THE DAYTON AGENDA

BIBLICAL FIDELITY OF CHRISTIAN SCHOOL TEXTBOOKS

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A reasonable expectation of textbooks used in Christian schools is that they should regularly incorporate biblical content. It is also reasonable to expect the biblical content to be integrated—not segregated—to influence matters such as worldview, biblical relevance, character, and integrative skills. This expectation was tested via a representative sampling of 15 texts across a span of elementary, middle, and high school grades and representative content areas from eight Christian schools in the eastern Virginia region. Important findings include: close to half the texts used in the schools were from non-Christian publishers; textbooks from Christian publishers were predominantly from only two companies; the adequacy of textbook worldview scores is not in alignment with research showing major student deficiency in Christian worldviews; and approximately half of the scores for Christian textbooks were below the minimally acceptable level.

According to some biblical scholars (Van Gemeren, 1988), a—if not the—central unifying theme of the Bible is God's statement "I will be your God and you will be my people" (Lev 26:12; 2 Cor 6:16; Rev 21:3). This theme is a continuation of its antecedent existence in eternity past and then again at the creation of the first two humans. In both these eras God's family was fractured through Satan's rebellion. Providentially, this "My people" theme reaches the majestic and irreversible fulfillment described in the Book of

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Regrettably, there is little educational or sociological research that documents the impact of Christian education on the Body of Christ. Barna (2002), McDowell and Hostetter (2002), Smith and Denton (2005), and Smithwick (2005) report that few Christian youth and adults have a biblical worldview. Given the relatively low percentage of Christians—approximately 10% to 20% (Lockerbie, 1994; Shortt, 2004)—who have been educated via Christian day schools, it is inaccurate to link the influence (or lack thereof) of Christian education to these research findings. One point that can be addressed, however, in this regard is to examine certain aspects, namely textbooks, of Christian education for biblical alignment. While this does little to directly document the “fruit,” it will at least ascertain the health of the “root.”

The purpose of this study was to examine the academic content of a prime resource in Christian education: the textbook. We examine in this study the biblical fidelity of textbooks of high frequency usage in Christian education. It is a reasonable assumption that textbooks are a foundational resource from which teachers convey and students learn information, skills, attitudes, and behaviors. It is equally reasonable to expect this resource to have maximum biblical fidelity in line with preparing Christians to be, individually and collectively, all that it means to be God’s people (e.g., salt and light to the world [Matt 5:13-16]; in harmonious relationship with each other [John 17:21]).

The focus of this particular study is on the interrelationship of biblical and academic content taught in Christian school textbooks. In this regard, it seems reasonable that children in preparation for a life consistent with biblical expectations of Holy Nation citizens (Exod 19:6; 1 Pet 2:9) should at least receive the following distinctive aspects of Christian education: a biblical worldview, an emphasis on Christian character qualities, and biblical concepts relevant to academic studies—all of which are woven into academic content. Additionally, textbooks used in Christian schools to transmit these qualities reasonably should provide the teacher, and possibly the student, with suggestions and perhaps even methods for assessing student acquisition of the educational content emphasized in the text material.

Supportive justification for conducting this critical inquiry comes from findings such as the following: Christian education seems more influenced by the world than the Bible (Cox, 2000;
Cox & Barnum, 2000–2001); the paradigm for Christian education is often taken from its public school (secular) counterpart (Hull, 2003); Christian education is losing its influence on the world (Goheen, 2002); and the highly important dimension of Christian character formation is poorly conceived and practiced in Christian schools (Algera & Sink, 2002; Cox & Haney, 2002). Likewise, Schultz (2002) compellingly makes the case that by and large the term Christian education has lost its intended distinctiveness.

Precedence for conducting this study comes from several sources. Vitz (1986) conducted a study of frequently used texts in public schools, documenting the high incidence of anti-religious and socially liberal content. Similarly for Canadian education textbooks, Van Brummelen (1991, 1994) documented a shift in content away from a Christian/biblical foundation to a foundation in civic morality unattached to Christianity. Perhaps of longest influence, Gabler and Gabler (2005), starting in approximately 1962, have regularly examined the content of textbooks for internal validity, especially those considered for adoption by the state of Texas public school system. Overall though, few such studies have examined the issue of textbook usage in Christian schools; all the previously noted studies relate to public schooling. Regarding Christian education, Cox & Haney (2002) examined curriculum for forming Christian character and found a number of weaknesses in the method of presentation, method of evaluation, and alignment to Holy Nation citizenship expectations. In his book, The Divine Conspiracy (1998), Willard articulated some key methodological considerations for developing Christ-like curriculum, but no texts or curriculum are known to be intentionally aligned to these considerations. Duffy (2000) and Pride (1999) offer multiple volumes comprehensively reviewing instructional materials regarding their practical usefulness, particularly for Christian home schools.

Method

There were two basic considerations in designing this study: selection of representative Christian schools and identification of representative texts of high frequency usage within these schools. Sampled from among schools, content domains, and grade levels, the texts selected were analyzed across six categories for their biblical fidelity by three Christian education experts—one professor and two doctoral level students.

Schools

Eight Christian schools were identified for inclusion in this study by virtue of their representativeness of local Christian schools. They are located in the Hampton Roads region of Virginia, which includes the cities of Chesapeake, Hampton, Norfolk, Portsmouth, and Virginia Beach. There was at least one school from each city, with two representing Chesapeake, Hampton, and Portsmouth. Each school had at least one classroom for each of the K–12 grades. The student population ranged from 240 to 811, with a median of 660. Regarding denominational affiliation, three schools classified themselves as Independent Baptists. The remaining five schools were either non- or interdenominational. These schools were selected because they were regarded in the Christian school community for their reputations of excellence and for non-exclusively serving the Christian community.

Texts

For alignment of the types of classes offered across the grades in these schools, the following representative content areas were chosen in three representative grade levels: reading, social studies, science, and health for elementary school (grades 3–5); world history, United States history, literature, science, and health for middle school (grades 6–8); and world history, United States history, government, literature, biology, and health for high school (grades 9–12). Although the texts chosen were primarily used in the targeted grades of third, sixth, and ninth grades, texts from a grade level within that grade cluster (i.e., elementary, middle, or high school) were selected when the targeted discipline (e.g., world history) was not taught at the targeted grade level. Next, the 121 texts (Table 1) used at these three grade categories and respective content areas were examined for frequency of usage (Table 2). Highest frequency of use was the criterion for text selection. In the four cases of ties, the decision was to use the Christian-published text when tied with a non-Christian publisher (one set) because this study's main focus was on Christian texts. Exceptions
TABLE 1 Publisher Frequency Overall

<table>
<thead>
<tr>
<th>Book Publishers</th>
<th>Freq.</th>
</tr>
</thead>
<tbody>
<tr>
<td>A Beka Book Publications*</td>
<td>35</td>
</tr>
<tr>
<td>Bob Jones University Press*</td>
<td>28</td>
</tr>
<tr>
<td>Prentice Hall</td>
<td>11</td>
</tr>
<tr>
<td>Glencoe</td>
<td>8</td>
</tr>
<tr>
<td>RiversEdge*</td>
<td>5</td>
</tr>
<tr>
<td>Houghton-Mifflin</td>
<td>5</td>
</tr>
<tr>
<td>McGraw-Hill</td>
<td>4</td>
</tr>
<tr>
<td>Scott Foresman</td>
<td>4</td>
</tr>
<tr>
<td>American Red Cross</td>
<td>3</td>
</tr>
<tr>
<td>Harcourt, Brace, Jovanovich</td>
<td>2</td>
</tr>
<tr>
<td>Merrill</td>
<td>2</td>
</tr>
<tr>
<td>Warriner's</td>
<td>2</td>
</tr>
<tr>
<td>William Sadlier*</td>
<td>2</td>
</tr>
<tr>
<td>Longman</td>
<td>1</td>
</tr>
<tr>
<td>Concordia Publishing House*</td>
<td>1</td>
</tr>
<tr>
<td>Open Court*</td>
<td>1</td>
</tr>
<tr>
<td>Silver Burdett-Ginn Series</td>
<td>1</td>
</tr>
<tr>
<td>Summit Press*</td>
<td>1</td>
</tr>
<tr>
<td>Heath</td>
<td>1</td>
</tr>
<tr>
<td>Center for Civic Education</td>
<td>1</td>
</tr>
<tr>
<td>McDougal Littell</td>
<td>1</td>
</tr>
<tr>
<td>Holt</td>
<td>1</td>
</tr>
<tr>
<td>Addison Wesley</td>
<td>1</td>
</tr>
<tr>
<td>Total</td>
<td>121</td>
</tr>
</tbody>
</table>

*Christian publisher.

were as follows. When the tie was with either of the two well-represented publishers—A Beka Book Publications (Pensacola, FL) and Bob Jones University Press (Greenville, SC) (which are otherwise sufficiently analyzed)—then the non-Christian published text was selected (two sets). When the tie was between two Christian published texts, the lesser represented was chosen (one set) to spread the analysis over a broad range of publishers. Final selections for grade and content levels are presented in Table 3.

Content Analysis

With the intent of analyzing textual preparation of children for living as God’s chosen people and in taking cues from other textbook...
### TABLE 2 Continued

<table>
<thead>
<tr>
<th></th>
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<tr>
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<td></td>
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<td>3</td>
<td>Bob Jones</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>A Beka</td>
<td>1</td>
<td>A Beka</td>
<td>2</td>
</tr>
<tr>
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<td></td>
<td></td>
<td>Glencoe</td>
<td>1</td>
<td>Glencoe</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
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<td>Houghton-Mifflin</td>
<td>1</td>
<td>Heath</td>
<td>1</td>
</tr>
<tr>
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<td></td>
<td></td>
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<td></td>
<td>Noebel</td>
<td>1</td>
</tr>
<tr>
<td>United States History</td>
<td></td>
<td></td>
<td>Bob Jones</td>
<td>3</td>
<td>Bob Jones A Beka</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td></td>
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<td>A Beka</td>
<td>2</td>
<td>Glencoe</td>
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<tr>
<td></td>
<td></td>
<td></td>
<td>Harcourt, Brace, Jovanovich</td>
<td>1</td>
<td>Longman</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Longman</td>
<td>1</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Prentice Hall</td>
<td>1</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Literature</td>
<td></td>
<td></td>
<td>Bob Jones Prentice Hall</td>
<td>4</td>
<td>A Beka</td>
<td>6</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>2</td>
<td>Prentice Hall</td>
<td>4</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Warriner's</td>
<td>1</td>
<td>Bob Jones McDougal</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>A Beka</td>
<td>1</td>
<td>Littel</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Scott Foresman</td>
<td>1</td>
<td>Warriner's</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Sadlier</td>
<td>1</td>
</tr>
<tr>
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<td></td>
<td></td>
<td></td>
<td>Glencoe</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Bob Jones A Beka</td>
<td>2</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Harcourt, Brace, Jovanovich</td>
<td>1</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Houghton-Mifflin</td>
<td>1</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Prentice Hall</td>
<td>1</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

### TABLE 3 Texts Analyzed

<table>
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<tr>
<th>Grade levels</th>
<th>Content area</th>
<th>Text title</th>
<th>Publisher</th>
<th>Copyright date</th>
</tr>
</thead>
<tbody>
<tr>
<td>3–5</td>
<td>Reading</td>
<td>Paths to Follow</td>
<td>A Beka</td>
<td>1985</td>
</tr>
<tr>
<td></td>
<td>Social Studies</td>
<td>Our American Heritage</td>
<td>A Beka</td>
<td>1990</td>
</tr>
<tr>
<td></td>
<td>Science</td>
<td>Exploring God's World</td>
<td>A Beka</td>
<td>1976</td>
</tr>
<tr>
<td></td>
<td>Health</td>
<td>Health, Safety and Manners</td>
<td>A Beka</td>
<td>2001</td>
</tr>
<tr>
<td>6–8</td>
<td>World History</td>
<td>World History for Christian Schools</td>
<td>Bob Jones</td>
<td>1999</td>
</tr>
<tr>
<td></td>
<td>Literature</td>
<td>Timeless Voices, Timeless Themes</td>
<td>Prentice Hall</td>
<td>2000</td>
</tr>
<tr>
<td></td>
<td>Science</td>
<td>Life Science for Christian Schools</td>
<td>Bob Jones</td>
<td>1990</td>
</tr>
<tr>
<td></td>
<td>Health</td>
<td>Choosing Good Health</td>
<td>A Beka</td>
<td>1991</td>
</tr>
<tr>
<td></td>
<td>United States History</td>
<td>American Republic for Christian Schools</td>
<td>Bob Jones</td>
<td>2000</td>
</tr>
<tr>
<td>9–12</td>
<td>World History</td>
<td>World History and Cultures in Christian Perspectives</td>
<td>A Beka</td>
<td>1985</td>
</tr>
<tr>
<td></td>
<td>United States History</td>
<td>United States History for Christian Schools</td>
<td>Bob Jones</td>
<td>2001</td>
</tr>
<tr>
<td></td>
<td>Literature</td>
<td>Themes in Literature</td>
<td>A Beka</td>
<td>1991</td>
</tr>
<tr>
<td></td>
<td>Biology</td>
<td>Biology for Christian Schools</td>
<td>Bob Jones</td>
<td>1999</td>
</tr>
<tr>
<td></td>
<td>Health</td>
<td>Total Health: Choices for a Winning Lifestyle</td>
<td>RiversEdge</td>
<td>1995</td>
</tr>
</tbody>
</table>

A Beka, A Beka Book Publications; Bob Jones, Bob Jones University Press.
analysis efforts (e.g., Nord, 1995), the following five content related categories plus a conclusion category were chosen to guide analysis of textbooks frequently used in Christian schools: Christian worldview, Christian character traits, biblical concepts, faith and learning integration, and curriculum alignment. Specific definitions used for the categories are reported in Appendix A.

CHRISTIAN WORLDVIEW

Worldviews are generally defined as the lens or foundational perspectives by which life is interpreted (Nash, 1992; Naugle, 2002; Noebel, 1995; Sire, 1976). Worldviews address issues such as, "Is there a God?", "What value system is promoted?", "What is the nature and purpose of life?", and "Is there an afterlife?" (cf. Sire, 1976). Hopefully textbooks used in Christian schools address these issues from a biblical perspective. Where appropriate, texts would also present prevalent oppositional worldviews to help the learner discern and reject them to live instead by biblical worldviews.

CHRISTIAN CHARACTER TRAITS

One of the primary ways that Christians are to reflect Christ is via their character. Jesus' own character and that which He expects of His disciples (cf. 1 Cor 11:1) includes, but goes beyond what may be considered good moral character (cf. Matt 19:16–21; Lewis, 1947). For example, to rejoice in persecution, to turn the other cheek, to go the extra mile, to praise God in all things, to pray for the lost, and to engage in spiritual warfare are examples of character qualities that are distinctly Christian. Moreover, by their very nature, they are not outside the realm of appropriateness for Christian education. That they are commanded and then described, modeled, and explained in the Bible makes it imperative that they be sufficiently presented in Christian education texts.

BIBLICAL CONCEPTS

Biblical concepts include facts (e.g., five major functionaries are to guide the Church universal [Eph 4:11]) and principles (e.g., what you sow is what you reap [2 Cor 9:6]) important to righteous living. With the expectation that members of the Body of Christ should not just be knowers but also proficient doers (James 1:22), explanation and redundancy of biblical concepts in Christian education texts is important for facilitating this expectation.

FAITH AND LEARNING INTEGRATION

Important as it is to have redundancy of biblical teachings, equally important is their proper integration with academic content. To fully live as a Christian means to hold all of life as a religious activity (Col. 3:17). Given this perspective Christian school textbooks would be expected to embed and interconnect, as much as possible, academic content and biblical teachings.

CURRICULUM ALIGNMENT

A reasonable expectation is that education contributes positively to changing behavior, attitudes, skills, and knowledge. Further, it is equally reasonable to conceive of textbooks as foundational to this educational expectation. This means that, where appropriate, texts should in some way communicate the nature of these expectations for both students and teachers. Equally, goals and outcome statements for students and their teachers are most helpful when some form of help is provided regarding how to assess for outcome competence. This three-part alignment of educational objectives, the teaching of these objectives, and matching assessments to them constitutes what is generally considered minimally essential for good instructional design (Gagné, et al. 2005).

CONCLUSION

To make analysis of the various texts practical and helpful, an overall numerical rating was provided by the evaluators for each text analyzed.

Results

Of the 121 textbooks reportedly used in the targeted grades by the eight representative schools, 73 (60%) were from Christian publishers and 48 (40%) were not (Table 4). Texts from the Christian publishers were most frequently used (Table 1): A Beka texts were

<table>
<thead>
<tr>
<th>Publisher</th>
<th>Frequency</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Christian</td>
<td>73</td>
<td>60</td>
</tr>
<tr>
<td>Non-Christian</td>
<td>48</td>
<td>40</td>
</tr>
<tr>
<td>Totals</td>
<td>121</td>
<td>100</td>
</tr>
</tbody>
</table>
the most frequently used (29%), and Bob Jones texts were second in frequency of use (23%). Texts from the non-Christian publisher Prentice Hall Literature were third most frequently used (9%). Single-digit frequencies of use are the remainder of the publisher-classified texts; some are Christian and some are not.

Of the 15 texts analyzed by virtue of their high frequency of use, seven (46%) were A Beka published books, and five (33%) were Bob Jones published (Table 5). A Beka books were the only books qualifying for analysis at the elementary level (Table 3). Obviously the ratio of Christian (60%) versus non-Christian texts (40%) used in schools is not the same as those analyzed (86% and 14%, respectively), but the disproportion is acceptable because this study’s focus is primarily on the quality of texts from Christian publishers.

To judge the quality of the texts, a simple 0 through 3 numerical rating was used for each of the six categories of analysis: Christian worldview, Christian character traits, biblical concepts, faith and learning integration, curriculum alignment, and conclusion. The scores were assigned as follows:

- 0 = general absence of Christian and/or presence of contrary content
- 1 = minimal and inadequate for discipleship equipping
- 2 = adequate for discipleship equipping
- 3 = optimum for high quality discipleship equipping

<table>
<thead>
<tr>
<th>Publisher</th>
<th>Frequency (number analyzed)</th>
<th>Percent (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Christian</td>
<td></td>
<td></td>
</tr>
<tr>
<td>A Beka Book Publications</td>
<td>7</td>
<td>46</td>
</tr>
<tr>
<td>Bob Jones University Press</td>
<td>5</td>
<td>33</td>
</tr>
<tr>
<td>RiversEdge</td>
<td>1</td>
<td>7</td>
</tr>
<tr>
<td><strong>Total Christian</strong></td>
<td><strong>86</strong></td>
<td></td>
</tr>
<tr>
<td>Non-Christian</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Prentice Hall</td>
<td>1</td>
<td>7</td>
</tr>
<tr>
<td>Glencoe</td>
<td>1</td>
<td>7</td>
</tr>
<tr>
<td><strong>Total Non-Christian</strong></td>
<td><strong>14</strong></td>
<td></td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>15</strong></td>
<td><strong>100</strong></td>
</tr>
</tbody>
</table>

Based on the content examination (Appendix B provides analysis summaries), textbooks received a 0 to 3 rating for each of the six analysis categories (Table 6). The posted scores are an average of each independent rating by this article’s three authors.

Looking at only the scores (Table 6) in the conclusion category for an overall view, they (average for the three raters) ranged from a high of 3.00 (n = 4) to a low of 0.0 (n = 2). As might be expected, the texts published by non-Christian publishers received the lowest score (0.0), but six of the 13 (approximately 50%) Christian published texts each received an unacceptable conclusion score of less than 2.0. The texts at the high school level had the highest average (and minimally acceptable) conclusion score (2.06), followed by the middle school average (and below standard) conclusion score (1.67), followed by the average (and below standard) conclusion score for the elementary level (0.92). Across the three grade levels, the mean conclusion score of 1.55 was below the minimally acceptable 2.0 level, “adequate for discipleship equipping.”

Averaging all scores in each category for the 15 texts, the category receiving the highest average score was for curriculum alignment ($\bar{X} = 2.02$), the lowest was in both the character and biblical concepts categories (each $\bar{X} = 1.43$).

**Discussion**

One finding of major importance relates to the proportional distribution of types of publishers of the textbooks used in the Christian schools surveyed. There are actually two aspects of this issue. First, from the perspective that all of life is to be lived for God (Col 3:17) and that the natural mind cannot comprehend the things of the spirit (1 Cor 2:14), textbooks for the discipleship training for which Christian schools seemingly exist should predominantly be from Christian publishers. However, a high percentage (40%) of texts used in the schools polled were from non-Christian publishers. Second, most textbooks from Christian publishers were primarily from two companies. In fact, other than these two companies, secular texts were often used in Christian schools at a higher frequency than a number of Christian-based publishers (48 versus 10, respectively).
### TABLE 6: Textbook Analysis Scores

<table>
<thead>
<tr>
<th>Grade</th>
<th>Title</th>
<th>Mean</th>
<th>Standard Deviation</th>
<th>Worldview</th>
<th>Character Integration</th>
<th>Biblical Character Integration</th>
<th>Conclusion Mean</th>
</tr>
</thead>
<tbody>
<tr>
<td>3-5</td>
<td>Paths to Follow</td>
<td>3.00</td>
<td>0.00</td>
<td>2.00</td>
<td>2.00</td>
<td>2.00</td>
<td>2.00</td>
</tr>
<tr>
<td>6-8</td>
<td>National Geographic World History for Christian  Schools</td>
<td>3.00</td>
<td>0.00</td>
<td>2.00</td>
<td>2.00</td>
<td>2.00</td>
<td>2.00</td>
</tr>
<tr>
<td>9-12</td>
<td>World History and Cultures in Christian Perspectives</td>
<td>3.00</td>
<td>0.00</td>
<td>2.00</td>
<td>2.00</td>
<td>2.00</td>
<td>2.00</td>
</tr>
</tbody>
</table>

Note: Non-Christian publisher.
and had the highest of score of all categories, the score is nonetheless just at the minimum level considered acceptable for discipleship equipping. This fact further highlights the problematic nature of Christian school textbook quality.

A fourth finding of major import rests in the fact that conclusion scores generally increased with the three grade levels assessed. In some ways this increase would be considered natural because textbook complexity typically tracks with age-related cognitive development. In another regard, it could also be posited that young children are just as capable of learning spiritual things as older children (e.g., Matt 18:3; Cox & Pierce, 1995). Certainly the biblical understandings expected of young Jewish students (Barclay, 1959) attest to the ready learning ability in young children in general. Also, the superior learning abilities unique to each of the three developmental levels associated with the trivium (Wilson, 1991) discount the proposition that it is inappropriate to expect elementary and middle school children to learn Christian-related academic content.

Overall, there are at least three major findings worth emphasizing. One, it is reasonable to suggest that the various category scores for the Christian textbooks (n = 13) should reasonably not be numerically lower than 2.00 given the meaning of the score values. Yet for the five analysis categories (excluding the conclusion category), 27 of the 65 scores were below the value of 2.00. For the conclusion category, 6 of the 13 scores for Christian texts were below the minimally acceptable value of 2.00. The high frequency (approaching 50%) of low scores for Christian-published textbooks does not speak well for the publishing industry or for educational equipping. If any educational resources should reflect excellence in our textbook sample likely under represents the lack of Christian content presented in Christian school textbooks. In other words, mean scores in Table 6 would presumably be less than they already are if a more representative sample of non-Christian texts currently used in Christian schools were included in the analysis.

Analysis of each individual score in Table 6 regarding its reflection of an acceptable text quality, or lack thereof, yields more problematic implications. At the elementary level, 13% of the scores (3 of 24) met or exceeded the minimal acceptable standard score (2.00). At the middle school 57% (17 of 30) were at this level. At the high school level, 75% (27 of 36) of the scores met or exceeded the standard. By this accounting, only the high school students could be said to have quality textbooks, but these scores are less than stellar. Using textbook quality as the sole standard, only children at the high school level seem to have the best chance of receiving an adequate Christian education. When seen in light of Barna’s (2003) findings that few people become Christians unless converted by about age 13 years, the uniformly low text scores for elementary and middle school students do not bode well for building the youthful Body of Christ either in quantity or in quality.

Three, there is a very high, perhaps even unacceptably high, frequency of secular textbooks used in the Christian schools surveyed. If Christian education were perceived as a vital part of raising children with a thorough biblical perspective on all of life, then it would seem that textbooks without such a view would only rarely be used. Bearing in mind that of the textbooks analyzed, only 13% were non-Christian compared with the 40% used in Christian schools, the low level of Christian content represented in our textbook sample likely under represents the lack of Christian content presented in Christian school textbooks. In other words, mean scores in Table 6 would presumably be less than they already are if a more representative sample of non-Christian texts currently used in Christian schools were included in the analysis.

Given the normally accepted assumption that student attainments have a direct positive correlation with instruction and thus with textbook quality, it comes as no surprise from these research findings that Christian education yields limited evidence of superior efficacy (Association of Christian Schools International, 2005-2006; Smithwick, 2003) over public schools. This finding is indeed a troublesome matter given that textbooks used to equip youth to follow, represent, and reflect the Creator of the entire universe are not uniformly of excellent content. Repeating, surely much improvement is needed when the highest overall score was for a category (i.e., curriculum alignment) not directly associated with biblical content. Christian educators and Christian textbook publishers are challenged to press for higher quality texts and perhaps also a more biblically proactive view of Christian education in general.
References


Appendix A: Analysis Category Definitions

**Worldview**: the philosophical framework through which all of life is viewed (e.g., God, reality, future, nature of man, truth).

**Christian character traits**: traits beyond being merely good citizenship traits. These traits are found in the teachings of the beatitudes of Matthew 5 as well as in other portions of the New Testament.

**Faith and learning integration**: the extent to which principles of biblical faith are woven into the entire text from the introduction to the text to any assessments.

**Curriculum alignment**: consistency of overall purpose and learner outcome goals with text and assessment.

**Biblical concept**: the extent to which a wide range of biblical doctrines and concepts are included in the text.
Appendix B: Summaries of Textbook Analyses


1) **Worldview**—This is a textbook to promote getting along with others and seeking man’s approval rather than God’s.

2) **Christian character traits**—The stories have good moral truths, but they are lacking in the kind of character development emphasized by Jesus in the Sermon on the Mount.

3) **Faith and learning integration**—This compilation of character building stories does not integrate faith and learning. Faith is not necessary; instead hard work and personal improvement are all that is necessary for a good life here on earth.

4) **Curriculum alignment**—The emphasis in this reading textbook is predominantly recall of facts, or knowledge. There are no reasoning questions or higher-level thinking that require synthesis or analysis to demonstrate comprehension. The assessments of other skills necessary for reading such as phonemic awareness, using glossary, table of contents are lacking.

5) **Biblical concepts**—This book falls far short in the area of biblical concepts.

6) **Conclusion**—This book was designed for use in public school classrooms during the colonial time period when parents wanted textbooks (instead of the Bible) with stories that would promote good citizenship and use more American-related content than the classics from Europe.


1) **Worldview**—As a science text, this book deals with various aspects of nature from the human body to weather. Although each of the ten chapters is introduced by an appropriate Bible verse, the respective verses are never referred to in the text nor assessed in the questions at the end of the chapters.

2) **Christian character traits**—There are no references at all to Christian character traits, generally good moral traits, or to any exercises that would help to develop character traits.
Neither are there any references to any of the great scientists who were Christians. The text is purely informative regarding the natural characteristics of ten areas of nature, and these are given from a biblical point of view, but with no references to human involvement.

3) **Faith and learning integration**—Biblical foundations are presented, but faith and learning are not well integrated. The integration is accurate yet usually limited to a single comment to the effect that God designed a certain aspect of nature or a creature found in nature.

4) **Curriculum alignment**—There is no overall purpose or learner outcome goals stated in this text. There are questions about the subject matter at the end of each section that serve as assessments.

5) **Biblical concepts**—Biblical concepts such as the role of the Church, of developing lives of service, and of the hand of God in the affairs of men—particularly in the world of science through this science text—are not to be found.

6) **Conclusion**—This is essentially a science text with introductory Bible verses for each chapter and occasional general references to God as creator and designer.


1) **Worldview**—Each chapter begins with “God designed...” your body in a certain way. After that introduction, the chapters do not mention God, except for the last chapter, which addresses the need for spiritual development. Issues of worldview are not discussed in any detail beyond that of God's design of the human body.

2) **Christian character traits**—The character traits that are mentioned cover such issues as: polite behavior, thoughtfulness, good manners, polite conversation, telephone manners, proper introductions, treating company well, and being a good sport. These character traits are not distinctively Christian. There is no mention of the Great Commission or the Beatitudes or other distinctively Christian character traits such as being willing to sacrifice your life for others.

3) **Faith and learning integration**—Aside from the first part of each chapter where God is mentioned as the designer of our bodies, there is no real faith-learning integration. The last chapter does go into depth about the need for spiritual growth.

4) **Curriculum alignment**—The assessments used throughout the book are fill-in-the-blank exercises that require minimal thinking and reasoning. There is very little application to real life through reasoning biblically.

5) **Biblical concepts**—There are scattered Bible verses throughout the text, but they are used mostly at the back of the chapters with the cartoon sections.

6) **Conclusion**—This book is a benign covering of health on the third-grade level. Students are not required to think deeply; rather it is a nice reading textbook.


1) **Worldview**—This text has a positive biblical worldview. Throughout the text the hand and the plan of God for His people are presented with appropriate scripture references. Finally the epilogue describes biblical lessons of history and of Christ's Second Coming. Thus a biblical worldview is maintained throughout the text.

2) **Christian character traits**—This text does not intentionally emphasize, nor does it challenge readers to develop Christian character traits that go beyond good citizenship traits. Heroes of the faith are presented; however their specific Christian character traits are implied or are assumed as their life story is told.

3) **Faith and learning integration**—God is actively involved in the history of the human race beginning with creation, continuing through the events surrounding the nation of Israel, then with the first coming of Christ “in the fullness of time,” and continuing further with the development of the church and ending with history's last chapter.

4) **Curriculum alignment**—This text has good consistency between the overall purpose, the learner outcome goals, the text, and the assessments. The epilogue, entitled “Lessons of History,” offers brief comments on the overall purpose and
goals stated in the introduction, thus nicely tying together the contents of the book.
5) **Biblical concepts**—A number of biblical doctrines and principles are covered in this text. Overall many doctrines and principles are presented.
6) **Conclusion**—This is a strong Christian text for Bible-believing Protestants. It would not be welcome in a secular humanistic school.


1) **Worldview**—This textbook is produced from a humanistic worldview. Overall, this textbook is not appropriate for discipleship use in a Christian school setting.
2) **Christian character traits**—There is no evidence of Christian character traits in this textbook. There are some instances of people helping change the behavior of other people through friendship or multicultural understanding, but all illustrate people helping people without the power of God or the Holy Spirit's influence. If anything, this book promotes lack of character through rewarding those who do the wrong thing. This textbook does not promote virtue or moral decency, and instead represents adults as foolish, ill mannered, violent, and crude.
3) **Faith and learning integration**—There is no faith-learning integration evident in this textbook.
4) **Curriculum alignment**—An advantage of this book is that it comes with multimedia software packages that link the purchaser to the website of the publisher (Prentice Hall) where interactive experiences are available.
5) **Biblical concepts**—This book does not propose itself as a Christian textbook and therefore has no reason to include biblical concepts.
6) **Conclusion**—This textbook promotes violence, negative themes, disrespect for elders, deception, ignorance, and vulgarity.

health so that our bodies can be used efficiently for the furtherance of the Kingdom of God.

4) **Curriculum alignment**—The text states no overall purpose or learner outcome goals. There are assessment questions at the end of each chapter.

5) **Biblical concepts**—There is only a narrow range of biblical doctrines or principles in this text.

6) **Conclusion**—Most chapters could be used in a secular text if the few references to “God designed...” and the true-life stories were taken out. Good health practices are presented but these apply to non-Christians as well as Christians.


1) **Worldview**—The introduction sets forth the biblical worldview of this text as it discusses God's sovereignty over the earth and specifically over the history of the United States. The text recognizes the supernatural realm, the need of a personal experience of salvation, the purpose of life being to glorify God, and the fact that the highest priority of life is to strive to do the will of God.

2) **Christian character traits**—Many distinctive Christian character traits are presented through the biographical sketches of men and women of faith. Distinctive Christian character traits are honored throughout this text.

3) **Faith and learning integration**—Faith and learning are well integrated in this text as the sovereignty, providence, and design of God are woven into the history of America.

4) **Curriculum alignment**—There is consistency between the overall purpose, learner outcome goals, and assessment in this text.

5) **Biblical concepts**—Many biblical concepts are dealt with in this text.

6) **Conclusion**—This is an excellent text for use in Christian education. The "macro-view" of the hand of God in history is well presented and the "micro-view" of God working in individual lives is also well presented.


1) **Worldview**—The first paragraph of chapter one sets the perspective for the rest of the book, stating that history is the record of God's dealings with men in space and time and that history is "His Story." This text portrays the good life as the life of the believer in Christ and that believers can have an impact on society. The responsibilities of the Holy Nation are presented as more important than the responsibilities of earthly citizenship.

2) **Christian character traits**—Distinctive Christian character traits are promoted in this text.

3) **Faith and learning integration**—Faith and learning are well integrated in this text from the opening paragraph of chapter one about history as "His Story" to the last paragraph of the last chapter about the Middle East, Israel, and Jerusalem and the fulfillment of prophecy.

4) **Curriculum alignment**—The overall purpose and learner outcome goals are consistent with the text and the assessments.

5) **Biblical concepts**—Biblical principles and certain doctrines are extensively presented in this text.

6) **Conclusion**—This is an excellent text for use in Christian education. The "macro-view" of the hand of God in history is well presented and the "micro-view" of God working in individual lives is also well presented.


1) **Worldview**—This text has an overall biblical worldview even though perhaps not emphasized enough.

2) **Christian character traits**—Christian character traits are presented by example primarily through the inset articles dealing with the lives of Christians in United States history. However, there is no systematic effort to guide the reader in developing Christian character.

3) **Faith and learning integration**—Most of the faith material is presented in the inset articles rather than in the regular text. However, as issues arise, faith and learning are well integrated.

4) **Curriculum alignment**—There is a consistency within the text even though it seems that in several chapters the authors omit God, the Bible, or anything of a spiritual nature.
5) **Biblical concepts**—The range of biblical doctrines or principles presented in this text is somewhat narrow.

6) **Conclusion**—Many chapters of this text could be read, and chapter review material responded to, without realizing this was a Christian textbook. Overall the text would not be suitable in a secular setting, but a more complete Christian coverage could be presented.


1) **Worldview**—This text does not give any credit to God, the Bible, or Christianity in the development of the American government. Although this text is not actively against God, this text has a secular humanistic worldview.

2) **Christian character traits**—There are no distinctive Christian character traits presented in this text.

3) **Faith and learning integration**—No faith and learning integration is included because no Christian faith is covered.

4) **Curriculum alignment**—There is good curriculum alignment.

5) **Biblical concepts**—There are no overt Biblical doctrines or principles in this text.

6) **Conclusion**—The material is presented from the viewpoint of secular humanism—there is no God and no Christian influence or Biblical principles to be considered.


1) **Worldview**—The introduction states that the selections in this text are made on the basis of Christian principles with an emphasis on character-building and life-enriching themes.

2) **Christian character traits**—Distinctive Christian character traits are portrayed in many of the selections.

3) **Faith and learning integration**—Faith and learning are well integrated from the introduction to those readings that specifically relate to Biblical principles and issues. Not every selection deals directly with faith issues.

4) **Curriculum alignment**—The stated purpose and learner outcome goals of this text are consistent with the text material and the assessments.

5) **Biblical concepts**—There is a range of Biblical doctrines and principles in this text. However, the range could be extended to include other significant doctrines and principles.

6) **Conclusion**—This is a good text for use in Christian schools.


1) **Worldview**—The biblical worldview of this text is set on the inspiration of the Word of God. The text relates the importance of the Word of God as the source of truth.

2) **Christian character traits**—Distinctive Christian character traits are not specifically covered in this text. However, toward the end of the textbook some real moral dilemmas are addressed.

3) **Faith and learning integration**—Faith and learning are well integrated in this textbook. The Word of God is applied to every area studied.

4) **Curriculum alignment**—The in-text assessments are a combination of factual information and thought questions that help with application. Elements missing from this textbook are experiments and opportunities to practice the scientific method.

5) **Biblical concepts**—Various biblical concepts that apply and stem from the world of science are well presented in this text.

6) **Conclusion**—This text is highly recommended for Christian high schools.


1) **Worldview**—God is viewed as the creator of all life and as the source of instructions for good health. Christian values are portrayed as never changing and the Word of God is presented as the foundation of one's values.

2) **Christian character traits**—Christian character traits are emphasized throughout this text.
3) **Faith and learning integration**—Faith and learning are well integrated in this text. Most chapters have at least one item dealing with spiritual concepts and two chapters have all items relating to spiritual concepts.

4) **Curriculum Alignment**—This text is consistent with its introductory theme of pleasing God.

5) **Biblical Concepts**—A wide range of biblical doctrines and principles are addressed in this text.

6) **Conclusion**—This is an excellent text for Christian students.

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**HIGHER EDUCATION**

**JOB SATISFACTION, ORGANIZATIONAL COMMITMENT, AND RELIGIOUS COMMITMENT OF FULL-TIME UNIVERSITY EMPLOYEES**

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This study investigated the relationship of job satisfaction and organizational and religious commitment among full time workers at Akra University (a pseudonym) based on a number of demographic factors. Analysis of variance using the Games-Howell procedure revealed that workers who were older than age 46 years had higher job satisfaction and organizational and religious commitment than younger employees. It was also noted that workers holding doctoral degrees had higher levels of job satisfaction and religious commitment than individuals with a high school diploma only. It was evident that the longer employees stayed at this institution, the higher the levels of organizational commitment and extrinsic job satisfaction, and administrators and sector managers had higher levels of intrinsic job satisfaction and religious commitment than those in other occupational areas.

Employee satisfaction and retention have always been important issues for both people who work in an organization and people who study the relationship between job satisfaction and organization commitment (Syptak et al., 1991). Wood (1976) asserts, “The health of an educational institution depends on the job satisfaction of its employees” (p. 58). Although issues related to job satisfaction and organizational commitment among employees within different types of organizations have been researched extensively, relatively few of these studies involved faculty in higher