) with a total of four categories. Narrow inclusion categories consisted of special educational needs placement

and placement of students with disabilities by social/academic needs. Broad inclusion categories included meeting the needs of all students and creating an inclusive community. Again, teachers as well as students were discussed in the research which included the teachers, knowledge, attitude, professional development training, and ability to work with parents, families, and others. The study discusses the lack of preparedness of teachers to work in diverse classrooms and concludes with five areas of competency (Instructional Practices, Organizational Practices, Social/Emotional/Behavioral Practices, Determining Progress, and Collaboration and Teamwork) required of an inclusive teacher.

Sullivan, C. & Myers, J. (2022). Using Biblical Principles to the Student's Ethics. *Journal of Business and Accounting; San Diego*, 15(1), 86-95.

Sullivan et al. (2022) help remind Christian educators that bringing a Christian worldview into the classroom is not strictly about the application of biblical principles to a specific discipline but establishing an appropriate classroom environment for teaching by establishing student ethics of a classroom using basic guiding biblical principles and going beyond just teaching ethic contents such as utilitarianism as many schools teach in a required ethics course. The authors discussed the biblical principles to include but not limited to persevering under stressful situations; listening and speaking during times of anger; maintaining confidentiality; being doers of one's Words; and helping others with the knowledge obtained through education. A real-life example of implementing biblical principles into one's work specialization and work environment was demonstrated by an 18-year-old, Mr. Patrick Gelsinger, who vowed to no longer be a lukewarm Christian and

integrated his faith and technical knowledge into his work. Mr. Gelsinger climbed the corporate ladder of Intel to the CEO position.

Tumolo, S. M. (2020). Receptive Communication. *The International Journal of Servant-Leadership*, 14(1), 405-428. <https://www.proquest.com/scholarly-journals/receptive-communication/docview/2472669882/se-2?accountid=12085>.

Tumolo (2020) discusses the need for leaders to approach leadership with a holistic perspective as a servant-leader using a servant-leadership vision established by a person named Robert Greenleaf. A holistic servant-leader follows as well as leads, listening to the broader aspects of life and discerning calls to take action not from obligation but inspiration. The author provides and discusses characteristics to be considered by a holistic leader to enhance receptive communications. These characteristics include but are not limited to awareness, listening, empathy, authentic speech, commitment to the growth of people, foresight of the emerging, persuasion, stewardship of all systems and people, developing community, and personal and relational healing.

Vladić, N., Maletič, D., & Maletič, M. (2021), Determinants of Innovation Capability: An Exploratory Study of Inclusive Leadership and Work Engagement. *Quality Innovation Prosperity; Trencin*, 25(2), 130-152. DOI:10.12776/qip.v25i2.1596.

Vladić et al. (2021) conducted qualitative research to confirm a link between inclusive leadership, employee engagement, and innovation. The research occurred during the Coronavirus pandemic resulting in a global economic crisis. The research not only confirmed this link but highlighted the top character enablers of inclusive leaders of successful business leaders being trust, courage, humility, empathy, and gratitude. During the pandemic, automation became responsible for the manufacturing aspect of businesses

with employees becoming more involved in the planning and designing of products increasing the scope of work and responsibilities for employees. Since the reward aspect for performance would lessen over time, employers had to find other ways to encourage their employees to be more innovative. Ensuring an employee understood the vision of their organization and understood their purpose within an organization resulted in employees becoming more innovative. Additionally, employers demonstrated respect towards their employees; acknowledged the individual talents of their employees; and empowered employees to be innovative (to think outside the box) without the fear of reprisal. A leader's values shaped interpersonal relationships, work engagement, and the receiving and giving of feedback within an organizational working environment.

Walton, G. M., Cohen, G. L., Cwir, D., & Spencer, S. J. (2012). Mere Belonging: The Power of Social Connections. *Journal of Personality and Social Psychology*, 102(3).

Walton et al. (2012) discuss the power of the need to belong socially, a need to form and maintain social bonds with others. The authors reference previous research documenting the effect of social influence on personal attributes such as beliefs, behavior, deep-seated values, and goals. Many of these personal attributes have been established at a younger by many attempts of a person to align with the social norm of others because of a desire to connect through shared goals. Goals associated with close-relationship have been proven to result in automated replication to others. Social influence creates identity; drives goals; inspires motivation, action, and perseverance; and establishes interests. A threat to a person's social connectedness steers a person towards poor performance. The need for belonging is so great that when threatened, a person's performance IQ drops and self-regulation suffers resulting in early deaths and poor health behaviors. Studies have

shown that social connectedness can drive a person in a positive or negative direction in life for years to come.

Young, K. K. (2020). Think Christianly, Think Critically: Faith-Learning Integration, Critical Thinking, and Perceived Importance of Worldview Development among Students in Christian Higher Education. *Diligentia: Journal of Theology and Christian Education*, 237–299. <https://doi.org/10.1080/15507394.2020.1765068>.

Young (2020) indicates a consensus does exist among Christian scholars and educators that a necessity exists for the integration of faith learning into education. However, a consensus does not exist on what constitutes integration of faith-learning to include using the type of application and even the word faith-learning rather than faith-based learning or faith-disciplining learning. The author performed quantitative faith-learning integration research using 36 independent variables categorized into 9 groups to determine the effect of integrating faith learning on the development of two dependent variables, critical thinking and perceived importance of a worldview. The nine groups included a pretest of the perceived importance of worldview development, student background characteristics, institutional characteristics, major fields, academic engagement, student-faculty interaction, diversity engagement, religious engagement, and service-learning/volunteering. The analysis was completed using a 4-year educational environment of college students attending Christian colleges and universities through the administration of a survey during the freshman year of a student and again during their senior year. Additionally, the research considered the impact of the attitude of the teachers and students with the integration of faith-based learning. The author's research demonstrated positive outcomes for students exposed to faith learning. The students

perceived importance of worldview development and critical thinking increased over 4 years with no significant difference in the increase in critical thinking by education discipline in less selective Christian institutions. The more selective Christian institutions reported a smaller population who experienced an increase in critical thinking. Also, students who attended colleges with a more diverse body of students experienced an increase in Worldview development. But the author did acknowledge limitations to the study including a limited scope of faith-learning integration being addressed along with a focus on student development and the age of the dataset. However, the study does highlight the significance of the interaction between the teacher and student and the diversity engagement by the student. The author's research reveals that the integration of faith learning is an extensive, multi-faceted concept. But, faith-learning integration does result in a positive change for students in the areas of critical thinking and the perceived importance of worldview development over 4 years.