

Cultural Research Center



UNTETHERED

The Worldview Crisis Among Young Adults in America

A Report from the

Cultural Research Center

at Arizona Christian University

Based on Research from

Dr. George Barna, Director of Research

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INTRODUCTION

Drawing on groundbreaking research from Dr. George Barna and the *American Worldview Inventory (AWVI)*, this report presents a comprehensive and sobering analysis of the worldview held by young adults in America today—those between the ages of 18 and 30, and specifically those of Gen Z (including adults ages 18-22).

Far from simply drifting from biblical truth, young Americans are actively reshaping the moral, spiritual, and cultural fabric of the nation. Their beliefs are often based on emotion, personal experience, and popular opinion, rather than grounded in Scripture or objective truth. And we are seeing the results both in their generation and in the larger culture.

Despite prominent social media claims of revival emerging in the next generation, the research shows there's very little that is biblical about either their beliefs or their behavior. Instead, the culture continues to be the overwhelming influence on how young Americans think and live their lives. In fact, most young adults embrace Syncretism—a fragmented blend of incompatible life philosophies and worldviews—resulting in widespread confusion about morality, purpose, and identity.

The data also reveals a significant and deeply concerning correlation between worldview and mental health. Those who do not embrace a biblical worldview are also the most likely to experience anxiety, depression, purposelessness, and emotional distress. In short, the worldview crisis among young adults is contributing to a parallel mental health crisis that is affecting every aspect of their lives.

Yet the findings are not without hope. This report concludes with a call to action for Christian colleges, universities, and institutions to respond with strategic, redemptive solutions. By fostering biblical community, affirming identity in Christ, cultivating purpose, teaching and measuring worldview, and engaging in deep discipleship, institutions can help reestablish the spiritual foundation this generation so urgently needs.

Together, the insights in this report reveal both the depth of the crisis and the pathway forward—for restoring truth, renewing minds, and reclaiming hope for the next generation.

Section I: Seven Key Research Findings

1. Alarming Decline in Biblical Worldview

- Overall biblical worldview among U.S. adults fell to 4% in 2023 and remained at 4% in 2026; only 6% of self-identified Christians meet the standard of biblical beliefs and behaviors.¹
- Among adults under 30: 2% have a biblical worldview. And when it comes to the basics of the faith, only 2% of Gen Z adults embrace all Seven Cornerstones of biblical belief and an additional 19% agree with four to six basic cornerstones of the faith.²
- Only 1% of Gen Z have a biblical worldview.³
- Gen Z has the lowest belief in the Trinity—the foundational belief of the Christian faith—with only 8% believe in the existence and influence of all three persons of the Trinity.
- Specifically, only 44% of Gen Z believes in the existence and human influence of the God of the Bible; 59% in the existence and human influence of Jesus Christ; and 17% believe in the existence and human influence of the Holy Spirit.⁴

Comments from Dr. George Barna: “The expected decline [in biblical worldview nationally] can be explained by the increasing influence of the worldview championed by Millennials and Gen Z as the proportion of adults from the Boomer and Elders generations substantially decreases.”⁵

“Knowing that most spiritual and moral beliefs and behaviors do not change during the adult years unless a significant, life-transforming personal crisis intervenes, it is unlikely that the worldview elements that characterize Gen Z today will change substantially in the years to come.”⁶

“Embracing the Seven Cornerstones is not just about developing a biblical worldview for its own sake. A biblical worldview is imperative because it is the only pathway to being able to consistently think like Jesus so that we can live like Him.”⁷

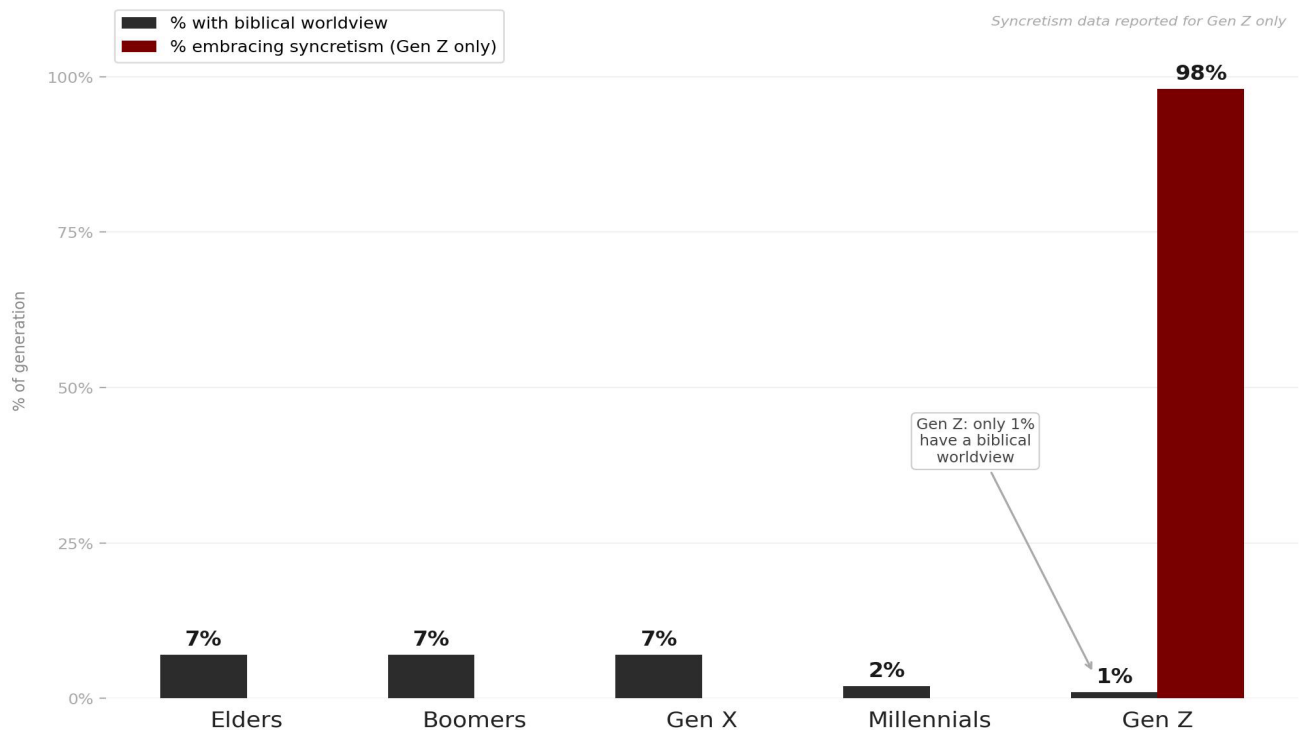
“With just 1% of Gen Z exhibiting a biblical worldview, the ways of Christ are facing extinction in America unless we act today.”⁸

2. Syncretism Is the Dominant Worldview

- The most prevalent worldview of young adults is Syncretism, with more than 90% of young adults possessing a syncretistic worldview—a blend of contradictory beliefs drawn a variety of worldviews, including secular humanism, postmodernism, Eastern mysticism, and fragments of biblical truth.⁹
- Syncretism is the term used to describe a customized blend of multiple philosophies of life that a person pieces together for their own satisfaction. It is the result of appropriating elements of various recognized worldviews toward creating an idiosyncratic, personally pleasing understanding of and response to reality.¹⁰
- Gen Z is especially prone to Syncretism: only 1% possess a biblical worldview—the lowest among all U.S. generations—while 98% embrace Syncretism. Among Millennials, 2% possess a biblical worldview; Gen X: 7%; Boomers: 7%; Elders: 7%.¹¹
- A surprise finding identified Syncretism as the top worldview among all American adults in the *American Worldview Inventory 2021*.¹² This worldview remains the dominant worldview today.

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Biblical worldview vs. syncretism by generation



Comments from Dr. George Barna: “[Syncretism] is a cut-and-paste approach to making sense of and responding to life. Rather than developing an internally consistent and philosophically coherent perspective on life, Americans embrace points of view or actions that feel comfortable or seem most convenient. Those beliefs and behaviors are often inconsistent, or even contradictory, but few Americans seemed troubled by those failings.”¹³

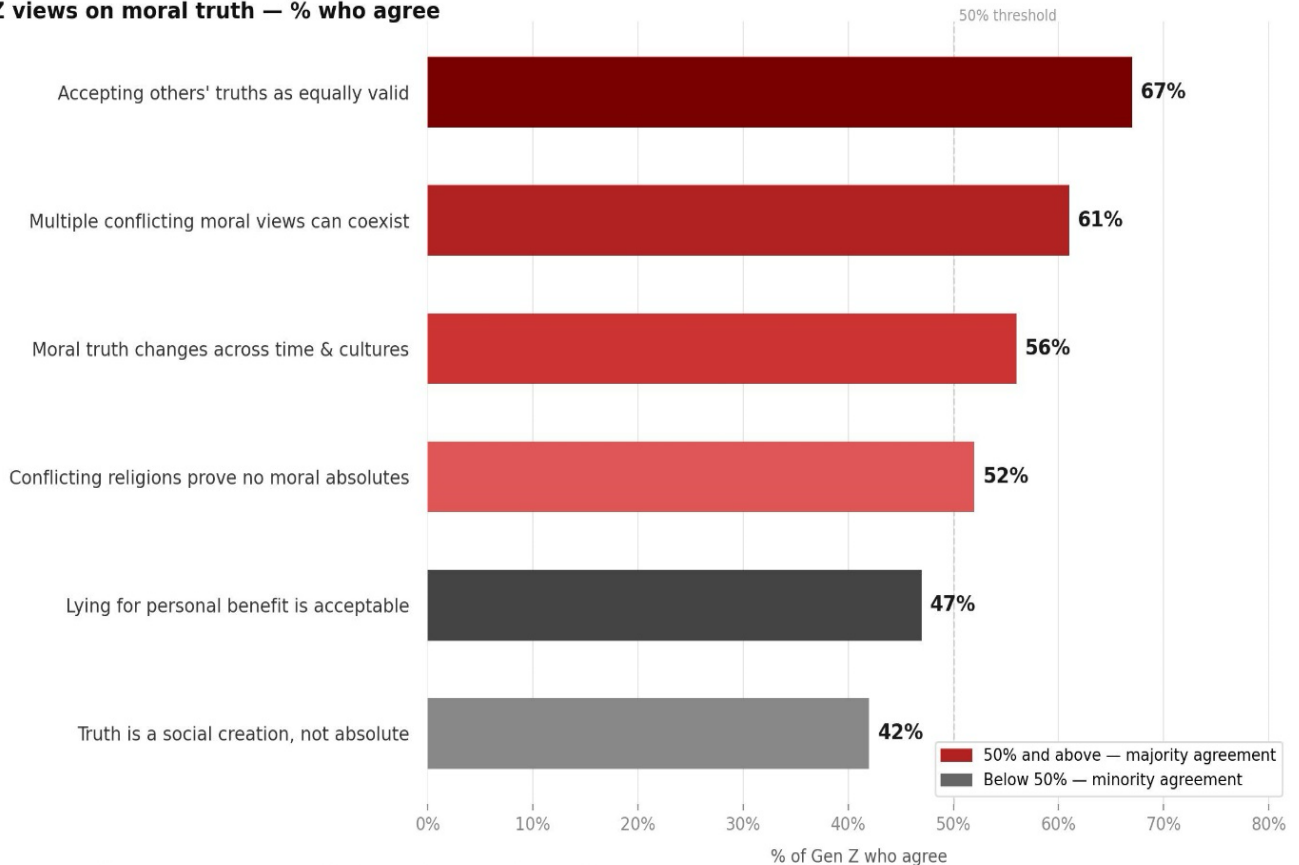
“[A] person’s worldview is formed by age 13 and rarely experiences significant change after that point...”¹⁴

“Despite widespread optimism shared by Christians about the faith of members of Gen Z, that cohort emerged as the generation most likely to merge Christian deities and non-Christian spiritual authorities within the pantheon of gods they worship.”¹⁵

3. Rejection of Absolute Moral Truth

- Two out of three members of Gen Z and two out of three Millennials reject absolute moral truth.¹⁶
- Among Gen Z: only 15% rely primarily on the Bible for moral guidance; 29% rely on themselves, 25% on family.¹⁷
- Just 9% of those in Gen Z and less than one-fourth of Millennials (15%) believe that absolute moral truth exists and is an objective reality, apart from personal preferences and determinations.¹⁸
- Through seven years of national *AWVI* research starting in 2020, younger generations were consistently *the most likely* to reject absolute moral truth.¹⁹
- In fact, the CRC's initial *American Worldview Inventory* in 2020 found that “the pull of secularism is especially stronger among younger Americans,” with those under age 30 much less likely than older adults to select God as the basis of truth (31% compared to 45%), and more likely to say that moral standards are decided by the individual (60%). According to Barna, this trend fueled an ongoing “moral recalibration—away from absolute truth” in our nation.²⁰
- In 2026, 28% Gen Z said the Bible is their primary source of moral guidance, vs 34% of older adults; 33% of Z claims God is the basis of truth.²¹
- Gen Z consistently agrees in higher numbers than older generations with views that undermine absolute moral truth:²²
 - A mature human accepts different truth views to be just as valid as their own views—67% of Gen Z agreed with this statement.²³
 - There can be multiple conflicting moral truth views in any given situation without anyone being wrong—61% agreed.²⁴
 - Perceptions of moral truth change over time and across cultures, proving there is no absolute moral truth—56% agreed.²⁵
 - Different religious / philosophies having conflicting ideas about moral truth proves there are no moral absolutes—52% agreed.²⁶
 - Truth is a social creation; it is not an absolute, consistent reality unaffected by cultural differences—42% agreed.²⁷
 - Telling a falsehood of minor consequence in order to protect your personal best interests or reputation is morally acceptable—47% agreed.²⁸

Gen Z views on moral truth — % who agree



Source: American Worldview Inventory, George Barna; Cultural Research Center at Arizona Christian University

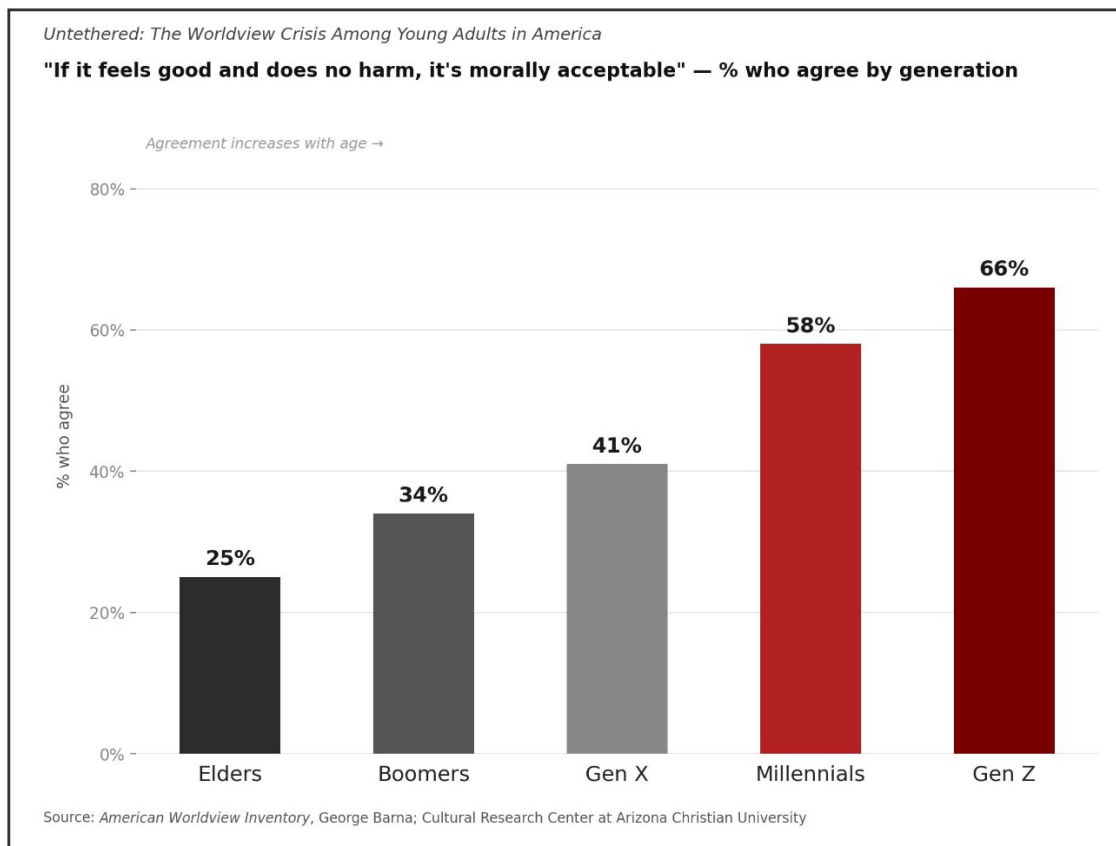
Comments from Dr. George Barna: “It is impossible to separate America’s core values—such as honesty, respect, service, responsibility, trustworthiness—from beliefs about moral truth. New data shows that Americans trust each other less, are disappointed in the lack of respect shown toward others, a growing emphasis upon being served rather than serving others, and the generational divide over commitment to personal responsibility. These are all outgrowths of the increasing belief that there are no absolute moral truths that bind us together and should shape our life choices for both personal and communal benefit.”²⁹

“Our nation is undergoing moral recalibration—away from biblical truth.”³⁰

“Millennials set the new pace and Gen Z has maintained or accelerated it as the new standard, further reshaping or solidifying new moral norms.”³¹

4. The Rise of “Feel-Good, No-Harm” Morality

- When it comes to morality, research shows our nation is experiencing an ongoing, significant shift from biblical standards to relativistic, emotion-based morality—led in large part by younger Americans.
- 66% of Gen Z believe “if it feels good and does no harm, it’s morally acceptable.” This is significantly higher than that of older generations: Millennials: 58%; Gen X: 41%; Boomers: 34%; Elders: 25%.³²



- According to Dr. George Barna, traditional morality is one of the major casualties of the Millennials and Gen Z:³³
 - **Accepting Abortion:** While five out of 10 Boomers and Busters consider having an abortion to be acceptable behavior, six out of 10 Millennials (57%) and Gen Zs (61%) endorse abortion.
 - **Accepting consensual sex between unmarried adults.** Echoing the pattern related to abortion, the *AWVI 2024* shows that about one-half of Boomers and Busters consider sexual intercourse between consenting, unmarried

adults to be morally acceptable, but a higher proportion of younger adults (59% of Millennials and 66% of Gen Zs) endorse such sexual encounters.

- **Refusing to repay a loan that is due.** Overall, about one-quarter of adults from generations encompassing people 55 and older say they accept the refusal to repay a loan to a wealthy relative who does not push for repayment to be morally acceptable. Nearly twice as many younger adults accept such a refusal to repay what is due to be morally defensible (42% of Millennials, 50% of Gen Zs). 2026 = 45% Gen Z, 42% Mills, 28% Gen X, 20% Boomers
- **Accepting lying.** 47% Gen Zs say that lying to protect your personal best interests is morally acceptable.
- **Declaring small tax deductions that** you are not eligible for, but will not be discovered by the IRS, to lower your tax bill—49% of Gen Z consider that morally acceptable.
- Members of Gen Z are slightly more likely than older adults (56% v 52%) to believe that the Bible is ambiguous about the morality of abortion, and a record-breaking proportion of Gen Z accepts abortion as a morally defensible activity, currently they are less likely than adults in older generations to have participated in an abortion. That is likely a reflection of the young age (ages 18-21) of those presently qualifying as Gen Z adults.³⁴
- 27% of Gen Z agrees that a legitimate marriage is only between one man and one woman.³⁵
- Like the Millennials before them, Gen Z reflects similar levels of support for gay marriage, the rejection of absolute moral truth, and the dismissal of the notion that every moral choice either honors or dishonors God.³⁶

Comments from Dr. George Barna:

“Young adults tend to form their worldview primarily through feelings and personal experiences, rather than logic and facts. Gen Z grew up with a daily bombardment of conflicting messages about right and wrong. Most of them lived in homes traumatized by divorce. Crime has escalated precipitously in recent years. War and terrorism have been constant, looming threats. Bullying, pedophilia, and child trafficking have been part of their life’s narrative. ... Under such conditions, and without any kind of deeper spiritual wisdom provided to put these matters in context, it is not surprising that so many young adults feel their way through uncertain times and conclude that human beings are not inherently good.”³⁷

5. Deeply Confused about Sin, Salvation, and Eternal Life

Gen Z's View of Sin: Although our research shows that most of American adults are confused about the existence, definition, and consequences of sin, Gen Z demonstrates the greatest divergence from a biblical understanding of sin.

- Although a vast majority of American adults agree there is such a thing as “sin,” Gen Z is segments substantially less likely than older Americans to believe in the existence of sin. In fact, 21% of Gen Z adults believe there’s “no such thing as sin (21%), compared to 17% of Millennials and Boomers, and 14% of Gen X.³⁸
- Members of Gen Z are less likely to believe that everyone sins (41%) than members of the older generations (49% of Millennials, 53% of Gen X, 57% of Boomers).³⁹
- In addition, younger Americans (those under 50) are substantially less likely to believe they are sinners (47%) than those over 50 (56%).⁴⁰ Only 22% of Z’s believe everyone is born into sin and can only be saved from sin’s consequences by Jesus Christ.⁴¹
- Although a full 75% of American adults believe people are “basically good at heart,” surprisingly, the younger a person’s generation, the *less likely* they are to embrace the idea that people are basically good.⁴² Of Gen Z, 40% believe that people are basically good.⁴³
- Although when it comes to defining sin, Gen Z is *most likely* among American adults to say that sin is an intentional choice and morally wrong. Despite believing that sin is an inappropriate choice, sin differs for each person (21%).⁴⁴
- Only 33% of Gen Z believe sin is not only an intentional morally wrong choice that matters spiritually, compared to 38% of Millennials, 42% of Gen X, and 46% of Boomers.⁴⁵
- Of American adults who believe sin exists, Gen Z was most likely to point to school lessons (23%) or majority beliefs (14%) as the source of their understanding of sin. By comparison, older generations were more likely to point to the Bible, religious or church teachings, guidance from trusted people, or even personal feelings, reason, or logic as the source of their understanding of sin.⁴⁶

This erosion of understanding of the nature of sin is also redefining Gen Z’s understanding of what constitutes sinful behavior.

- Members of Gen Z are least likely of all generations to identify the following as sinful behaviors:

- *Intentionally lying, deceiving or manipulating others for personal benefit.* Only 65% view this as a sin, compared to Boomers (77%), Gen X (76%), and Millennials (69%).⁴⁷ Yet 47% say it is morally acceptable to lie to protect your personal self-interest.⁴⁸
- *Saying or using the Lord's name in vain.* Only 54% say this is a sin, compared to Boomers (65%), and Gen X and Millennials (61%).⁴⁹
- *Worshipping a spirit or person besides the God of the Bible.* Only 47% of Gen Z view this as sin, compared to Boomers (59%), Gen X (59%), and Millennials (58%).⁵⁰
- *Having sexual relations with a person you are not married to.* Only 44% of Gen Z see this as sin, compared to more than half of Boomers (58%), Gen X (53%), and Millennials (56%).⁵¹
- *Knowingly not reporting some income on your taxes.* Just over a third (34%) of Gen Z see this as sinful, compared to 51% of Boomers, 49% of Gen Z, and 46% of Millennials.⁵² But 49% of Gen Z believe it is morally acceptable to declare small deductions you are not eligible for if it will not be discovered by the IRS.⁵³
- Just half of Gen Z sees using sexually explicit media (52%) or using illegal or non-prescription drugs (51%) to be sinful.⁵⁴
- Gen Z's recognition sinful behavior drops below half when asked about the following actions:⁵⁵
 - Having or facilitating an abortion (42%)
 - Having sexual fantasies about a person they're not wed to (41%)
 - Getting drunk (39%)
 - Gambling (42%)
 - Working on the Sabbath (21%)

Gen Z's View of Salvation:

Just as Gen Z is increasingly confused about the doctrine of sin and its application in their lives, the generation is equally unclear about the idea of the post-life fate of their soul, spirit, or essence, or in biblical terms, eternal salvation.

- Gen Z said that *consistently demonstrating strong moral character* is very important in determining the post-life experience of their soul, spirit, or essence. This was the only one of 13 possible ideas that determine this post-life fate embraced by a majority of Gen Z.⁵⁶

- Gen Z was the only adult generation in which a minority said it was very important to confess all their sins to Jesus (44%), to embrace Jesus Christ as their Savior (48%), and to honor and serve God above all else (45%).⁵⁷

Gen Z's View of Eternal Life:

Overall, the research shows widespread confusion about eternal life among American adults. Although 84% of all adults and 95% of self-professed Christians believe that there is such a thing as sin, millions of Americans do not believe their sinfulness will resign them to a future of fire and brimstone. In fact, a mere 3% of adults believe their soul, spirit, or essence will experience unending torment and punishment (or the biblical idea of Hell).

This confusion is especially pronounced among Gen Z when it comes to the eternal fate of their soul, spirit, or essence:⁵⁸

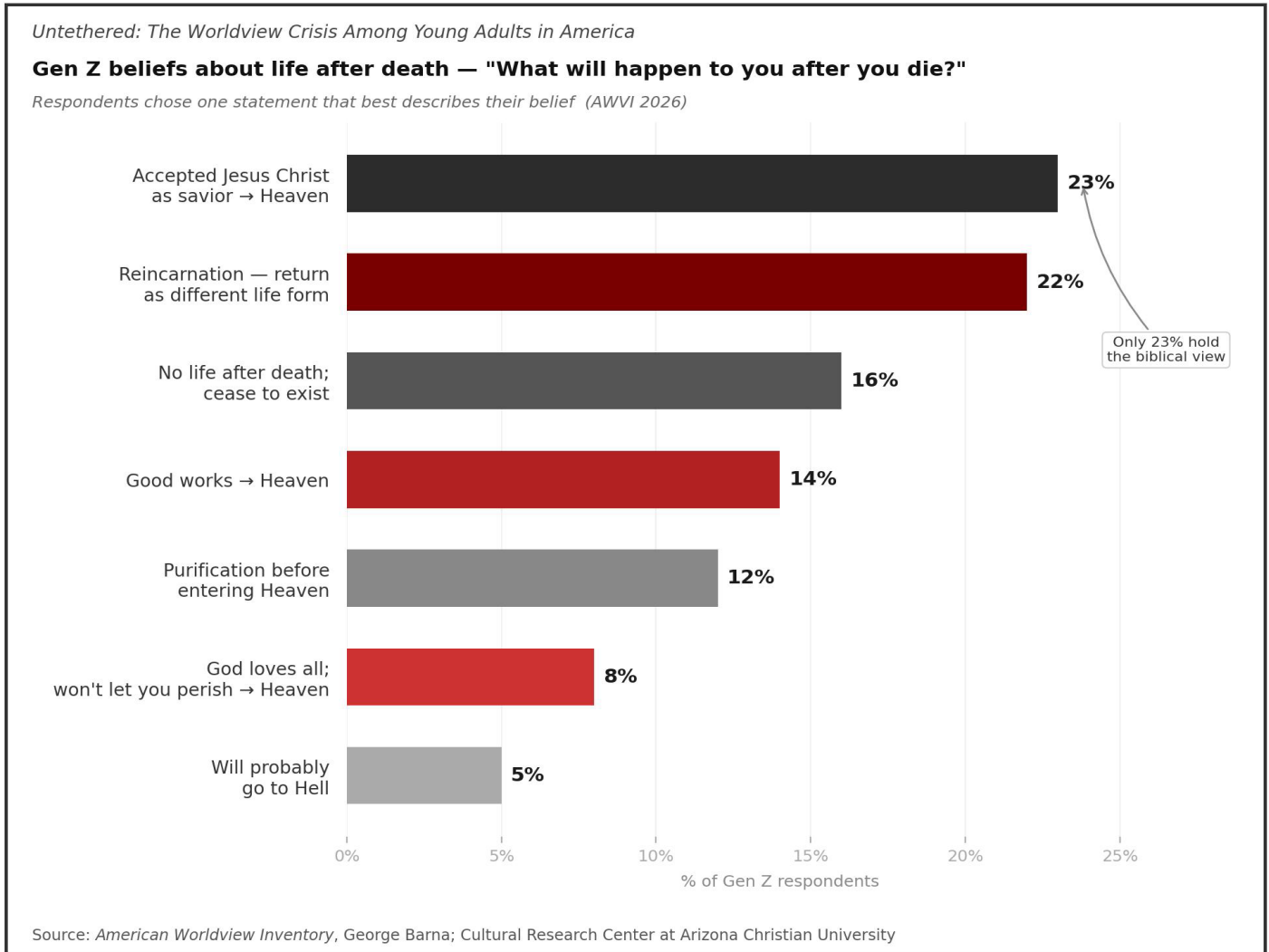
- Only 28% believe it will reside in the presence of God
- 17% believe they will experience eternal peace, serenity, and joy without any divine being present
- 14% believe they will go through a period of purification before a time of peace and rest
- 13% believe they will simply cease to exist in any form or place after death
- 10% believe they will join with the Universe
- 12% believe in reincarnation and that they will return to Earth in another form
- Only 5% believe they will experience eternal torment and punishment

An alternative question asked in *American Worldview Inventory 2026* generated the following results among members of Gen Z:

Which one of these statements best describes what you believe will happen to you after you die? (Note: the order of the responses was randomized).

1. When you die you will go to Heaven because you have worked hard to be a good enough person to earn that reward – 14%
2. When you die you will go to Heaven only because you have confessed your sins and have accepted Jesus Christ as your savior – 23%
3. When you die you will go to Heaven because God loves all people and will not let you perish – 8%

4. When you die you will probably go to Hell – 5%
5. When you die you will go to a place of purification before you can enter Heaven – 12%
6. There is no life after death, physically or spiritually; you simply cease to exist – 16%
7. You will return to earth as a different life form or different person – 22%



Comments from Dr. George Barna:

“Describing all people as ‘basically good at heart’ is the culturally-comfortable dismissal of sin that millions of people use to ignore the possibility that their love affair with disobedience to God is a life-threatening spiritual disease with eternal consequences.”⁵⁹

“Taking refuge in the idea that other people have a sin problem, but they personally do not, or that sin is an outdated concept, are harmful strategies. Parents, pastors, and religious influencers have a vital responsibility to keep basic biblical truths before the Christian body, including the reality of sin and its repercussions.”⁶⁰

“Allowing Americans to skirt around the personal implications of sinful living is a major disservice to the people they influence and facilitates the continuing demise of American society. Sin is not a difficult concept to understand or identify. Hopefully, our avoidance of teaching and accountability regarding sin can be quickly and easily rectified by those who seek to add value to the spiritual journey of the people they influence. Inserting sin back into the national consciousness would be an invaluable investment into who we are as a nation and as the Church ...”

“Americans tend to spend comparatively little time studying faith, reflecting on what we have learned, and searching to eliminate the paradoxes, impurities, and impossibilities in our personal belief system. We often resist accepting long-held perspectives on aspects of the Christian faith in favor of creating a customized version of Christianity that provides personal comfort rather than truth and reliability. As time goes on, Americans have shown their increasing desire to satisfy feelings rather than logic. Our muddled theology of sin is a prime example of a deeply personal albeit immature and imprecise faith conviction.”⁶¹

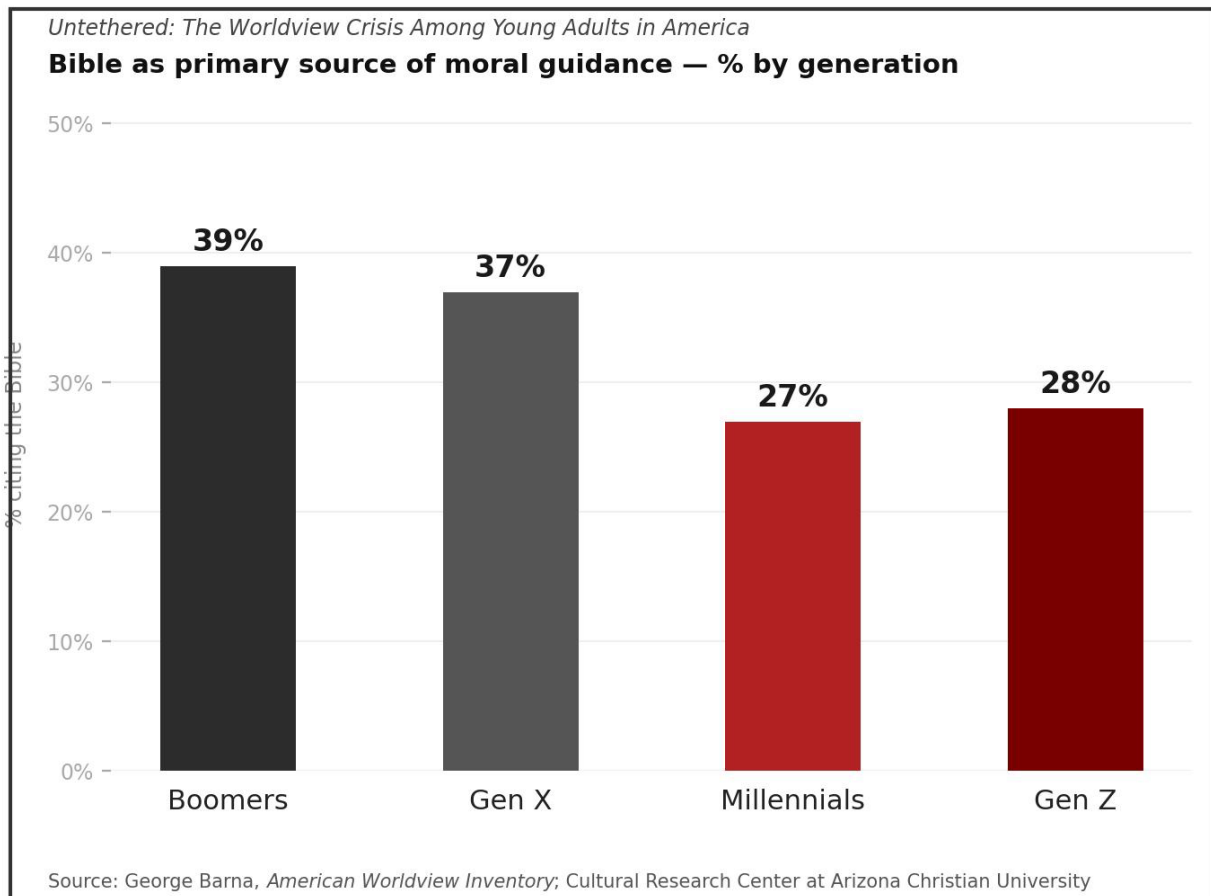
“If you follow the response patterns of the groups that are increasingly influential in American society, you can see the moral redefinition unfolding. The adult portion of Gen Z is currently about 10% of the adult population, but when all the members of that generation are 18 or older, that group will be nearly four times their current proportion of the total adult population.”⁶²

“[S]ome of the major growth drivers of our population are people groups that reject biblical morality. As we seek to understand why America is being transformed from a Bible-honoring, traditional morality population to one that is more laissez-faire or even aggressively secular in its views of right and wrong or sin and virtue, the demographic curves provide important insights.”⁶³

Gen Z is an influential subgroup “moving the culture toward their preferred worldview, which is at odds with biblical morality.”⁶⁴

6. Cultural Influence Vastly Outpaces the Church

- When it comes to their primary source of moral guidance, just 28% of the members of Gen Z identify the Bible, similar to that of Millennials (27%), but notably lower than other generations— 37% of Gen X and 39% of Boomers.⁶⁵



- When it comes to seeking moral truth, the incidence of the “Scripture first and foremost” mindset about truth was significantly lower for succeeding generations, with Gen Z at 9%, compared to Gen X (people now in their early 40s through late 50s), and 12% among Millennials (the group from ages 22 through 40).⁶⁶
- Among regular churchgoers, those in Gen Z exhibited the lowest levels of support for Israel, again reflecting the increasing anti-Israel cultural narrative.⁶⁷
- When it comes to the issue of marriage, less than half of Gen Z churchgoing adults (49%) agree that a legitimate marriage is only between one man and one woman.⁶⁸
- Social media, entertainment, schools, and peers now shape worldview more than the church or family.

Comments from Dr. George Barna:

“Two out of three adults believe truth is conditional, and more than four out of five Americans are comfortable drawing from multiple sources or bases of truth,” Barna explained. “Even people who generally believe the Bible or the God of the Bible are the most reliable sources of moral truth admit that it is common for them to make their moral choices based on feelings, laws, traditions, peer pressure, social standards, science, or ease.”⁶⁹

“Gen Z grew up with a daily bombardment of conflicting messages... without deeper spiritual wisdom.”⁷⁰

“It is likely that the [Gen Z] generation will be responsible for a normative (or higher) number of abortions in the coming decade, as they reach the age and experience the conditions that commonly trigger abortions.”⁷¹

7. A Wobbly ‘Faith’ Without Commitment

Among Gen Z, belief in God is widespread but often shallow—a "wobbly" faith more rooted in spiritual feeling than biblical conviction. The data reveal a generation whose spiritual identity is genuinely confused: simultaneously drawn to religious practice and experiences, yet deeply resistant to biblical truth about who God is, what He requires, and how He works in human life. Here's what the research shows:

- 46% of U.S. adults believe in a “supreme spiritual being,” but often without biblical content.⁷²
- One quarter (29%) of those who reject God are 18-to-29 years old.⁷³
- Gen Z and Millennials increasingly make up the “Don’ts” (the fastest segment among American adults)—those who don’t believe, don’t know, or don’t care if God exists.⁷⁴
- Gen Z is generation most likely to merge Christian deities and non-Christian spiritual authorities within the pantheon of gods they worship.⁷⁵
- Members of Gen Z are among those who are “least open to persuasion about the existence and influence of the God of the Bible” (26%).⁷⁶
- Members of Gen Z are consistently least likely to have a biblical notion of the role of God in their lives, or to engage in biblical practices related to God.⁷⁷

American Worldview 2026 used the following alternative question: There are many different beliefs about God or higher power. Which of these descriptions comes closest to what you, personally, believe? (Note: the survey randomized the order of possible answers).

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What Gen Z believes about God (or a higher power)	
Belief statement	Gen Z
God is the all-knowing, perfect and just creator of the universe who rules that universe today	40%
A higher power may exist, but nobody really knows for certain	24%
God refers to the total realization of personal, human potential or a state of higher consciousness	16%
There are many gods, each with different purposes and authority	10%
There is no such thing as God	7%
Everyone is god	2%

Source: George Barna, *American Worldview Inventory*; Cultural Research Center at Arizona Christian University

Comments from Dr. George Barna:

“Arts and entertainment media frequently challenge or obfuscate our spiritual views ... For clear-thinking, biblically solid individuals to have conversations with young people identifying errant points of view regarding the existence, influence, and relationship with God, Jesus Christ, Satan, and other spiritual entities provides invaluable wisdom to the young person’s life.”⁷⁸

OTHER DATA POINTS FOR GEN Z

The *American Worldview Inventory 2026* identified a number other data bits not already cited, related to the worldview of Gen Z:⁷⁹

- 24% = self-identify as LGBTQ
- 61% = deeply committed to practicing their religious faith
- 65% = people who are good or do enough good things for other people will earn a place in Heaven
- 61% = Jesus Christ was both human and divine, and therefore committed sins while He was on earth
- 22% = world history is God’s story and is moving toward the fulfillment of His plan
- 19% = success is consistent obedience to God
- 25% = the universal purpose of life is to know, love and serve God with all your heart, soul, mind and strength
- 18% = the accumulation of money and wealth is entrusted to you by God to manage for His purposes
- 37% = receive helpful guidance from their horoscope
- 44% = committed to getting even with those who do them wrong
- 79% = animals, plants, wind and water have a unique spirit, just as human beings do
- 57% = self-identify as passionately pro-life
- 12% = human life is sacred
- 40% = the Bible are the true words of God
- 53% = Satan is a symbol of evil or negative spiritual influence, but not a living entity
- 63% = Holy Spirit is a symbol of God’s power, presence or purity, but not a living entity

- 67% = having faith matters more than which faith you have
- 35% = the universe was created by God
- 66% = treat other people the way you want them to treat you
- 30% = current relationship with God is real, interactive, and central in your life, and is always a work in progress

Things they do at least once a week:

- read/study the bible – 33%
- thank, praise and worship God – 45%
- acknowledge their sins and ask God's forgiveness – 39%
- worship a spirit other than the God of the Bible – 21%
- pray to their higher power – 43%

Things they do at least once a month:

- attend a worship service, in-person or online – 47%
- teach/coach a less mature Christian about the faith – 40%
- verbally share the Gospel with non-believers – 42%

Section II: Worldview and Mental Health – A Hidden Crisis

A Mental Health Emergency

The worldview crisis among young adults is not merely a matter of spiritual confusion or cultural disconnection—it is also deeply intertwined with a growing mental health epidemic. Today’s college students are more anxious, fearful, depressed, and uncertain than any previous generation. While much of the public discussion focuses on social media, academic pressure, and identity confusion, the deeper issue is philosophical and spiritual: young adults lack a coherent worldview to make sense of life.

According to groundbreaking research from Dr. George Barna and the Cultural Research Center, there is a strong correlation between mental health and worldview. The generations with the lowest levels of biblical worldview—Gen Z and Millennials—also report the highest levels of anxiety, depression, and despair. Without a biblical foundation to guide their identity, purpose, morality, and relationships, young adults are left to navigate life with a fragmented and unstable belief system. This section explores how worldview shapes mental health—and how embracing biblical truth can lead to greater hope, purpose, and emotional stability.

According to a special mental health and worldview report from the *American Worldview Inventory 2024* (Statistics below are found in *AWVI 2024: Release #5*):⁸⁰

- Over half (56%) of Gen Z reported regularly feel anxious, depressed, fearful, or unsafe. Of those who regularly experience these feelings, only 1% have a biblical worldview.
- One out of three (33%) in Gen Z and the Millennial generation is estimated to have one or more diagnosable mental disorders.
- While 8% of all adults experienced a major depressive episode in the past year, at least twice as many in Gen Z (19%) and among Millennials (16%) had such an incident.
- Although 5% of adults had serious suicidal thoughts at least once in the past year, such thoughts occurred in much higher proportions within Gen Z (13%) and Millennials (9%).
- 73% say they lack meaning and purpose in life.
- 30% identify as LGBTQ, even though no more than 5% engage in LGBTQ relationships.

The research also found the following about mental distress by generation:⁸¹

- **Gen Z:** 56% experience anxiety/depression regularly; 1% have a biblical worldview.
- **Millennials:** 49% mental distress; 2% biblical worldview.
- **Gen X:** 39% distress; 4% biblical worldview.
- **Boomers:** 14% distress; 8% biblical worldview.

A number of belief patterns that undermine mental health are rooted in a faulty, non-biblical worldview:⁸²

- Belief in no God/Savior results in isolation and hopelessness.
- Belief that success is performance-based fosters anxiety and inadequacy.
- Belief in moral relativism produces relational instability.
- 62% of young adults believe in Karma, which leads to fear and paranoia.

Conversely, having a biblical worldview is conducive to fewer mental health challenges. In fact, according to the research, adults with a biblical worldview are more likely to:⁸³

- Be joyful, fulfilled, forgiving, purposeful, and service-oriented.
- Less likely to experience addiction, fear of death, divorce, or incarceration.

Quotations from Dr. George Barna: “A faulty worldview—especially one built on self and relativism—leads to fear, anxiety, and a lack of hope.”⁸⁴

“Adults with a biblical worldview are less likely to often feel anxious, depressed or fearful and that the biblical worldview is related to those who possess it avoiding many of the life events and outcomes that produce anxiety, depression, and fear—such as spending time in jail or prison, being responsible for an abortion, succumbing to an addiction, and undergoing a divorce. Instead, the research indicates that people whose view of life harmonizes with biblical principles are significantly more likely to experience a happy and fulfilling life.”⁸⁵

Section III: What Can Be Done? A Call to Action⁸⁶

The findings of this report underscore the urgent need for intentional engagement with the rising generation. While the data paint a sobering picture of spiritual confusion and emotional instability among young adults, they also point to a critical opportunity for redemptive intervention. Colleges and universities—particularly those grounded in a biblical worldview—are uniquely positioned to respond. By shaping not only the intellectual development of students but also their spiritual formation, these institutions can play a pivotal role in reversing current trends. The following recommendations outline strategic actions that can help reestablish a foundation of truth, identity, and purpose for today’s college-aged adults.

Key steps colleges and universities can take include:

1. Build Community

Create an environment in which students are meaningfully connected to peers, faculty, and mentors through intentional relationships. A strong campus community fosters accountability, emotional support, and spiritual growth, which are all essential to the development of a resilient biblical worldview.

2. Affirm Identity in Christ

Help students anchor their sense of identity in their relationship with God, rather than in performance, popularity, or cultural labels. By emphasizing the biblical truth that each person is created in God’s image and redeemed through Christ, institutions can counteract the confusion and pressure students face in defining themselves.

3. Encourage Purpose

Guide students in discovering and articulating their God-given calling and purpose. This process should be integrated across the curriculum and co-curricular experiences, helping students recognize that their gifts, passions, and career aspirations can be aligned with God’s greater mission.

4. Teach and Measure Worldview

Implement structured, biblically grounded worldview education throughout the academic experience, and regularly assess student progress. Tools such as the ACU Worldview Assessment (www.acuworldview.com) enable institutions to evaluate worldview development and identify areas for targeted discipleship.

5. Disciple Deeply

Commit to long-term spiritual formation by integrating biblical truth into every aspect of student life. Through worship, biblical teaching, prayer, mentoring, and service, institutions can equip students to grow in their faith, trust God, and live out a biblically consistent worldview beyond their college years.

Conclusion: Hope for the Untethered Generation

Dr. George Barna has characterized today's young adults as "the most spiritually disoriented generation in American history." The findings presented in this report affirm that assessment. Young adults—particularly those in Gen Z and the younger segment of Millennials—demonstrate an overwhelming reliance on syncretism, a rejection of absolute moral truth, and a lack of grounding in a coherent, biblically informed worldview. These worldview deficiencies are not merely theoretical concerns; they are manifesting in tangible ways, most notably in the form of a widespread mental health crisis.

The data reveals a strong correlation between worldview and psychological well-being. Those with a biblical worldview are significantly more likely to report meaning, purpose, emotional resilience, and satisfaction in relationships. Conversely, young adults with no biblical foundation are more likely to experience anxiety, depression, fear, and a lack of direction. In this sense, the worldview crisis and the mental health crisis are not independent phenomena but deeply interrelated expressions of a broader cultural and spiritual dislocation.

Despite these challenges, the report also identifies a critical point of optimism: this generation remains spiritually open. While they may lack theological clarity or moral certainty, many young adults continue to seek answers to life's most pressing questions. This openness presents a vital opportunity for Christian leaders, educators, parents, and institutions to engage with intentionality and purpose.

Addressing this crisis will require more than superficial interventions or moral encouragement. It calls for a systematic and sustained effort to restore the biblical foundations that have been largely neglected. This includes early and consistent worldview development, integration of biblical truth across educational and cultural institutions, and meaningful discipleship that connects faith to every aspect of life.

The path forward is clear: to confront the worldview crisis among young adults, we must reassert the centrality of biblical truth, not only for moral clarity but for human flourishing. If we are to equip this generation to navigate the complexities of modern life with wisdom and resilience, we must help them recover the truth that grounds identity, shapes purpose, and offers enduring hope.

Sources and Citations

The following research studies from Dr. George Barna and the Cultural Research Center at Arizona Christian University were used in this report. Individual releases from these research studies are specifically cited in this report (see Endnotes).

American Worldview Inventory 2026: A National Study of the Worldview of American Adults. At the time of publication of this report, the first two reports from AWWI 2026 have been publicly released and are available on the Cultural Research Center Research Page (www.culturalresearchcenter.com). Additional reports will be released throughout 2026. If you wish to receive notification of new research, you can subscribe to receive our free research releases on the CRC webpage or by clicking [here](#).

Social Issues and Worldview: A National Survey of Churchgoing Americans (October 2025); a collaborative project from Family Research Council and the Cultural Research Center at Arizona Christian University.

American Worldview Inventory 2025: A National Study for Strengthening the Worldview of Americans

2025 Trends Outlook: Faith and Cultural Trends Likely to Emerge in 2025

American Worldview Inventory 2024: A National Survey of Biblical and Competing Worldviews

Research from *Raising Spiritual Champions: Nurturing Your Child's Heart, Mind and Soul* (2023-2024)

American Worldview Inventory 2023: A National Post-Pandemic Survey of Biblical and Competing Worldviews

American Worldview Inventory 2022: A National Survey of the Worldview of Pastors and Parents

Millennials in America: New Insights into the Generation of Growing Insights (2021)

American Worldview 2021: National Survey of Biblical and Competing Worldviews

American Worldview Inventory 2020: National Survey of the Worldview of American Adults

All releases from these research studies are available at the Research Page of the Cultural Research Center at Arizona Christian University are available at www.culturalresearchcenter.com.

For more information, contact the Cultural Research Center at Arizona Christian University at info@culturalresearchcenter.com or by visiting our website: www.CulturalResearchCenter.com.

ENDNOTES

¹ George Barna, *AWVI 2026 Release #1: Few Signs of Spiritual Renewal as the National Incidence of Biblical Worldview Remains Unchanged*” (March 3, 2026); *American Worldview Inventory 2026: A National Study of the Worldview of American Adults*. Cultural Research Center at Arizona Christian University.

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⁴ Barna, *AWVI 2025 Release #3: Most Americans—including Christian Churchgoers—Reject the Trinity* (March 26, 2025); , *American Worldview Inventory 2025: A National Study for Strengthening the Worldview of Americans*; Cultural Research Center at Arizona Christian University. https://www.arizonachristian.edu/wp-content/uploads/2025/03/AWVI-2025_03_Most-Americans-Reject-the-Trinity_FINAL_03_26_2025.pdf

⁵ Barna, *AWVI 2024 Report #3: Explaining America’s 40-Year Drop in Biblical Worldview—And How to Reverse that Decline* (May 28, 2024); *American Worldview Inventory 2024: A National Survey of Biblical and Competing Worldviews*; Cultural Research Center at Arizona Christian University. <https://www.arizonachristian.edu/wp-content/uploads/2024/05/CRC-Release-AWVI-3-May-28-2024.pdf>

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⁷ Barna, *AWVI 2023 Release #2: Research Identifies the Best Starting Point for Developing a Biblical Worldview—Seven Cornerstones* (March 14, 2023); *American Worldview Inventory 2023: A National Post-Pandemic Survey of Biblical and Competing Worldviews*; Cultural Research Center at Arizona Christian University. <https://www.arizonachristian.edu/wp-content/uploads/2023/03/CRC-Release-2nd-2023-Final.pdf>

⁸ Barna, *AWVI 2026: Release #1: Few Signs of Renewal*.

⁹ Barna, *AWVI 2021 Release #1: America’s Dominant Worldview—Syncretism* (April 13, 2021); *American Worldview Inventory 2021: National Survey of Biblical and Competing Worldviews*; Cultural Research Center at Arizona Christian University. https://www.arizonachristian.edu/wp-content/uploads/2021/05/CRC_AWVI2021_Release01_Digital_01_20210413.pdf

¹⁰ Barna, *2025 Trends Outlook: Report #1: CRC’s Barna Describes Faith and Cultural Trends Likely to Emerge in 2025* (January 22, 2025); Cultural Research Center at Arizona Christian

University. <https://www.arizonachristian.edu/wp-content/uploads/2025/01/CRC-Spiritual-and-Cultural-Trends-2025-1.pdf>

¹¹ Barna, *AWVI 2026*: Release #1: Few Signs of Renewal.

¹² Barna, *AWVI 2021*: Release #1: America's Dominant Worldview—Syncretism (April 13, 2021); *American Worldview Inventory 2021: National Survey of Biblical and Competing Worldviews*; Cultural Research Center at Arizona Christian University. https://www.arizonachristian.edu/wp-content/uploads/2021/05/CRC_AWVI2021_Release01_Digital_01_20210413.pdf

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¹⁴ Barna, *AWVI 2024*: Release #3: 40-Year Drop.

¹⁵ Barna, *AWVI 2025*: Release #1: Most Americans Believe in a Supreme Power, But Not the God of the Bible (February 18, 2025); *American Worldview Inventory 2025: A National Study for Strengthening the Worldview of Americans*; Cultural Research Center at Arizona Christian University. <https://www.arizonachristian.edu/wp-content/uploads/2025/02/CRC-Release-AWVI-1-Feb-18-2025-Final.pdf>

¹⁶ Barna, *AWVI 2026*: Release #1: Few Signs of Renewal. First reported in: *AWVI 2020*: Release #6: Perceptions of Morality & Moral Choices (June 2, 2020). *American Worldview Inventory 2020: National Survey of the Worldview of American Adults*; Cultural Research Center at Arizona Christian University. <https://www.arizonachristian.edu/wp-content/uploads/2020/06/AWVI-2020-Release-06-Perceptions-of-Morality-Moral-Choices.pdf>

¹⁷ Barna, *AWVI 2026*: Release #1: Few Signs of Renewal. Also discussed in *AWVI 2024*: Release #3: 40-Year Drop.

¹⁸ Barna, *AWVI 2026*: Release #1: Few Signs of Renewal. Similar results were first reported in *AWVI 2025*: Report #6: Americans Possess Contradictory and Unbiblical Views about Moral Truth (May 15, 2025); *American Worldview Inventory 2025: A National Study for Strengthening the Worldview of Americans*; Cultural Research Center at Arizona Christian University. https://www.arizonachristian.edu/wp-content/uploads/2025/05/AWVI-2025-6-Contradictions-in-Beliefs-about-Moral-Truth_FINAL.pdf

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³¹ Barna, *AWVI 2024: Report #3: 40-Year Drop*.

³² Barna, *AWVI 2024: Release #2: Unbiblical Perspectives*

³³ All bulleted data points in this section are found in: Barna, *American Worldview Inventory 2026*.

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³⁶ Barna, *Social Issues and Worldview: A National Survey of Churchgoing Americans* (October 2025), 23. *Social Issues and Worldview* is a collaborative project from Family Research Council and the Cultural Research Center at Arizona Christian University. <https://downloads.frc.org/EF/EF25J65.pdf?v=2>

³⁷ Ibid.

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³⁹ Barna, *AWVI 2025: Report #8: Millions of American Christians Deny Their Sinfulness* (September 4, 2025); *American Worldview Inventory 2025: A National Study for Strengthening the Worldview of Americans*; Cultural Research Center at Arizona Christian University. <https://www.arizonachristian.edu/wp->

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⁴⁰ Barna, *AWVI 2025: Report #8: Millions Deny Sinfulness*.

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⁴⁷ Barna, *AWVI 2025: Report #10: Americans' Redefinition of Sinful Behavior Fuels Social Turbulence* (October 21, 2025); *American Worldview Inventory 2025: A National Study for Strengthening the Worldview of Americans*; Cultural Research Center at Arizona Christian University. https://www.arizonachristian.edu/wp-content/uploads/2025/10/BARNA_AWVI-2025_Release-10-Social-Turbulence-Due-to-Redefining-Sinful-Behavior.pdf

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⁴⁹ Barna, *AWVI 2025: Report #10: Redefinition of Sinful Behavior*.

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⁶² Barna, *AWVI 2025: Report #10: Redefinition of Sinful Behavior*.

⁶³ Ibid.

⁶⁴ Ibid.

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⁶⁶ Barna, *AWVI 2025: Release #4: Millions Admit They Could Be Persuaded That God Exists—Under the Right Conditions* (April 15, 2025); *American Worldview Inventory 2025: A National Study for Strengthening the Worldview of Americans*; Cultural Research Center at Arizona Christian University. <https://www.arizonachristian.edu/wp-content/uploads/2025/04/AWVI-2025-FINAL-Millions-Admit-They-Could-Be-Persuaded-that-God-Exists.pdf>

⁶⁷ Barna, *Social Issues and Worldview* (Oct. 2025).

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⁶⁹ Barna, *AWVI 2025: Report #5: Significant Shifts*.

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⁷¹ Ibid.

⁷² Barna, *AWVI 2025: Report #1: Supreme Power*.

⁷³ Barna, *AWVI 2025: Report #4: Persuaded*.

⁷⁴ Barna, *AWVI 2025: Report #1: Supreme Power*.

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⁷⁷ Barna, *AWVI 2025: Report #2: Americans Minimize the Role of God in Their Life* (March 12, 2025); *American Worldview Inventory 2025: A National Study for Strengthening the Worldview of Americans*; Cultural Research Center at Arizona Christian University. <https://www.arizonachristian.edu/wp-content/uploads/2025/03/CRC-Release-AWVI-2-Mar-12-2025-Final.pdf>

⁷⁸ Barna, *AWVI 2025: Report #1: Supreme Power*.

⁷⁹ Barna, *American Worldview Inventory 2026*. Some of the research has not been publicly released at the time of publication. Research reports will be published and made available on the Cultural Research Center Research Page (www.culturalresearchcenter.com) during 2026.

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⁸⁴ Ibid.

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⁸⁶ See: “Addressing Student Mental Health,” *ABLAZE*, Vol. III, No. III (Fall 2024), a publication of Arizona Christian University. <https://www.arizonachristian.edu/magazine/>

About the Research

American Worldview Inventory

The *American Worldview Inventory (AWVI)* is an annual survey that evaluates the worldview of the U.S. adult population (age 18 and over). It was created by veteran researcher George Barna and is conducted through the Cultural Research Center at Arizona Christian University.

Begun as an annual tracking study in 2020, the *AWVI* assessment is based on approximately 60 worldview-related questions drawn from eight categories of worldview application, measuring both beliefs and behaviors. The worldview categories of beliefs and behaviors measured in the *AWVI* are:

1. Bible, Truth, and Morals
2. Faith Practices
3. Family and the Value of Life
4. God, Creation, and History
5. Human Character and Nature
6. Lifestyle, Behavior, and Relationships
7. Purpose and Calling
8. Sin, Salvation, and God Relationship

Additional demographic and theolographic (religious background) questions are included in the survey for segmentation purposes. The *AWVI* was developed in collaboration with the faculty and administration at Arizona Christian University. The resulting survey went through several rounds of development and pre-testing before being rolled out nationally.

In the current version of the assessment, *American Worldview Inventory 2026*, is based on 53 worldview-related questions that fall within the eight categories of worldview application, measuring both beliefs and behavior. Additional demographic and theolographic questions are included in the survey for segmentation purposes.

Among the population segments discussed in the research are America's adult generations. The concept of generations is a social construct related to which there is little agreement as to generation names and dates. For this research, the Cultural Research Center utilized the following names and definitions:

<u>Generation</u>	<u>Birth Cohort</u>	<u>Ages in 2026</u>
Gen Z	2003 – 2021	3 to 22 (adults: 18-22)
Millennials	1984 – 2002	22 to 40
Gen X	1965 – 1983	41 to 59
Boomers	1946 – 1964	60 to 78
Elders	1945 or prior	79-Plus

Note that Gen Z, as a group, recently started entering their “adult” years (i.e., 18 or older). Consequently, in this survey, only the portion of Gen Z that met the filter criteria for adulthood (individuals 18 to 21 years of age) were included in the survey.

Interviews for the *AWVI 2026* were undertaken in January 2026 among a national sample of 2,000 adults whose background reflects that of the U.S. adult population. The data was collected using a multi-mode approach incorporating interviews conducted both by telephone and online. In total, the average survey length was 21 minutes per completion.

A survey of 2,000 randomly sampled individuals is considered to have sampling error of approximately plus-or-minus 2 percentage points, based on the 95% confidence interval. Additional levels of undeterminable error may occur in surveys based upon non-sampling activity.

Each year’s *AWVI* reports, released to the public at no cost via CRC’s website (www.CulturalResearchCenter.com) throughout the year of the survey, are also compiled in book form and produced at the beginning of each subsequent year, published by Arizona Christian University Press. Those books are available at CRC’s [Publications page](#) or on Amazon.

About George Barna

George Barna is a veteran researcher of U.S. public opinion and behavior, having conducted more than 1,000 survey projects over a 40-plus year career. Dr. Barna is currently a professor at Arizona Christian University (ACU) and co-founded the Cultural Research Center based at the University. His focus at ACU is worldview assessment and development, and cultural transformation.

Prior to joining ACU, Barna was the founder and leader of The Barna Research Group (which eventually became The Barna Group, and which he sold in 2009). He followed that by starting and directing the American Culture and Faith Institute (2011-2018). He formed Metaformation, a research and communications company, and has presided over it since 2009. Barna also serves as the Senior Research Fellow for the Center for Biblical Worldview at the Family Research Council and as well as being a Fellow of the Townsend Institute, associated with Concordia University.

Barna has conducted groundbreaking research on worldview, cultural transformation, ministry applications, spiritual development, and election strategy. He has provided research insights and strategic guidance to several hundred parachurch ministries, thousands of Christian churches, the U.S. military, and numerous non-profit and for-profit organizations. Originally a political pollster, he has provided polling and strategic assistance to four presidential candidates and to many other candidates, public officeholders, and government agencies.

A prolific author, Barna has had more than 60 books published. His books address cultural and religious trends, leadership, spiritual development, church dynamics, and cultural transformation. Cumulatively they have sold several million copies and appeared on the bestsellers lists of the NY Times, Evangelical Christian Publishers Association (ECPA), USA Today, and Amazon, among others. Several of his works have received awards and his books have been translated into more than a dozen languages. Among his most influential books are *The Frog in the Kettle*, *Transforming Children into Spiritual Champions*, *Revolution*, *Think Like Jesus*, *Pagan Christianity*, and *Maximum Faith*.

His most recent bestseller is *Raising Spiritual Champions: Nurturing Your Child's Heart, Mind and Soul*, which covers a variety of topics helpful to parents and Christian leaders. The volume includes research-based descriptions of how a child's worldview develops; the relationships between worldview and discipleship; how parents can develop a simple plan to guide their child to a biblical worldview, and how to become a disciple of Jesus Christ; the role churches and godly church leaders can play in that process; measuring the worldview of children; and more.

Before inhabiting his current role at Arizona Christian University, he taught at several universities (Pepperdine University, Azusa Pacific University, Biola University, and Dallas Baptist University) and seminaries (including Reformed Theological Seminary, Talbot, and others). He has been the teaching pastor of a large, multi-ethnic church; pastor of a house church; a church planter; and an elder. An in-demand public speaker, Barna has spoken at more than 1,000 public events during his career and is a frequent guest on media programs, discussing his research findings and their implications.

After graduating summa cum laude from Boston College with a degree in Sociology, Barna earned two Master's degrees from Rutgers University and received a doctorate from Dallas Baptist University.

Born in New York City, he married his wife, Nancy, in 1978. After leaving Princeton, they moved to southern California and have been there since 1981, except for a four-year detour in Chicago and the time he spends in Phoenix at the university (and at baseball games). A lifelong baseball fan, he is an avid follower of the New York Yankees. He is also a longtime musician, playing bass in

various bands and on a number of recordings. Barna is also devoted to his blind Australian terrier, Ray Charles.

George and Nancy live on the central California coast and in the Phoenix area. They have three grown daughters and three grandchildren, all of whom live in California.

Access to Barna's books can be found at www.GeorgeBarna.com, as well as at the Publications page for Arizona Christian University Press (www.culturalresearchcenter.com) and on Amazon.com and other booksellers.

About the Cultural Research Center at Arizona Christian University

The Cultural Research Center (CRC) at Arizona Christian University was launched in August 2019 to conduct original, innovative cultural and biblical worldview studies to provide credible research and resources to inform and mobilize strategic engagement in cultural transformation. The starting point of transforming culture is to get a clear picture of the worldviews that animate its landscape.

The goal of the Cultural Research Center is to be the nation's primary biblical worldview research hub. Arizona Christian University provides an immersive worldview education to its students, but that activity is just one of the many that relate to the core mission of ACU and CRC—expanding the biblical worldview in America—both in the Church and in American culture.

The Cultural Research Center is widely known for conducting the annual *American Worldview Inventory* as well as other nationwide surveys regarding worldview and cultural transformation. National studies completed by the Cultural Research Center (CRC) have investigated topics related to family, values, lifestyle, spiritual practices, and politics.

One of the groundbreaking efforts by CRC has been the worldview-related surveys conducted among the ACU student population. The first-of-its-kind *ACU Student Worldview Inventory* is administered to every ACU student at the start of each academic year, and a final time just prior to graduation. The results of that student census enable the University to track and address the worldview development of its students from a longitudinal perspective.

In addition to embracing biblical Christianity, CRC works in cooperation with a variety of Bible-centric, theologically conservative Christian ministries and remains politically non-partisan. Results from past surveys conducted by CRC and information about the Cultural Research Center are accessible at www.CulturalResearchCenter.com.

As the biblical worldview research and resource arm of Arizona Christian University, the Cultural Research Center provides research and resources to individuals, families, churches, schools and universities, and organizations that seek to strategically increase the level of biblical worldview among people of faith and within American culture.

The Cultural Research Center team includes:

George Barna

Barna is often described as the nation's leading researcher in the area of faith and culture. He co-founded the Cultural Research Center as its Director of Research and is a professor at Arizona Christian University. He was the founder of the Barna Group and has written more than 61 books. A more extensive bio of Dr. Barna is included above.

Tracy F. Munsil

Tracy Munsil is an Associate Professor of Political Science at Arizona Christian University. She created the University's political science program and chaired the ACU Department of Government, History and Philosophy for eight years prior to becoming CRC Executive Director. Dr. Munsil also chaired the collaborative process to develop the ACU CORE, which integrates biblical worldview into the University's distinctive liberal arts curriculum. She developed a passion for biblical worldview while home-educating her eight children for 14 years.

Her doctorate in political science was her third degree from Arizona State University, after earning both a political science master's and a bachelor's degree in journalism. Dr. Munsil also serves as the Publisher of Arizona Christian University Press. She was appointed by the Governor of Arizona and confirmed by the Arizona Senate for two terms on the Arizona Commission on Appellate Court Appointments.

Terry Gorka

Terry Gorka oversees the Business Development and Customer Relations activities of CRC. He was instrumental in developing and refining the ACU Worldview Assessment customer experience. He had previously worked with George Barna at both The Barna Group and the American Culture and Faith Institute before joining the CRC team. He was educated at Chapman University and is professional composer and musical artist, with multiple recordings to his credit. His music has been used in the soundtrack of numerous television shows and movies.

Further information about the Cultural Research Center, and access to its reports, is available at www.CulturalResearchCenter.com. Additional information about Arizona Christian University can be accessed at www.ArizonaChristian.edu

ABOUT THE ARIZONA CHRISTIAN UNIVERSITY WORLDVIEW ASSESSMENT

The [ACU Worldview Assessment](#) is a powerful online tool designed to measure and strengthen a person's worldview. Developed by Dr. George Barna and based on 40+ years of research, this 15-minute assessment reveals how a person's beliefs and behaviors align with biblical truth—and how to grow spiritually.

The ACU Worldview Assessment measures worldview beliefs and behaviors in five basic categories (Bible, Truth, and Morals; God, Creation, and History; Faith Practices; Sin, Salvation, and God Relationship; and Lifestyle, Behavior, and Relationships). It also evaluates the “Seven Cornerstones” of the Biblical Worldview. Dr. Barna's exhaustive worldview research shows that if these seven basic worldview concepts—or cornerstones—are in place, a person is far more likely to possess or develop a biblical worldview. Only the ACU Worldview Assessment identifies and measures these worldview-building basics.

The ACU Worldview Assessment is a *practical tool* for evaluating and improving worldview. And there is a specifically tailored version of the ACU Worldview Assessment for every need:

- **The ACU Worldview Assessment for Individuals** -Designed specifically for adults to identify their worldview and discover areas for spiritual growth and personal worldview development.
- **The ACU Worldview Assessment for Students** – Created by Dr. Barna in collaboration with ACU professors and other educational experts, to measure the worldview of students in grades 4, 8, and 12, using a pre- and post-test format. The student assessments are specifically designed for each grade level, making the questions age-appropriate and easier to understand, while maintaining the integrity of the results.

Dr. Barna's extensive research into childhood worldview development shows that an individual's worldview is essentially formed by age 13. This highlights the importance of strategic worldview training, especially in Christian schools, using the ACU Worldview Assessment to measure worldview development along the way.

- **The ACU Worldview Assessment for Churches, Ministries, and Groups** – This version of the assessment is designed for use by churches, ministries, and other groups of adults.
- **The ACU Worldview Assessment for Colleges and Universities** – Designed in a pre- and post-test format tailored for Christian colleges and universities to use each academic year to assess the worldview of their students, and understand the effect of their university's teaching and community on their student's worldview development.

Visit www.ACUWorldview.com to experience the ACU Worldview Assessment.

And learn more about the new assessment in our full report, [“Arizona Christian University Unveils Groundbreaking Worldview Assessment from Dr. George Barna and the Cultural Research Center.”](#)