

2014

Perceptions of Teachers and Administrators in Private Christian School Settings Regarding Spiritual Formation Programming for Millennials

Anne Puidk Horan

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Anne Horan

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Walden University
2014

Abstract

Perceptions of Teachers and Administrators in Private Christian School
Settings Regarding Spiritual Formation Programming for Millennials

by

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MS, University of Texas Southwestern Medical Center, 2001

JD, University of Texas School of Law, 1991

BA, Drury University, 1996

Doctoral Study Submitted in Partial Fulfillment

of the Requirements for the Degree of

Doctor of Education

Walden University

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Abstract

One mission of Christian schools is to foster teenagers' spiritual formation so that they are equipped to confront challenges and contribute to their communities as Christians after high school. A private Christian school identified inadequate spiritual formation in its teenagers and a need to implement a spiritual formation program. Using a nonexperimental, mixed methods study, the purpose of this study was to (a) investigate spiritual formation programs used by private Christian schools and (b) explore educators' perceptions of the most effective ways to bolster spiritual formation. The framework that drove this study was adolescent Judeo-Christian spiritual development. A questionnaire containing a 5-point Likert scale and open-ended questions was completed by 504 secondary teachers and administrators from the Association of Christian Schools International schools. Descriptive analysis showed that most schools chose programs that placed an emphasis on spiritual formation with faith and learning integrated through chapel, Bible classes, community service, group mentoring, and spiritual formation classes. Qualitative data revealed that most participants believed that relationally-based programs, such as mentoring, are most effective in fostering spiritual formation; however, most schools do not use these due to feasibility, affordability, and a lack of professional development. It is recommended that administrators use spiritual formation professional development and mentoring program at the local setting. These initiatives may contribute to positive social change by producing spiritually mature teenagers who are less likely to engage in risky behaviors and more likely to participate in their communities as Christian citizens and community partners.

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This doctoral study depended upon the input of hundreds of private Christian school teachers and administrators who care about the plight and development of today's teenagers. Their data provided all of us with the information needed to develop and improve our spiritual formation programming for teenagers who will guide and direct the future of business, government, schools, churches, and more. A special thanks to Dr. Derek Keenan, Vice President with Association of Christian Schools International, for allowing me to survey these educators through his network.

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Section 1: The Problem

Introduction

Spiritual formation is one of the missions of Christian educators seeking to train and enable youth to successfully make decisions and manage challenges that will face them as Christians after high school graduation (Sink, Cleveland, & Stern, 2007; Steibel, 2010). In Christian circles, the weakening state of teenagers' spiritual formation is one of the most concerning statistics of the generation (Kinnaman, 2011). Christian educators must shift their focus to spiritual formation and place an emphasis on spirituality in order to foster faith in today's youth (Pazmino, 2010).

Young people born from 1980 to 2000, often referred to as millennials, comprise the largest and most diverse generation to date and statistically are the least concerned about spiritual matters (Gilgoff, 2010; Grossman, 2010; McKenzie, 2010; Pew Research Center, 2010a; Wilson, 2011; Winograd & Hais, 2011). This is not surprising given that millennials live in the midst of a technological age with real-time communication and information channels, globalization, pluralism, redefining of religious liberties, postmodernism which questions the nature of truth, and, moral relativism (Anderson & Rainie, 2012; Cooling, 2010; Lyons, 2010; Mueller, 2006; Peterson, 2001; Rhea, 2011). Millennials attending Christian schools do not appear to be exempt from these effects.

Definition of the Problem

A local problem was identified by administrators and faculty at the local setting, a private Christian school (the school): Inadequate spiritual formation in millennials at the

school indicating a need to discover and implement new methods for bolstering spiritual formation (Poetry Community Christian School (PCCS), 2012). To address this local problem, the school's administrators decided to implement spiritual formation programming after first considering what other Christian schools have undertaken. However, no data were discovered from thorough research regarding what spiritual formation programs have been implemented elsewhere (Appendix C). Available research dealt with spirituality and wellbeing rather than spiritual formation or spiritual development, and very little empirical research has been undertaken in private faith-based schools or private Christian settings regarding spirituality of the students or attendant programming (Burkett, 2008/2009; Sandage, Jankowski, & Link, 2010; Sink et al., 2007). Access to such information will help Christian educators to undertake intentional and formative educational practices to foster faith in millennials in the midst of divisive cultural influences (Pazmino & Kang, 2011). This data gap was addressed by soliciting information from private Christian school secondary teachers and administrators regarding what spiritual formation programming has been implemented at their schools and their perceived success of such programs.

Rationale for the Study

Christian school leaders must challenge and constantly evaluate current methods and practices while searching for new methodologies to better minister to youth in their schools (Mueller, 2006). There is a need for a unified ministry of spiritual formation among the community of Christian educators--one that shifts focus from cognitive and

character development toward collaboration and new decisions about spiritual formation in educational strategies shaped around the text of the Bible, the current and past experiences of Christian community, and cultural and intercultural factors (Cannell, 2010; Dettoni, 1994). Consistent with these mandates and current accreditation standards regarding continuous improvement (as per Southern Association of Colleges and Schools/AdvancEd), the school is committed to improving performance in meeting one of its missions: To develop spiritual formation in millennials so they have greater success in confronting challenges and participating in their communities as Christians after high school. The school's faculty and administration believe that most of the millennials at the school have inadequate spiritual formation, and the school must renew its efforts to bolster their spiritual formation by considering, developing, and implementing spiritual formation programs (J. Broshous, personal communication, January 10, 2014; PCCS, 2012).

The school's upper school (Grades 7-12) is comprised of seven full-time and four part-time faculty, a college and career counselor, the administrator, and an assistant administrator. In striving for continuous improvement, faculty and administration collaborate in weekly, biweekly, and monthly meetings covering a wide-range of topics, including students' academic performance, integration of faith and learning, the state of student spiritual formation, and how the school might address student needs more effectively (J. Broshous, personal communication, January 10, 2014). A local problem identified by the school's upper school faculty during these meetings is a perceived

weakness in teenager spiritual formation as these teens struggle with indifference, uncertainty about their faith and core beliefs, authenticity, church commitment, and doubts about their future and goals (PCCS, 2012).

Information gained during through the school's Christian character-building classes confirmed this faculty concern. Each semester, all upper school students are required to take a Christian character-building class (CONNECT class) in which teachers are responsible for helping the school's students integrate faith and Biblical principles in interpreting the world around them, interacting with others, serving their communities, and developing their life goals from a Christian perspective (J. Broshous, personal communication, January 10, 2014). The CONNECT teachers have a unique opportunity to gauge spiritual formation in the upper school students due to the Christian character-building course content and class observations, as well as the personal nature of class discussions, assignments and journaling.

The CONNECT class teachers uniformly concluded that the majority of the upper school students do not possess mature spirituality, and all of these students need ongoing intervention to promote spiritual formation (PCCS, 2012). The conclusions were based upon the teachers' observations as well as information gleaned from student reports, comments, and journals revealing: (a) inadequate Biblical foundation, (b) an inability to apply Biblical principles to daily living, (c) use of Christian phrases in class or in journals while acting in ways contrary to these phrases, (d) verbalized uncertainty about their faith, (e) difficulty in setting moral boundaries or applying truth to their lives, (f)

difficulty in applying moral codes to relationships with the opposite gender, (g) uncertainty about their commitment or role in Christian community service, (h) an overriding sense of being misunderstood by parents and other adults, (i) discomfort in seeking answers from parents or other adults, (j) ongoing inquiry and reflection about their identity, purpose and future, (k) questions about what spirituality and faith really mean to them, and (l) a perceived inability to address the stresses in their lives (J. Broshous, personal communication, January 10, 2014; C. Dominguez, personal communication, January 15, 2012; C. Jones, personal communication, January 15, 2012; W. Proffitt, personal communication, April 25, 2013).

The local problem is manifested beyond the school. Schadt (2008/2009), the founder of the Youth Transition Network, a coalition of the nation's largest youth and college ministries, reported findings similar to the local problem. An Association of Christian Schools International (ACSI) survey of 12 private Christian schools revealed that more than half of their students do not reflect one of the schools' mission relating to commitment and service as Christians (ACSI, 2009). Christian schools leaders need to reassess the ways in which they foster spiritual formation in graduates and develop more effective measures to accomplish this mission (Bentley, 2009; Marrah, 2012/2013; Wenzel, 2009/2010).

In this vein, the school's administration will implement spiritual formation programming to address this local problem after considering what other Christian schools have undertaken to foster the spiritual formation of millennials (J. Broshous, personal

communication, January 10, 2014). However, no data were discovered from thorough research regarding what spiritual formation programs have been implemented elsewhere (Appendix C). This gap in data was addressed with information gleaned from this study. This study revealed what programs private Christian schools have utilized to address spiritual formation of millennials and the perceived success of those programs. These data will be used by the school to help address the local problem: Bolstering spiritual formation of millennials by developing and implementing spiritual formation programs at the local setting. The data will also be made available in the future to other private Christian educators seeking to implement or modify spiritual formation programming at their schools.

Definitions

Terms used in research involving adolescents, spirituality, and spiritual formation are defined according to their context. For purposes of this study, these and other key terms are clarified below.

ACSI: This acronym is associated with the Association of Christian Schools International, the largest worldwide Protestant educational organization (5.5 million students) providing for accreditation, teacher and administrator certification, legal and legislative assistance, and curricula. Approximately 24,000 schools are members from more than 100 nations (ACSI, 2013).

Faith: Faith is a centering process where meanings, beliefs, and values are formed to help direct a person's life, lead to shared trusts with others, provide a foundation for

identity and connection with a community of others, and enable a person to face and handle the challenges of life and death (Fowler & Dell, 2005). Faith is developed through stages beginning in childhood including biological maturing, emotional and cognitive development, psychosocial experiencing, and religious and cultural meanings and practices (Fowler & Dell, 2005). Individuals move through these stages at different rates and may not reach particular stages at all (Poll & Smith, 2003).

Millennials: This is a title referring to a generation of teenagers and young adults born after 1977 and numbering approximately 101 million which would make them the largest generation alive today (Wilson, 2011).

Spirituality: This study was focused on spirituality in the context of the Judeo-Christian tradition. This spirituality context deals with issues about life's meaning beyond what individuals can sense or fully understand, how one connects with the divine, and the experience one has in relation to God (Fetzer Institute, 1999; King, 2003).

Spiritual Development: Spiritual development is a process where individuals gain connectedness, meaning, and purpose to ultimately contribute to their world while becoming connected to something greater and sacred (Benson, Roehlkepartain, & Rude, 2003).

Spiritual Formation: Spiritual formation is a life-long transformational self-analytic and relational process wherein one aspires to become more like Jesus Christ through the guidance of the Bible and Holy Spirit; it results in a partnership between a person and God (Marrah & Hall, 2011; Willard, 2002). It is an ongoing process of

shaping and reshaping to conform to the image of Christ, not just for the self, but for the benefit of other people (Escobar Arcay, 2011; Greenman, 2010; Hillman, 2008). This term can be used interchangeably with spiritual development and faith formation (Fleming & Cannister, 2010; Roberto, 2010).

Significance

The problem of inadequate spiritual formation in millennials is significant both to the local setting as well as to other private Christian schools. It is significant to the local setting because it relates to one of the school's missions: To promote spiritual formation in enrolled millennials (J. Broshous, personal communication, April 25, 2013). In bridging research-practice gaps, researchers should engage with practitioners to pursue knowledge (Bansal, Bertels, Eward, MacConnachie, & O'Brien, 2012). In this case, there is no bridge between the practices private Christian schools are engaged in to foster spiritual formation of millennials and available research. Private Christian school educators need access to such data to improve upon their practice--to more effectively and efficiently develop or revise spiritual formation programming. Specifically, the school will use the data to mitigate the local problem, potentially affect approximately 100 students, and progress toward meeting its spiritual formation mission.

Addressing the problem is also significant to other Christian schools whose mission is to train and enable youth to successfully make decisions and manage challenges that will face them as Christians after high school graduation (Sink, et al. 2007). The problem seen in this broader framework finds its significance in the large

number of potential schools and millennials that could be affected: 3,082 United States schools with approximately 308,124 teenagers enrolled in middle schools and high schools within the Association of Christian Schools International (ACSI) network (J. Palma, personal communication, January 18, 2013). Not unlike the local setting, the data from this study offer any one of these 3,082 schools information about spiritual formation programs and related details to consider when adding or modifying spiritual formation programs at their schools. This study is significant because data produced as a result of the study filled a data gap in the research literature--information about spiritual formation programming not currently available to the school or other ACSI private Christian schools seeking to add or modify spiritual formation programs for enrolled millennials (Sink et al., 2007).

The significance of the problem also relates to its far-reaching potential effect on communities and the society in which spiritually mature millennials live and work. Spiritually mature millennials can positively change society in many ways such as upholding truth, pursuing peace and reconciliation with others, minimizing selfish interests, working for justice and compassion, supporting international cooperation, advocating for arms limitation and fiscally responsible government budgets, and participating and leading in their communities to help reshape social agendas, education, business, law, and the arts (Holmes, 1977). Further, data correlates spiritual maturity to positive and healthy development, community service involvement, and fewer risk behaviors (Marrah & Tolley, 2011; McCullough & Willoughby, 2009; Schwartz,

Bukowski, & Aoki, 2005; Sinha, Cnaan, & Gelles, 2007; Sherr, Garland, & Wolfer, 2007).

The findings of this study address a data gap by revealing the practices private Christian schools are engaged in to foster spiritual formation of millennials. These findings offer private Christian school educators information about how to improve upon their practice--to more effectively and efficiently develop or revise spiritual formation programming.

Guiding/Research Questions

The local problem identified by the school's administrators and faculty is inadequate spiritual formation in millennials enrolled at the school indicating a need to discover and implement new methods for bolstering spiritual formation, one of the school's missions. The school seeks to implement spiritual formation programming after considering what other Christian schools have done in this area. However, no data or databases were discovered from thorough research regarding what spiritual formation programming has been implemented elsewhere (Appendix C).

To address the local problem, consolidated information is needed about what spiritual formation programs at private Christian schools have been implemented and their perceived effectiveness. Therefore, information was solicited from secondary teachers and administrators who work within ACSI-member schools regarding what spiritual formation programs have been implemented and their perceived success. This study is guided by the following questions:

Guiding Question 1: What programming has been implemented to address millennials' spiritual formation at ACSI-member schools?

Guiding Question 2: How do secondary teachers and administrators who are members of ACSI-member schools perceive the effectiveness of such programming?

Guiding Question 3: What is the basis cited by secondary teachers and administrators who are members of ACSI-member schools for their perceptions of program effectiveness?

Guiding Question 4: What are the opinions of secondary teachers and administrators who are members of ACSI-member schools regarding how to best bolster the spiritual formation of millennials?

Review of the Literature

The study's theoretical framework is based upon Judeo-Christian Biblical principles as the basis for spiritual formation. However, in order to fully understand the local problem, an explanation of millennial characteristics is necessary. This includes understanding how millennials think, feel, mature, and approach decision-making and the world around them. The local problem also requires an understanding of Christian school education and its special mission to promote more than academic excellence in students (Banke, Maldonado, & Lacey, 2012). In this study, it is essential to understand the unique educational role of Christian schools in helping millennials develop spiritually.

This literature review offers several layers of research to lend understanding to these foundational concepts. First, a portrait of millennials' characteristics will be presented to clarify why this group is perceived by Christian educators to need spiritual formation. Secondly, key characteristics of adolescent development from cognitive, psychological, and moral reasoning perspectives will be discussed. Thirdly, the theoretical framework for the study will be described: Judeo-Christian spiritual development. Lastly, the literature review will present the lens through which Christian educators view their role in spiritual formation.

A comprehensive and thorough review of available research was conducted. Research within library databases, books, and online sources of relevant information and data was undertaken. Primary queries were associated with the following terms: *faith*, *spiritual*, *adolescents*, *teenagers*, and *education* (see Appendix C for databases searched and details regarding research queries). While much information was revealed about millennials as well as Christian education, all but a few sources dealt with spiritual or faith formation based upon opinions and guidance of those who work with youth rather than from empirical research. The primary empirical research dealt with spiritual wellbeing in society generally, religion, or traits of millennials rather than interventions to address spiritual formation of millennials. Little research exploration of spiritual development has been conducted; in fact, less than one percent of research articles address spirituality or spiritual development of children or adolescents in the broadest sense (Benson et al., 2003; Sherr et al., 2007). This literature review does not contain data

or studies regarding spiritual formation programming in schools because a thorough research investigation did not reveal relevant data on this topic (see Appendix C).

Current Research on Millennials

Current research about the behaviors, struggles, and disposition of today's millennials is relatively consistent with what theorists contend about adolescent developmental stages and traits. However, unique modern-day social and technological environments in which millennials are immersed may distinguish them from the relatively clear cut development stages. This section will depict how current research describes typical traits as well as unique characteristics of today's millennials. It is this millennial profile that most troubles Christian educators today.

Research on millennial traits. Millennials are characterized as a unique and complicated group of modern-day teenagers (approximately 101 million) with greater ethnic and religious diversity than prior generations (Pew Research Center, 2010b; Wilson, 2011; Winograd & Hais, 2011). They generally represent a highly stressed group of young people faced with the following challenging expectations: to perform better academically, to present well on social networking sites, to show more creativity, and to become more self-actualized than prior generations (Wilson, 2011; Winograd & Hais, 2011). In spite of economic and political tensions in America, millennials are most likely to self-identify as liberals relatively satisfied with the state of the nation, contrary to the older generation's sensibilities (Pew Research Center, 2010b). Millennials are immersed in a world of postmodern thought with multiple ways of knowing and understanding

truth, a situation of particular concern to Christian schools (Barna, 2009; Harris, 2004; Kopp, 2010; McMinn & Hall, 2000; Rine, 2013).

The dichotomous attributes of millennials make educational and spiritual interventions challenging. On one hand, millennials are perceived as carefree, energized, and optimistic about life's possibilities while, on the other hand, they internally face fears, loneliness, and insecurities about the here and now and about their futures (Clark, 2011). While millennials are perceived as coddled, conditioned to feel special, and entitled with expectations of affirmations for just participating, they are also seen as resourceful, restless, hard-working, service-oriented, technologically savvy, and ready to change the world (Anderson & Rainie, 2012; Bostrum, 2001; Burstein, 2013; Casserly, 2012; Taylor, 2014; Textor, 2009; Wilson, 2011). Millennials report an appreciation for older generations which can lead to positive intergenerational relationships (Raymo & Raymo, 2014).

Today's millennials are a unique generation at risk from an aftershock of indulgent parenting, unrealistic perspectives of adulthood portrayed through media, education that prepares them to be students rather than workers, a cynicism fostered through postmodernism, and a culture that values convenience over commitment (Elmore, 2010; Raymo & Raymo, 2014; Taylor, 2014). Unlike prior generations, millennials have lived a life with too many choices and options which can cause inner conflict and indecision (Erlacher, 2014). All of these characteristics can confound millennials' spiritual formation and lead to feelings of uncertainty and stress. This was

revealed in the most recent American College Health Association (2012) study of 29,939 college-age millennials (52.4% ages 18-20). In the last 12 months before the survey, those participants experienced the following at least once: 45% felt helpless, 86% felt overwhelmed by what they have to do, 57% felt lonely, 49% felt overwhelming anxiety, 6% felt suicidal, 5% intentionally harmed themselves, 30% were depressed so that it was difficult to function, and 36% felt overwhelming anger (American College Health Association, 2012). Intervention before college is needed to offset these negative experiences. Further, 70% of Christian school students in Grades 6 through 12 reported struggling with a major life crisis (death, sickness, relationship problems, parent unemployment/divorce/separation, moving) (Marrah & Hall, 2011). American parents are less successful in helping their children mature and tend to over-parent them, other adults are not meeting the needs of adolescents, young adults are leaving the church, and these teenagers report few meaningful relationships (Bostrum, 2001; Erlacher, 2014; Myers, 2010; Raymo & Raymo, 2014; Taylor, 2014). Without effective intervention by parents and other adults, millennials have few alternatives to gain spiritual bolstering.

Research on spirituality and millennials. To evaluate and choose programs to bolster spiritual formation, it is important to review currently available data regarding matters of the spirit and millennials. Research on large samples of American adolescents indicates that non-religious spirituality is uncommon (Smith, 2003). Millennials experience a transitional process of biological, psychological, and spiritual transformations where what they believed in the past is questioned (Büssing, Föller-

Mancini, Gidley, & Heusser, 2010). This observation is consistent with recent research that reveals millennials typically believe in God but are less interested in organized religion than prior generations, according to a Pew Research Center study and the National Study of Youth and Religion (Dean, 2010; Winograd & Hais, 2011). Millennials are dropping out of the religious activities at five to six times the historic rate, as evidenced by their reluctance to affiliate with a denomination, attend church, read Scripture, or pray with only 68% claiming they are Christians compared to 80% of older Americans (Grey Matter Research & Consulting [GMRC], 2010; McKenzie, 2010; Powell, Griffin & Crawford, 2011; Smith, Denton, Faris, & Regnerus, 2002; Smith & Snell, 2009; Winograd & Hais, 2011). Millennials believe that early organized religion in their lives had minimal impact and begin to drop out of regular religious participation during junior high years rather than later on in college--a trend that did not occur with any prior generation (GMRC, 2010). They often equate churches with formalities and inflexibility and, as such, are less likely to adopt particular statements of faith or church doctrines choosing to shop around for the most comfortable perspective on life (Erlacher, 2014).

Spiritual development of millennials is negatively impacted by postmodern thought which presents truth as subjective and moves away from formerly-known universals (Fleming & Cannister, 2010; Kelly, 2011; Kopp, 2010; Rhea, 2011). A postmodern mindset is based upon the idea that what one wants or chooses becomes right and true for that person resulting in a truth and a reality that is relative and different for

each person (Egeler, 2003; Kelly, 2011; Mueller, 2006; Proctor, 2012). Researchers showed that while millennials tend to possess beliefs about what is right or wrong that are relatively consistent with prior generations, their behavior often does not reflect this, particularly in the areas of sexuality, and they do not believe they have the right to dictate what others should or should not do (GMRC, 2010). What was known as reality and factual in the past is no longer a given for millennials due to digital altering, inaccurate content, and uncertainty about authors of information and communication through technology and the world wide web (Burstein, 2013; Oblinger, 2003). Christian educators must be aware of these influences and the tension between the gospel and the powers of our culture facing today's millennials in order to respond in ways that draw in these teenagers (Goheen, 2007; Winograd & Hais, 2011).

Adolescent Development

Millennials are the individuals of concern in this study. In order to fully understand adolescent development, consideration of their cognitive, psychological, moral, and spiritual or moral development is necessary (Estep, 2010a; Pazmino, 2003). Erikson, Blos, Kohlberg, Loevinger, Kegan, and Piaget have presented the most prominent perspectives on human development (Jarden, 2005; Kroger, 1996). While each views development from a slightly different angle, they all agree that adolescence, in particular, is a stage of considerable adjustment and maturation not unlike a layperson's view of adolescence. Spiritual formation programming within a private Christian

educational setting should account for the unique aspects of cognitive development, psychological identity formation, and moral reasoning evident in adolescence.

Adolescent cognitive development. Adolescents, from an object relations standpoint, undergo a decentration and recenteration process where old centers (subject-objects) are replaced by new centers as an individual matures through a sequence of physical-cognitive developmental stages (Piaget, 1964/2009). Adolescents have already advanced beyond the sensory-motor object permanence stage and the pre-operational representation stage (language, symbolism, thought, representation, and operational reversibility), and are completing the concrete operational thought stage which includes comparison logic, ordering, numbering, spatial operations, and connections with the concrete world such as collecting things, memorizing facts, and physical clusters (Kegan, 1982; Malerstein & Ahem, 1979; Piaget, 1964/2009). Adolescence through adulthood is characterized by the last stage of formal operational thought or hypothetic-deductive operations where understanding and interpretation become more sophisticated (e.g., reason about reasoning, perceive reciprocal relations, make comparisons, understand causation, construct new operations) until one is able to accomplish formal thought processes including deductive hypothesis-testing (Kegan, 1982; Piaget, 1928/2009; Piaget, 1964/2009). It is in this last stage that adolescents go through decentration/recenteration toward more logical and formal thought patterns. Four factors affect this progression from stage to stage, including maturation, experiencing the physical environment, social transmission, and equilibration or self-regulation (Piaget,

1964/2009). These factors are confounded for millennials by a world of considerable social pressure as well as postmodern thought with multiple ways of knowing and understanding truth (Barna, 2009; McMinn & Hall, 2000; Proctor, 2012).

Adolescent psychological development. Identity formation is focus of adolescent development from a psychological perspective. Adolescents experience confusion as they attempt to form their identities (Erikson & Erikson, 1997). During this adolescent stage, individuals experience opportunities to work through their identities by incorporating and moving beyond previous identities—an evolution that occurs until around the end of adolescence where a type of final identity is reached (Erikson & Erikson, 1997; Kroger, 1996). This process of identity resolution typically involves elements of role repudiation, defiance, wavering between a sense of inferiority and competence, fidelity (transferring a need for guidance from parents to mentors and leaders), as well as a sensitivity to various ideological values including religious, political, and intellectual values (Erikson & Erikson, 1997). This theoretical perspective regarding adolescents' psychological development is consistent with current research profiling millennial behavior. While millennials are perceived as carefree, energized, and optimistic about life's possibilities, they are simultaneously facing internal fears, loneliness, helplessness, stress, anxiety, depression, and insecurities about who they are, the present, and the future (American College Health Association, 2012; Clark, 2011).

The psychodynamic/object relations approach to adolescent development also focuses upon identity formation or character development (Blos, 1979). This is an

individuation process whereby the childhood self, comprised of an internalized parent, is gradually relinquished during adolescence (Blos, 1979, Kroger, 1996). The adolescent comes to sense self as an individual separate from parents and others and takes on more responsibility for personal actions—a concept known as individuation (Blos, 1979). It is also a stage where the adolescent seeks action to avoid loneliness or boredom, depends upon peer groups, reworks and integrates childhood trauma, develops sexual identity, and becomes more aware of his or her personal history. As adolescents develop and mature, they easily move back and forth between progression and turbulent regression such as passivity or nonverbal responses, argumentative responses, idolization of famous people, creation of physical and ideological space from family members (Blos, 1979; Kroger, 1996). The adolescent identity is developed, lost, reformed and found over and over again (Kegan, 1982; Kroger, 1996). The early adolescent self, focused on personal needs, later evolves into a new self, able to reflect upon personal needs and coordinate them with peers and others. The late adolescent self often evolves further to accommodate both new objects such as friendships as well as new subjects such as institutional roles at the workplace (Kegan, 1982; Kroger, 1996). This perspective is consistent with cited fears, loneliness, argumentation, and isolation in adolescence (American College Health Association, 2012).

While adolescents are expected to have matured beyond the presocial object constancy and the symbiotic stages where the self differentiates from the mother, adolescents may be struggling within one of many stages (Loevinger, 1976). An

adolescent may be presenting within one of the following stages: the impulsive stage (impulses help solidify a separate identity), the self-protective stage (externalizes blame, begins to develop self-control and understand reward versus punishment), the conformist stage (develops trust and identifies self as part of a group), or the conscientious stage where they are aware of conscience, norms and rules regarding self and others, a heightened sense of responsibility, and a pursuit of achievement (Loevinger, 1976). More mature adolescents may be within the autonomous stage (where they resolve conflict between duties and needs, seek self-fulfillment, and are more objective and tolerant) or the final, but rare, integrated stage where they experience a consolidated sense of identity and are able to resolve inner conflicts (Loevinger, 1976). Adolescence is a time where impulsive organization occurs with a tension between self-interest and a desire to conform to a peer group which matures into more individuality, self-awareness, and a broader understanding of situations toward the end of the adolescence (Kroger, 1996; Loevinger, 1976). This is consistent with the typical traits of modern-day millennials, discussed above.

A common theme is evident in considering adolescent development from the these frameworks: In identity formation there is movement from the self (e.g., self-interest or internal focus) in early adolescence, through periods of confusion and regression, to a more mature perspective of self, social role, moral purpose, and the world outside of self in late adolescence (Büssing, et al., 2010). This evolution is generally consistent with the current research on millennials discussed herein. Spiritual formation

efforts within a private Christian educational setting must account for the confusion, regression, and evolution manifested in this adolescent identity formation process.

Development of adolescent moral reasoning. Another important consideration when evaluating adolescence involves how adolescents reason and make decisions from a moral standpoint. Moral development, not to be confused with spiritual development or Judeo-Christian tenets, is viewed from four perspectives: psychoanalytical, behavioral/conditioning, moral potential, and cognitive-moral reasoning (Estep, 2010b). From a psychoanalytic perspective, morality is a mental balancing whereby behavior results from reactions to external stimuli present in various situations, while the behavioral/conditioning perspective presents morality developed through positive and negative reinforcement (Estep, 2010b). From the moral potential view, in contrast, morality is innate to humans and develops as individual needs and desires are reached. Educators have historically adopted the cognitive-moral reasoning perspective which is best represented through the theories of Piaget, Kohlberg, and Gilligan (Estep, 2010b).

Moral development in early adolescence evolves from adherence to rules of authorities, such as parents to more formal thought processes of adolescents who consider the intentions of others and perceive rules as more subjective and often a result of group consensus (Kroger, 1996; Piaget, 1997). Another aspect of moral development is moral reasoning which is distinguished from moral behavior or moral feelings and unrelated to Judeo-Christian spiritual or faith development (Kohlberg, 1984; Kroger, 1996). Moral reasoning is an element of identity formation and judgment and occurs through invariant

sequences (movement from one level to another without skipping) and hierarchical integration (higher stages incorporate and reorganize lower stage characteristics) (Duska & Whelan, 1975; Kohlberg, 1984; Kohlberg & Hersh, 1977; Kroger, 1996; Reimer, Paolitto, Hersh, & Hersh, 1990; Rest, Turiel, & Kohlberg, 1969). In the pre-adolescence stage, moral reasoning is motivated by self-interest, cultural labels of good and bad, punishment and reward, and through the filter of authority figures in power (Duska & Whelan, 1975; Kohlberg & Hersh, 1977; Kroger, 1996; Reimer et al., 1969). With maturity into adolescence, youth grow increasingly concerned with social approval, loyalty to group norms, and compliance with a social system of laws and rules (Duska & Whelan, 1975; Kohlberg & Hersh, 1977; Kroger, 1996). Moral development for pre-adolescents and adolescents reveals a process of ethical relativism and a questioning of moral systems which is consistent with current research on adolescent behavior (Kohlberg, 1963; Kohlberg & Hersh, 1977).

Gender may affect the nature and rate of moral development (Gilligan, 2005). Gender often affects moral decision making with girls responding contextually and relationally and boys responding categorically and logically based upon what is or is not just (Cam, Cavdar, Seydoogullari, & Cok, 2012; Gilligan, 2005). In this vein, moral development includes a balance of responsibility and care for others with care for the self achieved through connectedness, intimacy, love, and care (Fowler, 2000; Gilligan, 2005).

Faith development, another aspect of moral development, was originally proposed by theorist Fowler who is known for establishing theoretical foundations in religious

education, pastoral care, and development psychology for more than 30 years (Parker, 2010). One of the strengths of the faith development branch of moral development is that it was influenced by a diverse group of theorists: Niebuhr, Piaget, Kegan, Selman, Erikson, and Kohlberg (Fowler, 2001; Fowler, Streib, & Keller, 2004). The faith development theory can be applied under the umbrella of any religion or secular perspective and steers away from any affiliation with particular religious or faith affiliation with a focus upon universals (Fowler, 1981; Fowler & Dell, 2005; Neuman, 2001).

Faith development consists of a triadic structure of self, primal and significant others, and the ultimate other (the center of value and power in the person's life) (Fowler, 2001). Faith is developed through a series of stages--as frames of meaning that are formed and reformed at different rates consistent with cognitive stages of development (Fowler, 2001). Pre-adolescents and adolescents (and some adults) experience faith through the adoption of stories and beliefs that symbolize belonging to a community, attach literal meaning to symbols, begin to order the imaginations of early childhood using inductive and deductive reasoning (Fowler, 1981). Early adolescence (between ages 9 and 13) is the period in which essential components of an individual's worldview are solidified (Barna, 2009). It is during this time that individuals experience the world beyond their family including school or work, peers, street society, media, and religion (Fowler, 1981). Faith synthesizes values and information, serves as the foundation for identity and worldview, and leads to deep feelings about values and beliefs that are not

yet examined systematically. As the pre-adolescent matures, the next stage (individuated-reflective faith) becomes apparent with a search for meaning in all that is outside and within—to critically reflect on worldview and personal identity with a tension between individuality and their group memberships, subjectivity and unexamined beliefs juxtaposed with objectivity and critical reflection, and self-serving attitudes versus serving others (Fowler, 1981; Fowler & Dell, 2004). There is some evidence that identity development, particularly seen in adolescence, is empirically linked to the progression of faith development (Fowler & Dell, 2004; Leak, 2009).

Theoretical framework for this Study: Adolescent Judeo-Christian Spiritual Development

Spiritual development is a term often used interchangeably with spiritual formation and faith formation (Fleming & Cannister, 2010; Roberto, 2010). Spirituality and spiritual formation from a religious posture are significant components of adolescent development and core clusters of human development, and have been increasingly recognized as such by policymakers, practitioners, researchers, psychologists, and psychotherapists (Beck, 2003; Cartwright, 2001; Kerestes, Youniss, & Metz, 2004; King, 2003; King & Benson, 2005; Poll & Smith, 2003). Spirituality contexts are integral across the developmental, social–psychological, cognitive, affective, and personality domains (Hill et al., 2000). Very little empirical research has been conducted in the area of spiritual formation (Burkett, 2008/2009). The little research available relates primarily to the European American culture and conventional Christianity, but it is an emerging

field of scholarship that, to date, has been heavily focused on stage theories and models (Beck, 2003; Benson et al., 2003; King & Benson, 2005). Spiritual developmental complements, intersects, and transcends the stage theories of human development and should not be simply tacked onto traditional developmental schema, argues Going (2011). Further, traditional conceptions of cognitive development have not accounted for subjective and intuitive features of human experience (Cartwright, 2001). Spiritual development has been an area marginalized by academia due to an outdated positivistic stance in the philosophy of science, lack of religious belief among scientists, absence of training and exposure by psychologists, and difficulty in defining and measuring the domain; however, there has been a movement toward eroding the artificial distinction between fact and faith and developing instruments to measure spirituality and spiritual development (Benson, 2005; Benson et al., 2003; Magolda, 2013; Poll & Smith, 2003).

Establishing undisputed definitions of spirituality and spiritual development has presented challenges to the field due to its multi-cluster components which makes it difficult to fit into a particular domain of social science (Benson, 2005; Büssing et al., 2010; Hill et al., 2000). For purposes of this study, spiritual formation is a term of art associated with the life-long transformational self-analytic and relational process where individuals seek to become more like Christ through the guidance of the Bible and Holy Spirit resulting in a relationship between a person and God (Marrah & Hall, 2011; Willard, 2002). It is an ongoing process of shaping and reshaping to conform to the

image of Christ, not just for the self but for the benefit of other people (Escobar Arcay, 2011; Hillman, 2008).

Spiritual formation is distinguished from other forms of adolescent development in that these development theories do not define the purposes or goals of spiritual growth or chart its major turning points but are more concerned with clusters and development of capacities (Dykstra, 1984). Spiritual formation, on the other hand, deals with how those capacities are utilized through circumstances in a spiritual context (Dykstra, 1984; Miller-McLemore, 2006; Quinn, 2008). Development theories, including moral development, may or may not be associated with a Judeo-Christian perspective. This study is specifically focused on the unique aspects of spiritual formation from a complex and multi-cluster Christian perspective which assumes God exists, human beings are products of God and possess temporal physical bodies and eternal spirits, and a relationship between God and humans can exist (Büssing et al., 2004; Gidley & Heusser, 2010; Pazmino, 2003; Poll & Smith, 2003; Valk, 2010). Scripture from the Bible and Biblical theology are the framework of beliefs utilized by Christians to engage with their world and tackle the challenges of life (Blamires, 1978; Gaebelein, 1968; Goheen & Bartholomew, 2008; Peterson, 2001).

This Judeo-Christian theoretical framework is the axis upon which this study revolves because of the nature of local setting and the identified local problem: a need to bolster the spiritual formation of millennials at a private Christian school. Steele (1990) notes that those on a spiritual journey of formation are seeking to develop both their faith

and belongingness within the Christian community. Christian schools, in addition to academics, analysis, and skills development, seek to play a role in this spiritual formation process (Peterson, 2001; Smitherman, 2009; Steibel, 2010). Horton (1992) notes that Christian education fosters spiritual rebirth and gradual growth in Godliness toward maturity, “that the man of God may be perfect, thoroughly furnished unto all good works” (God’s Word Bible, II Timothy 3:17). Christian schools endeavor to promote a dynamic integration of faith and learning (Bailey, 2012; Gaebelein, 1968; Harris, 2004; Holmes, 1987; Peterson, 2001). A spiritual context enables adolescents to explore issues connected to identity development and exploration which involves universal questions about life’s meaning, connectedness with the divine and nature, and belongingness (King & Benson, 2005; Templeton & Eccles, 2005). The present study focuses upon spiritual formation as an aspect of the educational experience of millennials enrolled at a Christian school.

In this goal of equipping millennials for their future, Christian educators must address spiritual formation and worldview (Banke et al., 2012; Smitherman, 2009). A worldview is a set of beliefs that form the basis for human thinking and life to address such issues as the nature of reality and the world, what it means to be human, what happens at death, determining right and wrong, interpreting the role of history, and how to know anything at all (Goheen & Bartholomew, 2008; Proctor, 2012). A Christian worldview presents reality based upon a foundational fact: A transcendent and immanent God (Fisher, 1989; Gibson, 2004). With God at the core, Lewis (1980) noted that men

find themselves subject to moral laws which they did not make and know they should obey but cannot forget even when they try. It is from this Christian worldview perspective that the local problem finds its significance. From this perspective, spiritual formation is a process that moves an individual from a position of less mature faith to one of deeper and more complex faith (Dettoni, 1994; Poll & Smith, 2003; Sink et al., 2007).

In the field of spiritual development, there is no comprehensive theory but a number of theories and models with both convergent and divergent characteristics (Benson, 2005). A point of agreement on spiritual development is that it is a transformative and dynamic process. Loder labels this process the Logic of Transformation which is part of a psychodynamic and structural-developmental theory embracing both faith and human development, a new context generated to address gaps in traditional developmental theory (Dykstra, 1984; Loder, 1998; Loder & Fowler, 1982; Steibel, 2010). Traditional developmental theory is two-clusteral (self and world) represented in a series of developmental stages, whereas spiritual formation from this theoretical perspective is expanded to four clusters: the self (the person as the knower), the lived world (the person's current reality), the void (negative aspects of the world such as death, nonexistence, emptiness, loneliness), and the Holy (the transcendent) (Loder, 1998; Steibel, 2010). Existential transformation occurs when conflict in one's life produces anxiety to the self, causing the self to scan for logical or imaginative solutions with the assistance of the Holy, consciously or unconsciously (Loder, 1998; Ratcliff, 2008; Steibel, 2010). New knowledge is acquired during this conflict resolution, energy

is released, and former anxiety is mitigated, according to this theoretical framework. Finally, the new knowledge is used by the person to interpret and restructure the lived world resulting in spiritual transformation (Loder, 1998). It is the Holy Spirit which transcends ego functioning to help the individual construct meaning (Loder & Fowler, 1982). A person may or may not reach a point of spiritual dwelling (where conflict is resolved and a balance occurs between the void and the Holy through the lens of Christ) but will continue to experience conflict and thus initiate the transformation process over and over again (Loder, 1998). Under this theoretical framework, Judeo-Christian faith is the mechanism by which individuals heal and become whole in accordance with purposes set forth by God, not due to a desire for human actualization (Loder & Fowler, 1982). Going's (2011) research supports this transformational spiritual process in adolescence.

Another Judeo-Christian model of spiritual formation, entitled the Intensification Model of Spiritual Transformation, is characterized by two concentric cycles (an inner cycle and an outer cycle) (Shults & Sandage, 2006). The inner cycle is spiritual dwelling which means individuals become integrated into a community of faith which serves to legitimize and provide consistency to their spiritual experiences (Shults & Sandage, 2006). Frequently, individuals can become dissatisfied with their spiritual dwelling state (e.g., doubt, monotony, no longer inspired) and move beyond the inner cycle to an outer cycle of spiritual seeking which, consciously or unconsciously, is guided by the Holy Spirit toward transformation (Shults & Sandage, 2006). Once transformation is achieved, this theoretical perspective contends that individuals moves back into the inner cycle;

however, there is continual movement between the inner cycle and the outer cycle over an individual's lifetime (Shults & Sandage, 2006). The identity crises process of adolescence described by Erikson and Erikson (1997) would correspond to movement into the outer cycle of spiritual seeking to identity resolution within the inner cycle (Quinn, 2008).

A final model within this theoretical framework is the structural-developmental model of spiritual formation in terms of a Judeo-Christian life pilgrimage. This pilgrimage has some similarities to the Intensification Model of Spiritual Transformation and is marked by two features: a deep desire to improve upon current perspectives and solutions toward more advanced perspectives of reality while criticizing prior perspectives of reality which may lead to frustration--this process does not occur as quickly as expected (Joy, 1983). This model is associated with a Biblical verse: "When I was a child, I talked like a child, I thought like a child, I reasoned like a child. When I became a man, I put childish ways behind me" (Joy, 1983, p. 28). It is characterized by an egocentric center and a magnetism which draws individuals to more maturing perspectives and wisdom of the outer circles wherein individuals are confirmed to the image of God (Joy, 1983). The creative nature of a transcendent and immanent God, like a homing signal, draws humans into a faith community (Joy, 1983). The conversion or transformational process is characterized by evaluating and criticizing current perspectives, and discarding perspectives held in the past (and those held by others) to finally reaching maturity and identity resolution (Joy, 1983).

Christian schools have an important role to play in this transformation and meaning making--a spiritual formation process (Gieschen, 2009; Marrah & Hall, 2011; Peterson, 2001; Reel, 2009). Determining where millennials are in their spiritual formation and then guiding them through this process is a challenge because, while adolescents from generation to generation share many similar traits, millennial teenagers possess some unique strengths and deficits, particularly in spiritual formation (Barna, 2009; Erlacher, 2014; Marrah & Hall, 2011).

Spiritual Development as a Mission of Christian Education

Christian schools must continually strive in their mission to impart and integrate a Christian worldview while educating, ministering, and preparing young people for a Biblically-based adulthood (Banke et al., 2012; Franklin, 2009; Gaebelein, 1968; Holmes, 1987; Peterson, 2001). They must facilitate spiritual formation--empowering students to use their God-given gifts and helping them find who they are called to be by God (Barna, 2009; Carpenter, 2012; Marrah, 2012/2013; Watson, 2012). Most educational approaches and curricula to address these problems, however, typically try to solve adolescent experiences or offer life skills while failing to address the internal pursuit for life's meaning (Gushiken, 2010; Peterson, 2001). What is needed is effective and guided spiritual formation during adolescence leading to identity achievement and success into adulthood (Marrah & Tolley, 2011; Roehlkepartain, Benson, King, & Wagener, 2005; Watson, 2012).

Spiritual formation, a mission of Christian education, is defined as a transformational self-analytic relational process wherein one aspires to become more like Christ through the guidance of the Bible and Holy Spirit, and a relationship develops between a person and God (Marrah & Hall, 2011; Willard, 2002). Spiritual formation is process-oriented as individuals are shaped and reshaped toward the image of Christ, not just for ourselves but for the sake of others (Hillman, 2008). This benefit to self and others is seen in data which correlates spiritual maturity to positive and healthy development, community service involvement, and fewer risk behaviors (Marrah & Tolley, 2011; McCullough & Willoughby, 2009; Schwartz et al., 2005; Sherr et al., 2007; Sinha et al., 2007). Spiritual formation programming, an integral component of Christian education, seeks to play a significant role in this shaping and reshaping process. Christian educators are called to facilitate spiritual formation while placing emphasis on Christian worldview—these, in concert, make Christian education distinctive (Dean, 2010; Pazmino, 2010; Peterson, 2001; Smitherman, 2009; Ward, 1998). Christian educators can play this important role in student spiritual formation by guiding the process of faith development toward God’s objective for man which is godliness of character and action.

There are ample data available about the beliefs and behaviors of millennials. Information available also makes it clear that the mission of Christian schools includes fostering spiritual formation in students. However, what Christian educators lack is information about what programs Christian schools have implemented to bolster spiritual formation in students. Currently, there is a data gap regarding what programs have been

used or are in place to address spiritual formation of millennials in private Christian schools (see Appendix C).

Implications

The local implication of this research was to reveal data about what a larger population (i.e., private Christian schools within the ACSI network) is doing to address spiritual formation programming for millennials. Specifically, the findings from the research questions revealed what programs have been implemented to address millennials' spiritual formation at private Christian schools, as well as how teachers and administrators at those schools perceive the effectiveness or ineffectiveness of such programs and on what basis they make these assessments. A spiritual formation professional development initiative will be produced from the study's data and is anticipated to be useful to the school and other Christian educators as they evaluate, develop, supplement or revise spiritual formation programming at their schools.

As schools assist these millennials in the spiritual transformational self-analytic process, those millennials are shaped and reshaped into something new and something more akin to the image of Christ which helps themselves and helps others around them (Hillman, 2008; Marrah & Hall, 2011; Valk, 2010; Willard, 2002). In a postmodern culture, spirituality offers an important framework of meaning which is a significant element of adolescent development (Kerestes, et al., 2004). In addressing the insecurities and uncertainties faced by today's millennials, this spiritual formation process leads to confidence in what is true, spiritual and emotional stability from fellowship with other

Christians, and a confidence in Christ's promise that He would encourage, comfort, and strengthen them as they face life's challenges (Barrs, 2001). Spirituality and its influence on identity consolidation contribute to adolescent self-identity and fidelity motivating them to contribute to the greater good (King & Benson, 2005). Consequently, individuals with more mature spiritual formation can affect society in many ways. Examples include upholding truth, seeking peace and reconciliation with others and in political arenas far and wide, striving for justice, combating poverty, supporting deficit reduction, rallying for arms limitation, influencing public opinion, and taking on leadership roles where they can model Christian principles (Holmes, 1977; Valk, 2010).

The more far-reaching implication relates to the anticipated social changes that are expected to result from this study. When schools add or improve upon their spiritual formation programming, enrolled millennials' spirituality is expected to be impacted. Researchers have connected spirituality with prosocial behavior, social justice orientation, positive development and personal and community outcomes (Brandenberger & Bowman, 2013; Chenot & Kim, 2013). Spirituality and its attendant religious activities lead to positive relationships that bolster prosocial attitudes and behaviors while discouraging risk-taking behaviors (Kerestes et al., 2004). More specifically, researchers have shown that youth with more mature spirituality have an increased likelihood for positive development and community service participation, improved self-esteem, goal-setting, and self-control, and fewer risk behaviors in the areas of smoking, alcohol use, truancy, sexual activity, marijuana use, and depression (Hosseini, Elias, Krauss, &

Aishah, 2010; LeBlanc & Slaughter, 2012; McCullough & Willoughby, 2009; Sherr et al., 2007; Sinha et al., 2007; Smith, 2003; Yonker, Schnabelrauch & DeHaan, 2012). Further, academic achievement has been associated with religious spirituality in adolescents (Benson, Scales, Sesma, & Roehlkepartain, 2005). Spiritual development which involves a personal relationship with God is one of the most robust factors protecting one from psychopathology (Desrosiers & Miller, 2007). Adolescents with mature spirituality and religious attitudes are more likely to participate in extra-curricular activities (Kerestes et al., 2004). Spirituality leads adolescents to contribute civically, an indication of integrated and positive youth development (Dowling, Gestsdottir, Anderson, von Eye, & Lerner, 2003; Kerestes et al., 2004).

In addition to the foregoing research, the following nationally-recognized Christian leaders, authors and speakers, surveyed by Kinnaman (2011), offer anecdotal support for the idea that youth with more mature spirituality are more likely to positively impact their communities: John Stott, Dave Gibbons, Andy Crouch, Margaret Feinberg, Leroy Barber, Jim Wallis, Chuck Colson, Jim White, Kevin Kelly, Jonalyn Fincher, Mike Foster, Kevin Palau, Rick Warren, and Brian McLaren. Based upon their extensive experience with youth, they observe that those with intact mature spiritual formation can impact the world beyond themselves and courageously work to make a difference on local, national, and global social agendas such as helping the environment, mitigating poverty and hunger, eliminating weapons of mass destruction, protecting human rights, promoting peace, ending human trafficking, reducing disease, mitigating the debt crisis,

and promoting racial harmony (Kinnaman, 2011). Both empirical and anecdotal support reveal that these are the potential social influences and positive social changes in which spiritually intact millennials can play a role.

Summary

The purpose of this section was to adequately identify and support the local problem forming the basis for the study. The local problem was generated by a private Christian school seeking to foster spiritual formation in teenagers leading to their greater success in confronting challenges and participating in their communities as Christians after high school. In this vein, the school identified the local problem as inadequate spiritual formation in its teenagers. The school's administrators determined that the school must implement spiritual formation programming based upon what other private Christian schools have done. However, as reflected by the literature review, useful empirical data about spiritual formation programming within private Christian schools is lacking which served as the impetus for this study (Sink et al., 2007).

In the methodology section below, this study's mixed methods research design is presented, along with the participant sample chosen and why, as well as the voluntary nature of participation, confidentiality, protection from harm, and informed consent. Further, the next section discusses instrumentation and data collection methods deemed feasible, affordable, and useful in generating data likely useful in addressing the local problem. Then, the results of the data collection and analysis are presented and discussed.

Section 2: Methods and Results

Introduction

In this study, respondents identified what programs have been implemented to address spiritual formation of millennials at private Christian schools in the United States that are members of ACSI. Perceptions of secondary teachers and administrators at those schools were revealed regarding the effectiveness of such programs including the basis for those perceptions. Further, the opinions of secondary teachers and administrators at private Christian ACSI-member schools in the United States were documented regarding how they believe spiritual formation can be fostered most effectively in millennials.

Research Design and Approach

The nature of the research questions for this study called for both quantitative and qualitative data. The quantitative data related to demographics, spiritual formation programs utilized at those schools, and perceived effectiveness of such programs in the opinion of secondary teachers and administrators at those schools as rated on a Likert-type scale. The qualitative data collected from the open-ended questions revealed opinions of the secondary teachers and administrators regarding how to best bolster spiritual formation of millennials and what information they believe might be helpful for schools developing spiritual formation program for millennials. In this case, the quantitative data were bolstered by the qualitative data which revealed feelings and perceptions of participants (Lodico, Spaulding, & Voegtle, 2006).

Descriptive survey research was appropriate for this study since its purpose is to gather opinions, beliefs, or perceptions on an issue from a large group of people with no manipulation of variables or hypotheses testing typical of experimental studies (Lodico et al, 2006). In this survey study, the most common survey design called a cross-sectional survey design (and often referred to as a one-shot questionnaire design) was utilized since data about perceptions was collected at a single point in time (Creswell, 2012; Fink, 2009; Lodico et al., 2006). Survey researchers use questionnaires and/or interviews to collect data. A questionnaire, as the single data collection instrument, was the most feasible and efficient data collection method for this study since interviews of private Christian school secondary administrators and teachers nationwide were not feasible (Creswell, 2012). A brief web-based questionnaire was used to gain primarily quantitative data. In addition, limited qualitative data were collected on the questionnaire from two open-ended questions (e.g., perceptions and opinions). These additional data offered a more complete and rich understanding of the issue of spiritual formation programs for millennials.

Setting and Sample

Data were collected from the ACSI network which is not a physical setting but one comprised of online membership. ACSI is the largest worldwide nondenominational Protestant educational organization (5.5 million students); however, information is not available regarding denominational affiliation, if any, of member schools. Approximately 24,000 schools are members from more than 100 nations (ACSI, 2013).

The study was comprised of a convenience sample of participants who are secondary teachers and administrators in private Christian schools, rather than from those in any type of school setting, because the local problem relates only to a private Christian secondary school setting (Lodico et al., 2006). Because it was not feasible (e.g., cost, time) to obtain contact information and questionnaires from secondary teachers and administrators in private Christian schools nationwide, this sample was further defined to include only those secondary teachers and administrators from ACSI-member schools. ACSI maintains e-mail contacts for secondary teachers and administrators. Unrestricted access to this ACSI network was provided by ACSI Vice President Keenan after he reviewed and approved the nature of the study. This option offered a potentially large sample size of more than 600 participants from up to 3,000 United States private Christian schools, of which 504 responded to the survey. On any given day, membership in the Administrator and/or Secondary Teacher online network varies but the total averaged at 649 during the time that the survey was open for participation which would make the response rate to this study at 78%.

Participation was voluntary and anonymous through an online e-mail invitation; therefore, prior permissions from possible participants were not possible. The questions did not require contact information, so there was no way to determine who participated and who did not participate. The initial online invitation to participate contained information about the purposes of the study, instructions for completing the questionnaire, a confidentiality statement, my contact information, a clear statement that

participation was voluntary, and informed consent wherein participation in the questionnaire constituted implied consent (Lodico et al., 2006).

Participants received an e-mail invitation distributed to the online ACSI Secondary Teachers Group and the Secondary Administrators/Principals Group. The ACSI network does not offer a network for those who are both secondary teachers and administrators/principals nor does it identify those who act in both capacities. At the time of the data collection, the ACSI Secondary Teacher Group was comprised of approximately 246 teachers (the number varies from day to day) from across the United States who chose to join the Secondary Teacher Group under ACSI's website. Of this number (not counting those who are both secondary teachers and secondary administrators/principals), 228 participated in the survey (92% response rate). The ACSI Administrator Group was comprised of approximately 403 administrators/principals from across the United States who chose to join the Administrator Group under ACSI's website. Of this number (not counting those who are also secondary teachers), 225 participated in the survey (not including those administrators/principals who were also teachers) at a 56% response rate.

If choosing to complete the survey, the participant clicked on an online link presented within the e-mail to connect to the questionnaire. As per research ethical requirements, permissions were obtained from the applicable Walden University Institutional Review Board (approval number 09-09-13-0178630) before data were collected. Confidentiality of the participants was maintained because the web-based

survey engine did not and cannot report identifying data. Specific characteristics of participants in this sample were derived from the survey itself and are provided in the Data Analysis section below.

Instrumentation and Materials

A self-developed online questionnaire was used as the data collection instrument for this study. A self-developed instrument is commonly used in descriptive research such as this to gain the perceptions of individuals in particular settings (Lodico et al., 2006). In this case, secondary teachers and administrators in private Christian schools. The process of developing an instrument involves researching the approach other similar studies have taken for self-developed measures (Lodico et al., 2006). This approach was undertaken to formulate the self-developed questionnaire for this study. Other similar studies were reviewed where the objective was to gain educators' perspectives with regard to school programs. These study designs involved descriptive research and self-developed measures created from a thorough review of subject matter literature and a third party review process. In these studies, teacher perceptions were sought regarding moral education, classroom management and influence on pupil activities, children's mental health in schools, first-year experiences and mentoring, student teacher experiences, and gender-based differences (Faulk, 2011; Leatham & Peterson, 2010; Lodico et al., 2006; Morgan, 2008; Oyinloye, 2010; Smith et al, 2007; Temli, Sen, & Akar, 2011; Womack-Wynne et al., 2011; Wood, 2012). Other descriptive research using self-developed measures to gain teacher perceptions involved mental health in schools,

using educational technologies for instruction, effectiveness of science professional development, spiritual development in Welsh church schools, contributions of home economics, and teaching statistics (Davies, 2007; Dewhurst & Pendergast, 2011; Dogan, 2010; Lustick, 2011; Mills, 2007; Reinke, Stormont, Herman, Puri, & Goel, 2011). This study's questionnaire was developed in this way.

Using this guidance, validity of the proposed questionnaire for this study was sought by gaining an evaluation by two groups for clarity of directions, content, format, word choice, grammar, and whether questions lead to answers meeting the intended purpose (Lodico et al., 2006; Womack-Wynne et al., 2011). Because this research involved a self-developed measure, statistics, study development, adolescents, and spirituality experts were sought who had experience in these areas. They were contacted via e-mail and provided their comments within one week. The experts included a statistician at a university, experimental psychologist, Christian spiritual survey/inventory developer, lawyer and thesis reviewer, associate professor in psychology with assessment expertise, published author, and a mentoring expert for international program on Christian formation of millennials (see Appendix D). The second evaluation group was comprised of secondary teachers from the school, which is consistent with research calling for a pre-evaluation by a small group of persons similar to those comprising the final sample, as shown in Appendix D (Lodico et al., 2006; Womack-Wynne et al., 2011). Face validity was established through this approach. Further, the experts favorably evaluated the content of the items within the questionnaire. Evaluation comments on the

draft questionnaire received from the expert panel and secondary teacher pool were compiled in tabular form (see Appendix D).

The brief self-reported questionnaire for this study elicited quantitative data as well as qualitative data from participants to fully address the research questions, a sample of which is under Appendix B (Lodico et al., 2006). This approach solicited answers to closed-ended fixed-choice questions and two open-ended questions (Patton, 2003). Closed-ended questions gleaned information about school and participant demographics such as age, gender, how long the participant had been in their role, enrollment numbers, and type of school. Closed-ended questions also solicited information about the types of spiritual formation programs at their schools and perceived effectiveness. The remaining questions queried participants regarding their opinions about how best to foster spiritual formation in millennials (see Appendix B).

Data Collection

In this cross-sectional design (one-shot questionnaire design), an e-mail invitation to the sample (addresses acquired through the ACSI South-Central directory) included a link to a web-based survey engine called SurveyMonkey.com (Creswell, 2009). Because the web-based survey engine generates anonymous data, confidentiality of participants was protected in accordance with the Walden University (2012) ethical guidelines for educational research.

Data Analysis and Results

The design for this study was cross-sectional which is also referred to as a one-shot questionnaire design because it gathered questionnaire data at one point in time for a group of people within an organization for planning purposes (Creswell, 2009; Fink, 2009; Lodico et al., 2006). Due to the nonexperimental nature of the study and data sought, no manipulation of variables or hypotheses testing typical of experimental studies was performed (Lodico et al., 2006). Data received did not lead to typical group comparisons, experimental statistical analysis, or data comparisons over time. Descriptive statistics (e.g., frequencies and percentages) were used to reveal useful demographic information including enrollment numbers, gender percentages, school setting type, gender and age of participant, total years as a secondary teacher, years as a secondary administrator, types of spiritual formation programs implemented to date, and rated effectiveness of spiritual formation programs identified (Fink, 2009). When appropriate, the means and standard deviations were computed. Cross-tabulations were run to determine associations that might exist between variables such as school type, school location, participant role, and a school's rated emphasis on spiritual formation as well as rated effectiveness of programs implemented.

In the interest of efficiency, analysis of quantitative data was performed using computer analytical tools. Qualitative analysis was undertaken using text analysis of the open-ended questions to learn more about the programs implemented and how participants believe spiritual formation can be fostered in youth through private Christian

education (Fink, 2009). Text analysis included a number of steps for each of the two open-ended questions: a preliminary exploration of the data by reading each response, taking notes as this review occurred, identifying common words or phrases within and between responses, organizing common words and text phrases through color coding with a text analysis software tool, reviewing each response again in light of all responses and codes to correct errors or adjust coding, revisiting the data with these codes in mind to develop themes/categories, and, finally, gaining opinions and oversight by a peer reviewer who regularly sits on dissertation committees for education doctoral students (Creswell, 2012). This process and resulting meaning-making offered independent findings and enhanced the understanding of quantitative results (Creswell, 2009).

A number of criteria were used to evaluate the research strategies (e.g., validity and trustworthiness) for this nonexperimental study design. To review basic statistical analysis and options and provide oversight of the same to ensure accuracy, an external statistician was used for the quantitative data analysis portion of this study. Further, a peer debriefer reviewed narrative responses to the two open-ended questions and examined the correspondence of those responses to the selected codes and themes for accuracy (Creswell, 2009; Lodico et al., 2006). Dependability was promoted through tracking of procedures and processes (Lodico et al., 2006). These processes included uploading SurveyMonkey responses to excel spreadsheets, abbreviating column titles, establishing variables, color coding responses in SurveyMonkey, taking notes, and recording questions. Validity legitimization for the mixed method design, according to

Creswell (2009), considered the value of the study for consumers (in this case, the local school and other private Christian schools across the nation who would be the most likely consumers of the guide produced from study data).

Quantitative Results

This study was based upon a descriptive survey design to gather data revealing what programs private Christian schools were implementing or not implementing to foster spiritual formation in millennials as well as the opinions of administrators and secondary teachers about how best to foster spiritual formation in millennials. Consequently, this nonexperimental one-shot survey design did not involve the testing of hypotheses or classifying the data into dependent or independent variables, and no hypothetical cause and effect relationships were involved. Cross-tabulations were performed to determine associations, if any, between school location or type, participant role (teachers versus administrator), and particular responses (e.g., emphasis on spiritual formation, program effectiveness). The quantitative analysis presented below presents the demographic and contextual characteristics of the 504 participants. The following sections present data revealing the spiritual formation programs used by participants as well as their perceived effectiveness and basis for rating each program's effectiveness.

Characteristics of participants. When data collection ended, a total of 504 teachers, administrators, and those who were both a teacher as well as an administrator/principal had responded to the survey out of a possible pool of 649 (78% response rate). In Table 1, the characteristics of these participants according to gender,

age and professional role are identified. The professional role of administrator/principal will be referred simply as administrator. Out of 504 participants, nearly the same number of men and women participated: 262 participants were male and 242 were female. The participants' ages ranged between 23 to 72 years with a mean age of 48.6 and a majority (64.3%) between the ages of 41 and 60 years. Of the participant pool, teachers comprised 45.2%, administrators were 44.6%, and 10.1% held both roles as teacher/administrators. The teachers' work experience ranged from less than one year up to 47 years with a mean experience level of 11 years. Most (61.3%) had been secondary teachers for one to 15 years with 34.2% working five years or less. The administrators reported that they had worked for less than one year up to 42 years with a mean experience level of 6.7 years, and most (69.4%) had been secondary administrators 10 years or less. The experience level of most administrators was very modest at nearly 40% with administrator experience of less than 1 year.

Table 1

Characteristics of the Participants (N = 504)

Questionnaire Item Number	Category	Percent
1. What is your role at your school?	Teacher	45.2%
	Administrator/Principal	44.6%
	Teacher & Administrator/ Principal	10.1%
2. How long have you been a secondary teacher, as applicable? (in years)	< 1	8.6%
	1-5	25.6%
	6-10	23.7%
	11-15	15.5%
	16-20	11.1%
	21-25	6.7%
	26-30	4.2%
	31-35	3.2%
	>35	1.3%
Total	100.0%	
3. How long have you been a secondary administrator, as applicable? (in years)	< 1	39.2%
	1-5	22.8%
	6-10	15.5%
	11-15	5.8%
	16-20	6.6%
	21-25	4.6%
	26-30	3.3%
	31-35	1.8%
	> 35	0.4%
Total	100.0%)	
4. Please select your gender.	Male	52.0%
	Female	48.0%
5. What is your age? (in years)	< 30	5.8%
	31-40	17.1%
	41-50	29.6%
	51-60	34.7%
	> 60	12.9%

With regard to the participant pool, it is noteworthy that 79% of the 649 ACSI online members in the secondary teacher and administrator groups participated in this study implying an interest in playing a part in data collection relating to the spiritual formation of millennials. The findings are derived from an approximately equal number of middle-aged men and women with at least half (55.3%) in close proximity with students (teachers or teacher/administrators) and the remainder working at the administrative level. Consequently, this participant pool offered nearly equal perspectives of men/women and administrators/teachers.

Characteristics of the schools where participants work were also collected through survey questions, as shown below in Table 2. Enrollment for the schools represented by the study varied considerably. The total students enrolled in 7th through 12th grades at each school ranged from 3 to 915 with a mean enrollment of 189 students. In more than half of the schools (57.5%), enrollment of 7th through 12th grade students was between 51 and 300. In the majority of the schools (58.7%), the proportion of boys in the 7th through 12th grade was 26% to 50%. Only five schools enrolled less than 25% boys or 25% girls in the 7th through 12th grade. Slightly more than half of the schools (56.5%) were located in suburban areas. Slightly less than half (45.0%) were private independent schools, and the remainder were private church-governed or church-affiliated schools. With regard to curricula used at the schools, about two-thirds of the teachers (65.9%) reported using a combination of Christian and secular curricula/texts, and relatively few (14.7%) used only Christian curricula/texts. Item 11 of the questionnaire inquired about the school's

emphasis on bolstering spiritual formation. Slightly more than two-thirds of the participants (68.2%) believed their schools placed a strong emphasis or a very strong emphasis on bolstering spiritual formation in their millennials, with very few (1.4%) placing little or no emphasis on bolstering spiritual formation in their millennials.

Table 2*Characteristics of the Participants' Schools*

Questionnaire Item Number	Category	Percent
6. How many total students are enrolled in 7 th through 12 th grades at your school?	< 10	1.2%
	10-50	13.5%
	51-100	22.4%
	101-200	24.6%
	201-300	10.5%
	301-400	7.1%
	401-500	2.8%
	> 500	6.5%
	No response	11.3%
7. Proportion of Boys (percent of participant schools reporting proportion of boys in the category)	< 25%	0.6% (<i>f3</i>)
	26-50%	58.7% (<i>f296</i>)
	51-75%	27.6% (<i>f139</i>)
	75-100%	0.4% (<i>f2</i>)
7. Proportion of Girls (percent of participant schools reporting proportion of girls in the category)	< 25%	0.4% (<i>f2</i>)
	26-50%	43.7% (<i>f220</i>)
	51-75%	42.7% (<i>f215</i>)
	75-100%	0.6% (<i>f3</i>)
8. Is your school located in a primarily rural, within a suburb, or urban (within city limits) setting?	Rural	18.3%
	Suburban	56.5%
	Urban	16.1%
	No response	9.1%
9. Please select a profile that best describes your secondary school	Private independent	45.0%
	Private church-governed	18.3%
	Private church-affiliated	27.6%
	No response	9.1%
10. Please select the primary curricula your secondary school utilizes	Christian curricula/texts	14.7%
	Christian and secular curricula/texts	65.9%
	Secular curricula/texts	10.1%
	No response	9.3%
11. Please rate what you believe to be your secondary school's emphasis on bolstering spiritual formation in its millennials	No emphasis	0.4%
	Minimal emphasis	1.0%
	Moderate emphasis	13.3%
	Strong emphasis	38.7%
	Very strong emphasis	29.6%
	No response	17.1%

A comparison of school type (private independent, private church-governed/ church-affiliated, private church-affiliated not governed) with a school's reported emphasis on spiritual formation was undertaken to determine whether school type was related to the degree a school emphasized spiritual formation. Results revealed that responses were similar regardless of school type. Specifically, the three types of schools ranged from 30.99% to 36.07% in reporting a "Very strong emphasis" on spiritual formation programming, and a range of 42.08% to 53.52% reporting a "Strong emphasis." These two categories alone account for the majority of responses (greater than 75%). This indicates that school type does not appear to be a notable factor in determining to what degree a school emphasizes spiritual formation programming. These comparisons can be seen in Table 3.

Table 3

Percentages of Rated Spiritual Formation Program Emphasis by School Type

School type (Item 9)	No or Minimal emphasis	Moderate emphasis	Strong emphasis	Very strong emphasis	Total (f)
Private independent	2.73% (5)	19.13% (35)	42.08% (77)	36.07% (66)	183
Private church-governed	0.00% (0)	15.49% (11)	53.52% (38)	30.99% (22)	71
Private church-affiliated not governed	0.92% (1)	15.60% (17)	49.54% (54)	33.94% (37)	109
Total (f)	6	63	169	125	363

A comparison of school location (rural, suburban, urban) with a school's reported emphasis on spiritual formation was conducted to determine whether a school's location affected whether or to what degree a school emphasized spiritual formation. Results

revealed that responses were similar regardless where a school was located. Specifically, the three school location profiles ranged from 31.08% to 40.00% in reporting a “Very strong emphasis” on spiritual formation programming, and a range of 43.33% to 52.70% reporting a “Strong emphasis.” These two categories account for the majority of responses--greater than 79%. This indicates that school location does not appear to be a notable factor in determining to what degree a school emphasizes spiritual formation programming. See Table 4 for these comparisons.

Table 4

Percentages of Rated Spiritual Formation Program Emphasis by School Location

School location (Item 8)	No or Minimal emphasis	Moderate emphasis	Strong emphasis	Very strong emphasis	Total (f)
Rural	2.70% (2)	13.51% (10)	52.70% (39)	31.08% (23)	74
Suburban	1.31% (3)	19.21% (44)	45.41% (104)	34.06% (78)	229
Urban	1.67% (1)	15.00% (9)	43.33% (26)	40.00% (24)	60
Total (f)	6	63	169	125	363

In determining whether a school’s emphasis on spiritual formation might be affected by its type (private independent, private church-affiliated, private church-governed) or location (rural, suburban, urban), a cross-tabulation of responses revealed that the percentage of responses in each category of emphasis were remarkably similar regardless of type or location. The majority of schools, regardless of type or location, reported a strong or very strong emphasis on spiritual formation programming (greater than 75% for each type or location).

A participant's role at the school (secondary teacher, administrator) was compared with a school's reported emphasis on spiritual formation to determine whether role affected the degree with which that individual perceived an emphasis on spiritual formation. Results revealed that responses were similar regardless of the role a participant played at the school. Specifically, the two school roles ranged from 31.61% to 38.86% in reporting a "Very strong emphasis" on spiritual formation programming, and a range of 45.02% to 46.11% reporting a "Strong emphasis." These two categories account for the majority of responses--greater than 77% for each school role. This indicates that the role a participant plays (secondary teacher or administrator) does not appear to be a notable factor in determining what their perception is regarding their school's emphasis on spiritual formation programming. These comparisons can be seen in Table 5.

Table 5

Percentages of Rated Spiritual Formation Program Emphasis by Participant Role

School role (Item 1)	No or Minimal emphasis	Moderate emphasis	Strong emphasis	Very strong emphasis	Total (f)
Secondary teacher	2.59% (5)	19.69% (38)	46.11% (89)	31.61% (61)	193
Administrator	0.47% (1)	15.64% (33)	45.02% (95)	45.02% (95)	211
Total (f)	6	71	184	156	404

Comparisons were made among a school's emphasis on spiritual formation and the role played by the participant (secondary teacher, administrator), the location of the school (rural, suburban, urban) and the type of school (private independent, private church-governed/church-affiliated). In these cross-tabulations, it was seen that these factors did not notably relate to the degree with which a school emphasized spiritual

formation programming. In all cases, the majority (more than 75%) rated the school's emphasis on spiritual formation programming as strong or very strong.

Programs implemented to address millennials' spiritual formation. The survey itemized typical programs often used by schools to address spiritual formation of millennials. Those survey items included group mentoring, peer mentoring, one-on-one adult-student mentoring, spiritual formation classes, class lesson plans that incorporate spiritual formation, mandatory community service by students, service learning classes, mandatory chapel attendance by students, required Bible classes, and faculty professional development in spiritual formation. Because it was anticipated that not all possible programs offered at schools to address spiritual formation might be listed in the survey, participants were given two additional opportunities to describe programs not specifically listed by the survey. The survey instrument inquired how long a program was in place (if at all), the participant's opinion as to how effective the program was in bolstering spiritual formation of millennials, the type of evidence used to evaluate the program's effectiveness, and what factors contributed to the program's effectiveness or lack thereof.

Table 6 presents frequency distributions regarding how long different types of programs had been in place at the schools. The following six programs were most frequently reported and implemented at more than half the schools: Mandatory chapel attendance, required Bible classes, class lesson plans that included spiritual formation, mandatory community service, group mentoring, and spiritual formation classes. The least frequently reported programs used were peer mentoring, one-on-one mentoring,

service learning classes, and other programs noted by participants but not listed on the questionnaire. Less than one-fourth of the programs had been implemented during the last five years. At most of the schools, the following six programs had been implemented for the longest period of time (five or more years): Mandatory chapel attendance, required Bible classes, class lesson plans that included spiritual formation, mandatory community service, group mentoring, and spiritual formation classes. These six programs were compared to the following identifiers: school type and school location to determine whether these identifiers affected programs chosen for the longest period of time. Participants, regardless of these identifiers, responded similarly as to whether a program was implemented and for how long, as shown in Table 6. In the cross-tabulations, there was less than a 12% difference between school type or school location with regard to the six most popular programs. These six programs were not cross-tabulated with curricula since the majority of schools (73%) used a mix of secular and Christian curricula.

Table 6

Percentages of Spiritual Formation Programs Implemented compared to School Type and Location

Program Implemented 1-5+ years	Chapel	Bible Classes	Community Service	Group Mentoring	Spiritual Formation Classes
School Type					
	N=366	N=364	N=369	N=421	N=381
Private independent	96.74%	97.25%	78.26%	63.95%	69.30%
Private church-governed	98.60%	98.60%	73.97%	55.94%	57.33%
Private church-affiliated not governed	98.19%	98.19%	66.97%	59.70%	69.23%
Total (f)	357	356	273	257	255
School Location					
	N=366	N=364	N=369	N=421	N=381
Rural	94.59%	94.52%	71.06%	55.18%	63.75%
Suburban	99.12%	99.12%	74.90%	61.24%	66.10%
Urban	95.16%	96.77%	74.19%	67.10%	73.86%
Total (f)	357	356	273	257	255

Two questionnaire items asked participants if their schools had implemented programs that were not listed in the survey instrument. A total of 96 of the 504 participants (only 19%) noted that their schools had implemented programs not listed in the survey instrument. The most frequently cited program was missions/community service (34.94%; 33 participants of 96); however, participants should have listed this type or program under the survey instrument's Item 32 (Community Service programs). Other programs added by participants included special programs brought to or developed by the school (21.69%; 21 participants of 96), retreats (15.66%; 15 participants of 96), and student-led programs/organizations (13.25%; 12 participants of 96). The remaining programs listed were categorized as conferences/institutes, mentoring (which participants

should have listed under mentoring Items 12 and 16 in the survey), prayer groups, other adults, and obtaining feedback from students to improve programs.

In summary, it is important to note that private Christian schools are distinguished from other types of school because such schools integrate faith and learning (e.g., lesson plans, spiritual formation classes, Bible classes) as well as weekly chapel and community service opportunities (Bailey, 2012; Holmes, 1987). This study confirmed that participants' schools do integrate faith and learning through the following programs (implemented one to more than five years): Chapel, Bible classes, community service performed by students, group mentoring, and spiritual formation classes for students. The least used programs were those requiring an additional commitment of time and resources beyond what is typical in the private Christian school environment (e.g., peer mentoring, one-on-one mentoring, service learning classes, and other programs reported but not listed on the questionnaire). Further, it is important to note that school type and school location were not factors in distinguishing whether schools used one program over another or to what level they emphasized spiritual formation programming.

Effectiveness of programming overall. Participants appraised the effectiveness of spiritual formation programs used in their schools. These opinions are reflected via frequency distributions shown in Table 7. The responses were based on a 5-point Likert-type scale with integers of 0 (No Experience), 1 (Not Effective), 2 (Slightly Effective), 3 (Moderately Effective), and 4 (Very Effective). Parametric statistics (e.g., mean and

standard deviation) were not used because these points were ordinal or ranked variables rather than intervals.

Table 7

Frequencies of Responses to: "In your opinion, how effective was this program?"

Item	<i>No Experience</i>	<i>Not Effective</i>	<i>Slightly Effective</i>	<i>Moderately Effective</i>	<i>Very Effective</i>
Group mentoring	48.8%	1.8%	10.9%	28.8%	10.1%
Peer mentoring	71.2%	1.4%	9.3%	15.1%	3.0%
Adult-student mentoring	71.6%	1.2%	4.2%	14.3%	8.7%
Spiritual formation classes	48.8%	0.6%	8.9%	29.8%	11.9%
Lesson plans	40.5%	0.6%	11.9%	34.1%	12.9%
Community service	45.6%	2.6%	16.9%	26.0%	8.9%
Service learn classes	89.5%	0.8%	2.6%	4.6%	2.6%
Chapel	29.4%	1.6%	18.1%	39.9%	11.1%
Bible classes	30.0%	0.4%	9.9%	40.1%	19.6%
Faculty PD	64.1%	0.4%	8.5%	18.8%	8.1%

In those programs with which the participants had experience, very few stated that the programs were *Not Effective* (ranging from 0.2% for programs they listed but not in the survey to 2.6% for mandatory community service). The responses were generally skewed toward the upper end of the scale, indicating that most participants perceived that the programs were generally effective. The highest frequencies for *Moderately Effective* corresponded to required Bible classes (40.1%), mandatory chapel attendance (39.9%), class lesson plans (34.1%) and spiritual formation classes (29.8%). The highest frequencies for a *Very Effective* rating referred to required Bible classes (19.6%), class lesson plans (12.9%), spiritual formation classes (11.9%), and mandatory chapel attendance (11.1%).

The survey's narrative responses provided some insight into factors considered in evaluating effectiveness. Participants reported that mentoring success is affected by whether the faculty or peer leader is effective and trained, how mentors and mentees are chosen, whether relationships are cultivated through the program, and whether there is a formal program established and facilitators trained in that program. With regard to programs (spiritual formation classes, chapel, Bible classes, class lesson plans, service learning class, community service), participants reported that trained, spiritually-mature, and engaged teachers/leaders and integrating faith in learning consistently and persistently were important factors affecting the effectiveness of these programs. Lastly, participants were adamant about the importance of equipping teachers through professional development (on the topics of spiritual formation, millennials and relating to them, mentoring, discipleship) that is consistent, timely, regularly scheduled, fresh, interactive rather than lecture, and scheduled in smaller forums.

The responses shown in Table 7 were compared to school type and to participant role (teacher, administrator) to determine whether school type or role affected how participants rated effectiveness of various spiritual formation programs (see Table 8). Teachers and administrators rated effectiveness of programs similarly with a range of 1.15% to 14.16% difference in effectiveness ratings. The 14.16% difference occurred between teachers and administrator responses to the effectiveness of required chapel attendance. Administrators (78.75%) believed chapel was more effective in bolstering spiritual formation of millennials than teachers thought it was (64.59%); however, note

the majority still believed that attending chapel was moderately to very effective in bolstering spiritual formation. When considering school type, effectiveness ratings differed very little with a range of 2.57% to 13.86% difference in effectiveness rating. The largest discrepancy in opinions occurred for community service (12.87%) and peer mentoring (13.86%); however, the majority of all school types rated both of these programs as moderately/very effective. Overall, the participants' role and school type did not notably relate to how participants rated program effectiveness (see Table 8).

Table 8

Overall program effectiveness and comparisons between roles and school type

Overall effectiveness rating (bold) Compared to participant roles and school type	<i>Not Effective to Slightly Effective</i>	<i>Moderately Effective to Very Effective</i>
Group mentoring (Item 13.)	12.7%	38.9%
Role: Teachers	29.69%	70.32%
Role: Administrators	18.63%	81.37%
Type: Independent	25.37%	74.63%
Type: Church-governed	20.83%	79.17%
Type: Church-affiliated	25.64%	74.36%
Peer mentoring (Item 17)	10.7%	18.1%
Role: Teachers	42.67%	57.33%
Role: Administrators	31.46%	68.54%
Type: Independent	41.77%	58.23%
Type: Church-governed	39.13%	60.87%
Type: Church-affiliated	27.91%	72.09%
Adult-student mentoring (Item 29)	5.4%	23.0%
Role: Teachers	22.89%	77.1%
Role: Administrators	18.5%	81.5%
Type: Independent	18.47%	81.54%
Type: Church-governed	25.92%	74.07%
Type: Church-affiliated	15.69%	84.32%
Spiritual formation classes (Item 25)	9.5%	41.7%
Role: Teachers	21.48%	78.52%
Role: Administrators	16.02%	83.98%
Type: Independent	16.67%	83.33%
Type: Church-governed	26.67%	73.34%
Type: Church-affiliated	17.28%	82.72%
Lesson plans (Item 29)	12.5%	47.0%
Role: Teachers	22.89%	77.10%
Role: Administrators	18.5%	81.5%
Type: Independent	19.46%	80.53%
Type: Church-governed	24.56%	75.44%
Type: Church-affiliated	21.28%	78.72%
Community service (Item 33)	19.5%	34.9%
Role: Teachers	38.99%	61.01%
Role: Administrators	30.0%	70.0%

(table continues)

Overall effectiveness rating (bold) Compared to participant roles and school type	<i>Not Effective to Slightly Effective</i>	<i>Moderately Effective to Very Effective</i>
Community service (Item 33)		
Type: Independent	36.3%	63.7%
Type: Church-governed	42.6%	57.41%
Type: Church-affiliated	29.73%	70.27%
Service learn classes (Item 37)	3.4%	7.2%
Role: Teachers	38.46%	61.54%
Role: Administrators	28.13%	71.88%
Type: Independent	30.77%	69.23%
Type: Church-governed	33.34%	66.66%
Type: Church-affiliated	33.33%	66.67%
Chapel (Item 41)	19.7%	51.0%
Role: Teachers	35.42%	64.59%
Role: Administrators	21.26%	78.75%
Type: Independent	30.34%	69.66%
Type: Church-governed	22.86%	77.14%
Type: Church-affiliated	26.85%	73.15%
Bible classes (Item 45)	10.3%	59.7%
Role: Teachers	16.4%	83.6%
Role: Administrators	12.2%	87.8%
Type: Independent	12.06%	87.94%
Type: Church-governed	16.9%	83.1%
Type: Church-affiliated	17.6%	82.4%
Faculty PD	8.9%	26.9%
Role: Teachers	24.42%	75.58%
Role: Administrators	23.27%	76.72%
Type: Independent	26.89%	73.11%
Type: Church-governed	21.21%	78.79%
Type: Church-affiliated	23.64%	76.36%

Although the data in Table 2 reveals that the majority of schools represented by the participants have a moderate to very strong emphasis on spiritual formation, the data in Table 7 shows between 29.4% and 89.5% of participants reported “No Experience” with various types of programs. Those reporting “No Experience” ranged from 148 participants (or 29.4%) for mandatory chapel attendance to 451 participants (or 89.5%)

for service learning classes. This appears to indicate that although participants reported that their schools have an emphasis on spiritual formation development, a large percentage reported no experience with many types of programs.

The basis for evaluating program effectiveness. As part of the survey, participants were asked to disclose how they evaluated the effectiveness of each program implemented at their schools, as shown by the frequency distributions in Table 9. Parametric statistics were not used because these were nominal variables. Pre/post program assessment and post-program informal student surveys were infrequently used by relatively few teachers. Faculty observations were the most frequently used method of evaluation, reported by more than half of the participants for mandatory chapel attendance (63.5%), required Bible classes (62.7%), and class lesson plans (54.2%). Faculty review of student journals was reported by about one-fourth of the participants (25.4%) for evaluating required Bible classes. Post-program informal student surveys were reported by about one-fourth of the teachers for mandatory chapel attendance (23.4%) and required Bible classes (24.8%). Parent reports were used mainly for the evaluation of spiritual formation classes (20.6%), class lesson plans (24.0%), mandatory chapel attendance (27.6%), and required Bible classes (34.3%).

Table 9

Frequencies of Responses to “On what evidence or basis did you evaluate the program’s effectiveness in bolstering spiritual formation?”

Item	<i>Pre/post-program assess</i>	<i>Faculty observe</i>	<i>Student journals</i>	<i>Pre-program informal student survey</i>	<i>Post-program informal student survey</i>	<i>Parent report</i>
Group mentoring	9.5%	43.8%	7.5%	8.3%	16.9%	17.9%
Peer mentoring	4.6%	23.8%	3.2%	6.7%	9.5%	7.9%
Adult-student mentoring	2.8%	24.0%	4.6%	4.4%	6.2%	11.1%
Spiritual formation classes	14.9%	44.2%	17.5%	11.1%	15.3%	20.6%
Lesson plans	11.7%	54.2%	17.7%	9.9%	16.1%	24.0%
Community service	8.7%	44.4%	8.7%	8.7%	19.6%	23.0%
Service learn classes	2.2%	8.3%	2.6%	2.6%	3.4%	4.8%
chapel	8.3%	63.5%	13.3%	11.7%	23.4%	27.6%
Bible classes	18.1%	62.7%	25.4%	12.7%	24.8%	34.3%
Faculty PD	7.1%	27.8%	2.4%	2.8%	3.6%	6.5%
Other programs not listed in survey-A	3.4%	14.3%	4.0%	5.0%	6.9%	8.3%
Other programs not listed in survey-B	0.4%	3.4%	1.2%	1.0%	1.4%	2.8%

A limiting factor in viewing these results relates to the ways in which schools evaluate the effectiveness of their spiritual formation programming. They evaluate primarily through the use of anecdotal data such as faculty observation, faculty review of student journals, and informal surveys of students after the program is completed. Parent reports were also used for a few program evaluations. Rarely, if at all, were quantitative pre-program/post-program types of evaluations performed, meaning that faculty and administrators at the school are relying upon their own evaluations of various qualitative narrative and self-developed informal surveys. Without the benefit of reliable and valid experimental evaluations, the effectiveness of such programs cannot be quantified.

Summary of quantitative data analysis. This study had a 78% response rate with a total of 504 teachers, administrators, and those who were both a teacher as well as an administrator/principal had responded to the survey out of a possible pool of 649. This indicates that a clear majority of the individuals receiving the invitation to participate possessed a requisite interest in the subject matter of the survey which was the spiritual formation of millennials. Based on the participant demographics, the study results are based upon a diverse and proportionally represented population. A wide range of ages was represented with most middle-aged (41 to 60 years old) with a nearly equal proportion of males and females. There was also a nearly equal proportion of teacher versus administrator participants with teachers comprising a little more than half. While the reported experience level was reported up to 47 years, a relatively large group (34.2%) had taught five years or less indicative of less experience in an educational setting. The experience level of most administrators was very modest, with nearly 40% working as an administrator for less than one year. Therefore, the majority of study participants had relatively minimal experience in an educational setting. However, this is not necessarily indicative of poor skills or lack of insight, since the study was not designed to investigate participants' actual ability and skills in responding to the questionnaire.

Enrollment at the schools represented in the survey varied considerably (from very small to nearly 1000); however, most enrolled 51 to 300 students in 7th through 12th grades with nearly proportionate enrollment between boys and girls. About half were

suburban schools and about half were private independent schools. About half used a combination of Christian and secular curricula/texts. These data reveal that the survey findings can be useful to a wide variety of private schools. Concerning the topic of this survey—spiritual formation of millennials--more than two-thirds of the participants (68.2%) believed their schools placed a strong emphasis or a very strong emphasis on bolstering spiritual formation in their millennials, with very few (1.4%) placing little or no emphasis on bolstering spiritual formation in their millennials.

This study showed that the programs most frequently used and those that schools implemented for more than five years were mandatory chapel attendance, required Bible classes, class lesson plans that included spiritual formation, mandatory community service, group mentoring, and spiritual formation classes. The programs implemented the least were those requiring an additional commitment of time, resources and professional development (e.g., peer mentoring, one-on-one mentoring, service learning classes, and other programs noted by participants but not listed on the questionnaire). In comparing whether school type or school location were related to what programs were used at schools, there was no notable difference found.

While most participants opined that spiritual formation program were generally effective (based primarily on teacher observation), the ones reported to be most effective were required Bible classes, class lesson plans, spiritual formation classes, and mandatory chapel attendance. This is inconsistent with qualitative data reported in the discussion below revealing that “relational” interventions such as mentoring and role modeling are

the most effective in fostering spiritual formation of millennials. When school type, school location and participant role (teacher, administrator) were compared with how participants rated program effectiveness, it was found that these identifiers did not notably relate to effectiveness ratings.

Interestingly, a notable proportion of participants reported “No Experience” with these types of programs (29.4% for mandatory chapel attendance to 89.5% for service learning classes). These results appear to indicate that although participants reported that their schools have an emphasis on spiritual formation development, most participants reported minimal experience with many program types. This makes sense in that the programs listed as most effective are those typically implemented or scheduled by administration (e.g., chapel, Bible or spiritual formation classes) and are led or taught by only a few teachers (e.g., Bible classes, spiritual formation classes, and specific lesson planning). Although not used by schools likely due to feasibility (cost and time), reliable and valid experimental evaluations of such programs would offer the most useful data regarding program effectiveness.

Qualitative Results

Qualitative analysis was performed for two open-ended questions of the questionnaire. Item 62 asked participants to share their opinions about how Christian school educators can best help bolster the spiritual formation of millennials. Narrative responses for Item 62 were provided by 233 participants. Item 63 asked participants what other information might be helpful to schools wishing to develop effective spiritual

formation programming for millennials. Narrative responses for Item 63 were given by 107 participants.

During this data analysis, responses were read and reviewed numerous times to develop an overall understanding of the participants' views associated with the two open-ended items on the questionnaire. Responses were then coded into categories by identifying text segments, labeling and color-coding these with term/phrase codes, and revisiting the data with these codes in mind to develop themes (Creswell, 2012). Because the questions necessarily involved suggestions for change by an entity or person, the main categories were sorted based upon who takes action to make the change or suggestion occur (e.g., the school, educators, millennials, parents). Then subcategories were formed under these showing the suggested action or focus the school, educator, millennials, or parents should take to bolster spiritual formation. Themes were readily apparent as the categories and subcategories were reviewed.

Themes and categories for open-ended item 62 (bolstering spiritual formation) and 63 (developing school programs). Participants offered perceptions about how to bolster spiritual formation of millennials under Item 62. Qualitative analysis of Item 62 revealed 15 subcategories (including one where the responses listed did not answer the question), as shown in Table 9. Under Item 62, participants offered suggestions to schools wishing to develop spiritual formation programming for millennials, as shown in Table 10. Results under both items reveal similar categories, subcategories and themes.

The three most frequently cited subcategories for bolstering spiritual formation (Table 9) and developing spiritual formation programming in schools (Table 10) were: Educator-Relationships (cited by 50.21%/Item 62 and 16.82%/Item 63), Schools-Programs (cited by 24.03%/Item 62 and 20.56%/Item 62), and Educator- Development (cited by 17.17%/Item 62 and 20.56%/Item 63). The Educator-Relationships subcategory responses stated that educators should be role models, engage in one-on-one mentoring, and build personal relationships with millennials. The Schools-Programs subcategory related to a need for schools to develop programs with a spiritual formation focus. The Educator-Professional Development subcategory related to a need for educators to learn more about millennials, more about spiritual formation for this age group, and how to foster spiritual formation personally and through programs.

Table 10

Frequency and Percent Measures on Categorized, Open-Ended Responses to Educators' Perception of How to Bolster Millennials' Spiritual Formation (Item 62)

Category	Theme	Percentage	Total (f)
EDUCATOR-RELATIONSHIPS (Be a role model, do one-on-one mentoring, build relationships)	Relational	50.21%	117
SCHOOL-PROGRAMS (Implement programming and curricula to bolster)	Programming	24.03%	56
EDUCATOR-PROFESSIONAL DEVELOPMENT (Engage in professional development and spiritual growth training)	Development	17.17%	40
SCHOOL-RECRUITMENT (Recruit spiritual mature educators)	Relational	13.73%	32
EDUCATOR-GOSPEL (Present and apply the Gospel)	Programming	12.02%	28
EDUCATOR-OPENNESS & AUTHENTICITY (Be open to questions and willing to answer authentically)	Relational	11.59%	27
EDUCATOR-RELIANCE (Rely upon God and prayer)	Relational	10.30%	24
EDUCATOR/SCHOOL-WORLDVIEW (Integrate Worldview in class; utilize worldview in programming)	Programming	8.58%	20
MILLENNIALS-LEADERS/SERVANTS (Develop as leaders and in servanthood activities)	Development	8.15%	19
PARENTS-INVOLVEMENT (Be involved at the school and with spiritual formation)	Programming	6.87%	16
EDUCATOR/SCHOOL-INTEGRATION (Integrate faith and learning)	Programming	5.15%	12
MILLENNIALS-CHURCH (Develop spiritual formation by connecting to church)	Development	3.43%	8
MILLENNIALS-MENTORING (Mentor one another/Peer mentoring)	Relational	2.58%	6
MILLENNIALS-ACCOUNTABILITY (Hold students accountable for words and actions)	Programming	0.43%	1
OTHER-NO APPLICABLE SUGGESTION	N/A	3.00%	7
		Total (f)	412

Table 11

Frequency and Percent Measures on Categorized, Open-Ended Responses to Educators' Suggestions for Developing Spiritual Formation Programs in Schools (Item 63)

Category	Theme	Percentage	Total (f)
SCHOOL-PROGRAMS (Implement programming and curricula to bolster)	Programming	20.56%	22
EDUCATOR-PROFESSIONAL DEVELOPMENT (Engage in professional development and spiritual growth training)	Development	18.69%	20
EDUCATOR-RELATIONSHIPS (Be a role model, do one-on-one mentoring, build relationships)	Relational	16.82%	18
EDUCATOR- GOSPEL (Present and apply the Gospel)	Programming	12.15%	13
EDUCATOR-RELIANCE (Rely upon God and prayer)	Relational	10.28%	11
SCHOOL-RECRUITMENT (Recruit spiritually mature educators)	Relational	10.28%	11
EDUCATOR-OPENNESS & AUTHENTICITY (Be open questions and willing to answer authentically)	Relational	8.41%	9
EDUCATOR/SCHOOL- INTEGRATION (Integrate faith and learning)	Programming	7.48%	8
SCHOOL-PARTNERING (Partner with churches and special guests/experts)	Programming	6.54%	7
PARENTS-INVOLVEMENT (Be involved in school and spiritual formation)	Programming	4.67%	5
MILLENNIALS-CHURCH (Be involved in church)	Development	4.67%	5
SCHOOL-ASSESS (Assess the spiritual formation of students now and later)	Programming	2.80%	3
SCHOOL-DATA SHARE (Learn from other schools; Data share)	Development	2.80%	3
EDUCATOR/SCHOOL-WORLDVIEW (Integrate worldview in class and programming)	Programming	1.87%	2
MILLENNIALS-GROUPS (Engage in prayer groups; Mentor one another)	Relational	1.87%	2
SCHOOL-LEADERSHIP (Be leaders intent upon Spiritual Formation)	Relational	1.87%	2
OTHER: NO APPLICABLE SUGGESTION	N/A	7.48%	8
		Total (f)	256

Three themes became apparent after reviewing the response categories and subcategories. Relationships were consistently reported under Items 62 and 63

culminating in a Relational Theme--a need to develop relationships with millennials and be their role models to bolster spiritual formation. A second theme, the Programming Theme, was revealed from the many responses revealing a need for schools to purposefully develop and implement programs that bolster spiritual formation. A final theme, a Development Theme, related to a need for educators to develop professionally and spiritually so that they are better equipped to bolster spiritual formation in millennials.

Relational theme. The subcategories under the Relational theme of Item 62 included Educator-Relationships, School-Recruitment, Educator-Openness and Authenticity, Educator-Reliance, and Millennials-Mentoring. Educator-Relationships subcategory (cited by 50.21%) related to responses stating educators need to develop personal relationships and act as role models for millennials to foster spiritual formation. The School-Recruitment (cited by 13.73%) subcategory related to responses calling for schools to hire faculty members with spiritual maturity so that they are better equipped to bolster spiritual formation. The Educator-Openness and Authenticity subcategory (cited by 11.59%) related to responses stressing a need for teachers to be open to often difficult questions posed by millennials and to realistically answer with authenticity. The Educator-Reliance subcategory (cited by 10.30%) related to responses noting that educators first need to be well-connected to God and have an active prayer life to guide them before they are best able to interact with millennials and, thus, bolster spiritual formation. The Millennials-Mentoring subcategory (cited by 2.58%) related to the

benefits to spiritual formation when millennials engage in peer mentoring, Bible studies, and prayer meetings.

This same Relational theme was the third most frequently cited basis for developing a school program to bolster spiritual formation under Item 63. The Relational subcategories under Item 63 were the same as for Item 62 and included Educator-Relationships (cited by 16.82%), Educator-Reliance (cited by 10.28%), School-Recruitment (cited by 10.28%), Educator-Openness and Authenticity (cited by 8.41%), Millennials-Groups (cited by 1.87%), and a new subcategory, School-Leadership (cited by 1.87%, meaning leaders at schools need to prioritize spiritual formation programming).

The largest subcategory, Educator-Relationships, accounted for 50.21% of participants' suggestions for bolstering spiritual formation under Item 62 (and 16.82% mentioned this under Item 63). It was clear from reading these responses that participants believe that the most effective way to bolster the spiritual formation is for educators to develop relationships with the millennials—personal, one-on-one relationships wherein the educators become a role model and mentor for the millennial. Representative examples of these narrative comments include:

- “I think students in a school setting are most influenced by the positive role models they see in their teachers and administrators.”

- “Rapport with these teens is essential. The teachers and staff in the schools must be engaged with the teens and develop the relationships. It is through relationships that we can have the most impact.”
- “Millennials are very responsive to relationship and mutual respect from adults. When adults appropriately share their lives with students and share ministry with them and give them trust along with boundaries, the effects are immeasurable!”
- “By developing a personal relationship with students and committing to making a difference in their eternal education.”
- “Life-on-life discipling. Programs and whole-class approaches are not as effective as one-on-one or one-on-two-or-three approaches. We must “do life” together. The teacher must incarnationally pour his/her life into other students. Jesus’ model is always the most effective. He equipped 11 disciples, and they changed the world forever. He also had his close circle of disciples whom He disciplined even more intensively.”
- “Millennials seem to interpret spiritual truth through relationship and an effective teacher can utilize a relationship foundation to connect to spiritual development.”
- “I believe one-on-one mentoring is key in helping our students to grow.”
- “Provide authentic one-to-one relationship development between faculty and students.”

- “Students learn from example and by living a Christ centered life in front of our students, they will see Christ in us and desire that same level of relationship.”
- “Be examples and be available!!”
- “I think that the small group and 1:1 mentoring is going to be the most effective means--millennials are ALL about relationship.”
- “Small group and one-on-one relational investment into student lives is the answer. Finding time in the school day, faculty and parent support for this is difficult. I believe these students make concrete, track able changes in their lives, such as praying and turning to scripture, in their daily lives. Bible classes are not accomplishing this.”
- “We have found that at our school it is the teacher-student relationships that has the most impact on the students’ spiritual formation.”
- “By building relationships with students and families outside of class time, and by modeling Christ following through their teaching and in their own lives.”
- “Simply show them that you care for them personally. Get involved in their lives in ways that help them see that living for Jesus is a valid, satisfying lifestyle choice. Lead by example.”
- “The best way educators can bolster spiritual formation is by individual contact with students-talking to them one on one.”

- “Life on life interactions in class and outside the classroom. Modeling what we teach.”
- “Spiritual formation requires mentoring. Mentoring requires relationship. Relationships require time, energy, compassion, and understanding. Relationships occur when students and faculty can find ways to connect on all levels; spiritually, personally, and professionally.”

This Relational theme (e.g., personal relationships, mentoring, role modeling) was cited as the most effective way to bolster spiritual formation in millennials. Interestingly, according to Raymo and Raymo (2014), millennials report that they have positive regard for older generations which can lead to positive intergenerational relationships such as mentoring. However, relational interactions such as these are relatively inconsistent with what is actually occurring at these schools. The quantitative results revealed that one-on-one mentoring was infrequently implemented at schools (only 27.6%). Instead, the quantitative results revealed that the most frequently implemented program types (in more than half the schools) were not based upon developing personal relationships with students (e.g., mandatory chapel attendance, required Bible classes, class lesson plans that included spiritual formation, mandatory community service, group mentoring, and spiritual formation classes).

Programming theme. Narrative responses under both Item 62 and Item 63 indicated that developing spiritual formation programs at private Christian schools is important. This is consistent with the quantitative data reporting an emphasis on spiritual

formation at their schools wherein slightly more than two-thirds (68.2%) believed their schools placed a strong emphasis or a very strong emphasis on bolstering spiritual formation in their millennials, with very few (1.4%) placing little or no emphasis on bolstering spiritual formation in their millennials.

The Programming theme, as addressed under the Item 62 subcategories, included School-Programs, Educator-Gospel, Educator/School-Worldview, Parents-Involvement, Educator/School-Integration, Millennials-Accountability. The School-Programs subcategory (cited by 24.03%) related to responses supporting implementation of programs and curricula that incorporate elements specifically related to spiritual formation. The Educator-Gospel subcategory (cited by 12.02%) relates to the need for educators to focus upon and present the Gospel and how it applies to life. The responses under the Educator/School-Worldview subcategory (cited by 8.58%) indicate that schools and educators should integrate the Christian worldview into class instruction and programming. The Parents-Involvement subcategory (cited by 6.87%) was based upon responses indicating that parents are part of the solution—they should play a role in bolstering spiritual formation and be involved in their child's school. The Educator/School-Integration subcategory (cited by 5.15%) came from responses stating that educators and schools should ensure that programming necessarily integrates faith and learning and, thus, foster spiritual formation. The last subcategory under the Programming theme is Millennials-Accountability (cited by 0.43%) which was tied to a response emphasizing a need for millennials to be accountable for their words and

actions. Overall, this Programming theme was supported by responses reflecting a need for school to focus upon developing specific spiritual formation programming for millennials which involves the Gospel, Christian worldview, and faith/learning integration.

The findings under Item 62 related well with responses under Item 63 (how to develop school programs to bolster spiritual formation). Consistent with Item 62, participants here cited the School-Programs subcategory most frequently indicating that schools need to research and develop programs that specifically address spiritual formation of millennials. Item 63, however, provided more information than Item 62, because it specifically delves into what schools should do to develop programs to bolster spiritual formation in millennials. Participants stated that educator professional development was important (cited by 18.69%, subcategory Educator-Professional Development) as well as relationship-building with millennials (cited by 16.82%, subcategory Educator-Relationships). In addition, responses indicated that presenting and applying the Gospel was important (cited by 12.15%, subcategory Educator-Gospel), as well as recruiting spiritually mature educators (cited by 10.28%, subcategory School-Recruitment) who rely upon God and prayer (cited by 10.28%, subcategory Educator-Reliance). Remaining responses were cited by fewer participants but were also consistent with Item 62, see Table 11.

In summary, this Programming theme reflected the participants' perception that programs with a spiritual formation underpinning are important to bolstering the spiritual

formation of millennials (e.g., integration into curricula, class instruction, and lesson plans, including the Gospel and how it applies to life, parents playing a role in spiritual formation) and professional development as an important component in program success. This is consistent with the quantitative results revealing that schools are implementing programs that participants associate with spiritual formation. The most frequently reported and implemented programs at more than half the schools were mandatory chapel attendance, required Bible classes, class lesson plans that included spiritual formation, mandatory community service, group mentoring, and spiritual formation classes. The least frequently reported programs used were peer mentoring, one-on-one mentoring, service learning classes, and other programs noted by participants but not listed on the questionnaire.

Development theme. Participant narrative responses revealed a Development theme in forming and implementing spiritual formation programs at private Christian schools. The subcategories under the Development theme of Item 62, above, included Educator-Professional Development, Millennials-Leaders/Servants, and Millennials-Church. The most important finding under this theme came from the Educator-Professional Development subcategory (cited by 17.17%) indicating that educators need professional development to learn more about spiritual formation and millennials, methods and programs for spiritual formation, and to develop themselves spiritually. The other subcategories identified under this Development theme included the Millennials-Leaders/Servants subcategory (cited by 8.15%) which related to a need to have

millennials explore and step into leadership and servanthood roles at the school, including missions and community service, and the Millennials-Church subcategory (cited by 3.43%) which was tied to responses indicating that millennials need to be in church for spiritual formation to be more easily fostered by the school.

The Development Theme was also apparent for Item 63, as it was the second most cited response when participants reported their suggestions for developing a school-based spiritual formation program for millennials. The need for Development, specifically Professional Development for educators, was mentioned by 18.69% or 20 participants under this open-ended question. Participants also addressed the Development theme under Item 51 where they reported the importance of equipping teachers through professional development (on the topics of spiritual formation, millennials and relating to them, mentoring, discipleship) that is consistent, timely, regularly scheduled, fresh, interactive rather than lecture, and scheduled in smaller forums.

The Development theme was relatively consistent with quantitative data indicating that professional development to bolster spiritual formation was believed to be effective in the majority of the participants' schools (more than 70%). Specifically, participants reported professional development as Moderately Effective (52.49%) or Very Effective (22.65%) in bolstering spiritual formation of millennials.

In summary, the narrative data led to three primary themes: Relational, Programming, and Development. The Relational theme (e.g., personal relationships, mentoring, role modeling) was cited by participants as the most effective way to bolster

spiritual formation in millennials; however, this was relatively inconsistent with what is actually occurring at these schools. The quantitative results revealed that one-on-one mentoring was infrequently implemented at schools (only 27.6%). Instead, the quantitative results revealed that the most frequently implemented program types (in more than half the schools) were not based upon developing personal relationships with students (e.g., mandatory chapel attendance, required Bible classes, class lesson plans that included spiritual formation, mandatory community service, group mentoring, and spiritual formation classes). The Programming theme was supported by responses reflecting a need for school to focus upon developing specific spiritual formation programming for millennials which involves consistent and regular application of the Gospel, integration of faith in learning including Christian worldview, encourages families to be involved in bolstering spiritual formation of their millennial. The final theme, Development, confirmed the importance of equipping teachers through professional development (on the topics of spiritual formation, millennials and relating to them, mentoring, discipleship) that is consistent, timely, regularly scheduled, fresh, interactive, and scheduled in smaller forums.

Assumptions, Limitations and Delimitations

Assumptions

The sample for this study was comprised of secondary teachers and administrators within ACSI-member schools. ACSI is an organization with only private Christian schools as its members. Therefore, it was assumed that these individuals had relevant

information to the local problem regarding spiritual formation programming of millennials within a private Christian school setting.

Limitations

Although web-based surveys and questionnaires generate data automatically leading to easier tabulation and are more convenient for many participants, response rates are variable. This limitation, however, can be mitigated when an accurate method for contact can be obtained by the researcher and participants are regular online users, as in this case (Lodico, et al., 2006).

On-line questionnaire data may be limited over the data gained through observation and in-person interviews which, due to the number and location of participants in the ACSI national network, would not be feasible (Fink, 2009). Although data obtained were anticipated to be reflective of private Christian schools generally (due to ACSI's multi-denominational nationwide membership), it is noted that the sampling of only ACSI members as participants necessarily excluded data from private Christian schools not within the ACSI network.

This study's scope was limited to gaining data from educators who work in ACSI-member schools. ACSI has a diverse multi-denominational nationwide membership; therefore data received were expected to be consistent with experiences of educators in private Christian schools who are not members of ACSI. Due to its Christian scope, this study is not expected to be relevant to educators in secular state-based schools restricted from offering religious/spiritual programming (Davis, 2009/2010). This study generated

data received from secondary teachers and administrators. Therefore, data likely produced by this study would be most relevant to secondary school educators; however, spiritual formation programming information may also be useful to other Christian educators.

Delimitations

Because the study's sample and setting was delimited to private Christian schools and the secondary educators and administrators at those schools, the findings will be most informative to educators at Judeo-Christian campuses. Therefore, it is expected that the study's setting and sample will foster a more homogeneous view of spirituality than would be present in more diverse educational settings such as public schools. Other delimitations include restricting the sample to secondary teachers and administrators who work at ACSI-member schools only, the brevity of the questionnaire to improve the response rate, and the exclusion of in-person interviews due to cost, time, and overall feasibility.

Ethical Considerations

Ethical considerations for this study include informing participants of the purpose of the study and protecting participant identity and information (Lodico, et al., 2006). Within in the e-mail solicitation, informed consent details were addressed including the purposes of the study, a set of instructions, confidentiality statement, how to contact the me, and a clear statement that their participation is voluntary, as shown in Appendix B (Lodico, et al., 2006). Another issue, protection from harm, appeared to be inapplicable

because I had no personal contact with participants or their schools, participants were anonymous, participation was voluntary, and data derived was not participant-specific (Creswell, 2009; Lodico, et al., 2006).

Confidentiality of the participants was maintained because the web-based survey engine did not record identifying data. Since the electronic survey system did not provide participants' identifying e-mail or contact information, there was no way to gain permissions from the participants or their schools. Included within the e-mail solicitation was a statement noting that participants' choice to complete the survey constitutes implied consent for the use of the data. As per research ethical requirements, however, permission was obtained from the applicable Walden University institutional review board before data from participants were solicited or collected.

Conclusion

Spiritual formation is one of the missions of Christian schools. Fostering spiritual formation will enable millennials to successfully tackle the challenges that will face them as Christians after high school graduation (Sink, Cleveland & Stern, 2007; Steibel, 2010). Inadequate spiritual formation in millennials at the school (a private Christian school) was identified as the local problem for this study--indicating a need to discover and implement new methods for bolstering spiritual formation. The school's administration decided to implement a spiritual formation program after first considering what other Christian schools have undertaken. However, no data were discovered from thorough research regarding what spiritual formation programs have been implemented elsewhere.

Available research focuses upon spirituality and wellbeing rather than spiritual formation or spiritual development, and very little empirical research has been undertaken in private faith-based schools or private Christian settings regarding spirituality of the students or attendant programming (Burkett, 2008/2009; Sandage, Jankowski & Link, 2010; Sink, et al., 2007). This study provides the data to address this data gap and address the local problem by revealing what programming had been implemented to address millennials' spiritual formation at ACSI-member schools, the perceived effectiveness of such programming, and how to best bolster the spiritual formation of millennials.

Data were generated through an electronic anonymous survey from a pool of 649 secondary teachers and administrators within the Association of Christian Schools International (ACSI) of which 504 participated voluntarily. These data revealed what spiritual formation programs their schools had implemented, the perceived effectiveness of those programs, and the perceptions of participants as to how to best bolster spiritual formation of millennials.

The quantitative data were derived from reported demographics and what programs participants reported using at their schools. Cross-tabulations were also conducted and revealed that participant role (teacher versus administrator), school type (private independent, private church-governed, or independent) or school location (rural, suburban, urban) had no notable bearing on how participants responded. Category coding and theme development was used for the qualitative data. These procedures, in concert, revealed an overall picture of what Christian schools have been doing to address

spiritual formation of millennials (and the perceived effectiveness of such programs). Participants also reported their opinions about what spiritual formation approaches are most effective as well as advice for other schools seeking to implement spiritual formation programs for millennials.

The majority (more than 75%) of participants rated their school's emphasis on spiritual formation programming as strong or very strong. These schools do integrate faith and learning through the following programs (implemented one to more than five years): Chapel, Bible classes, community service performed by students, group mentoring, and spiritual formation classes for students. The program implemented the least were those requiring an additional commitment of time and resources beyond what is typical in the private Christian school environment (e.g., peer mentoring, one-on-one mentoring, service learning classes, and other programs noted by participants but not listed on the questionnaire).

Programs perceived as most effective (moderately to very effective) included chapel (51%), Bible classes (59.7%), lessons plans with embedded spiritual formation focus (47%), and spiritual formation classes (41.7%). The programs rated as less effective were group mentoring (38.9%), community service (34.9%), faculty professional development (26.9%), adult-student mentoring (12%), peer mentoring (18.1%) and service learning classes (7.2%). The survey inquired what participants' believed made a program cited effective or less effective.

Two confounding factors became apparent when reviewing the quantitative results. Nearly all the schools evaluate their programs based upon anecdotal data such as faculty observation, faculty review of student journals, and informal surveys of students after the program is completed rather than through reliable and valid experimental evaluations. The other concern with the results is that most of the participants do not have actual experience with spiritual formation programming. The majority of the participants believe that their schools have a moderate to very strong emphasis on spiritual formation, but between 29.4% and 89.5% of participants reported “No Experience” with various types of programs. Those reporting “No Experience” ranged from 148 participants (or 29.4%) for mandatory chapel attendance to 451 participants (or 89.5%) for service learning classes. The data did not reveal the reason for this but it is surmised that only a few individuals at these schools are connected with such programs while the others are teaching or performing other duties at the school unrelated to spiritual formation programming. This implies that a large percentage of study participants may not have the necessary exposure to spiritual programming at their schools to make an accurate assessment of their effectiveness.

The narratives at the end of the survey were very enlightening and powerful. Three themes surfaced: Relational, Programming, and Development. It was clear that the vast majority of participants believe that bolstering spiritual formation depends upon faculty developing personal relationships with millennials (Relational). Interestingly, this was relatively inconsistent with what is actually occurring at these schools. The

quantitative results revealed that one-on-one mentoring was infrequently implemented at schools (only 27.6%). Instead, the quantitative results revealed that the most frequently implemented program types (in more than half the schools) were not based upon developing personal relationships with students (e.g., mandatory chapel attendance, required Bible classes, class lesson plans that included spiritual formation, mandatory community service, group mentoring, and spiritual formation classes). The narratives also revealed that participants believe the programming with a spiritual formation underpinning is critical to bolstering spiritual formation (Programming), but the programs implemented the most frequently are not relationally based, as noted under the Relational theme. Professional development was perceived as necessary for faculty to develop the skills and insights to be most effective in these programs with this age group.

Study findings show a consistency between the literature review which reported that private Christian schools have a mission and commitment to bolster spiritual formation of their students and what these participants reported in this study (the majority of schools having a strong to very strong emphasis on spiritual formation). A key study finding showed that professional development is an important component in spiritual formation program development and implementation, and the programs believed the most likely to foster spiritual formation of millennials are relationally based but that most schools are not offering this type of programming for reasons such as feasibility, affordability, and know how. Millennials are expected to be responsive to mentoring based upon their general positive regard for older generations and intergenerational

relationships (Raymo & Raymo, 2014). The project described in Section 3 will propose a feasible and affordable private Christian school faculty professional development program to prepare teacher-mentors to engage in one-on-one mentoring to foster the spiritual formation of millennials.

Section 3: The Project

Introduction

The results of this study provided the information necessary to develop a spiritual formation program for millennials and accompanying faculty professional development at the local school. The local problem related to inadequate spiritual formation in millennials enrolled at the school indicating a need to discover and implement new methods for bolstering spiritual formation, one of the school's missions. The study results were developed from the responses of 504 secondary teachers and administrators within ACSI who revealed what spiritual formation programs their schools had implemented and the perceived effectiveness of those programs. While the results of this study will lead to a project that is tailored to the local setting, it is anticipated that the project will be transferable to other private Christian school settings nationwide. This broad application can have greater potential for long-term positive social change--more spiritually mature teenagers less likely to engage in risk behaviors and more likely to participate in their communities as Christian citizens and community partners.

Description and Goals

The local problem relates to the school's decision to implement an effective spiritual formation program for millennials. Based upon this study's data and findings, an effective way to foster spiritual formation for millennials is to develop relationships with them—mentor them. Study findings confirmed that professional development is necessary to gain the tools needed to effectively mentor millennials. This project will

introduce a professional development initiative designed to provide teacher-mentors with essential knowledge, insight, and tools to mentor millennials and foster their spiritual formation. The proposed Professional Development program is based upon the work by Dr. Myers (2010). Myers described the characteristics and challenges of today's millennials and coaches educators in one-on-one mentoring strategies that are easily introduced in private Christian school settings. The short-term goals of this project are:

- Goal 1: Introduce relevant and timely information about millennials including typical characteristics and challenges faced as Christian teens,
- Goal 2: Identify mentoring strategies memorialized in the Cultivate book,
- Goal 3: Present precautions for engaging in a mentoring relationship,
- Goal 4: Propose role playing opportunities between faculty to hone mentoring skills,
- Goal 5: Offer a protocol for introducing a mentoring program in a private Christian school setting, including mentor-mentee assignments, scheduling appointments, and tracking progress.
- Goal 6: Suggest continuing online and collaborative debriefing and follow-up professional development options.

The long-term goal for this project is the dissemination of a successful spiritual formation program designed to impact on millennials in other private Christian schools nationwide—millennials who exhibit increased prosocial attitudes and behaviors, social justice orientation, positive development, personal and community outcomes, and fewer

risk-taking behaviors (Brandenberger & Bowman, 2013; Chenot & Kim, 2013; Kerestes et al., 2004).

Rationale

One of the educational missions of Christian schools is to foster spiritual formation in students, especially millennials--a generation struggling with spiritual growth and development (Kinnaman, 2011). In pursuing this goal, Christian educators need to train youth to successfully make decisions and manage challenges that will face them as adult Christians (Sink, Cleveland, & Stern, 2007; Steibel, 2010). New educational strategies must be considered with a shift toward integrating and cultivating spiritual formation in millennials (Cannell, 2010; Dettoni, 1994, Pazmino, 2010). In this vein, the school's administration decided to implement spiritual formation programming after gaining information about what other similarly-situated schools have implemented and how other educators believe spiritual formation can be bolstered in this age group. This study provided that information.

A key study finding showed that professional development is an important component in spiritual formation program implementation. Findings also revealed that the programs believed the most likely to foster spiritual formation of millennials are relationally based but that most schools are not offering this type of programming for reasons such as feasibility, affordability, and know how. This project will be feasible, affordable, and offer the training and tools to promote its success. The project will introduce a private Christian school mentoring program designed to bolster spiritual

formation in millennials. A necessary component of the project is faculty professional development so that mentors gain timely and relevant information about millennials including typical characteristics and challenges faced as Christian teens to promote mentoring success (Erlacher, 2014). Mentors must be trained in mentoring strategies, have opportunity to practice mentoring strategies, and a follow protocol for introducing the mentoring program at the school. The last component of the project is the publication of the study and the project so that other private schools nationwide have the opportunity to learn from it and use it to introduce or revise what they are doing to bolster spiritual formation of millennials.

Review of the Literature

In this project, steps are set forth to accomplish the implementation of a school-based one-on-one mentoring and related professional development program to bolster spiritual formation of millennials with teachers as mentors and millennial-students as mentees. This literature review will cover research on youth mentoring as well as the role of professional development in coaching teachers to be effective mentors (see Appendix C for databases searched and queries used).

Youth Mentoring

Youth mentoring refers to a relationship of trust between a youth and an older non-parental adult wherein the adult listens, guides, inspires, encourages, assists, and offers support (Dennis, 2000; DuBois & Karcher, 2005; Schwartz et al., 2005). There are two types of mentoring. Natural mentoring occurs through the usual relationships one has

in life (e.g., friends, colleagues, coaches, teachers, counselors), whereas planned mentoring is a formal program where mentors and mentees are selected or matched (Dennis, 2000). This project sets forth steps to implement a new model for Christian school planned mentoring guided by a professional development series for new mentors which includes learning relational actions such as modeling, friendship, advising, coaching, teaching, and sponsoring (Ferri-Reed, 2014; Myers, 2010).

This study showed why one-on-one mentoring should be considered as an intervention to bolster spiritual formation: relational interventions were perceived to be the most effective means to bolster spiritual formation of millennials. Fleming and Cannister (2010) affirmed this by stating that young people can be told and taught about spiritual formation, “but if they do not have people in their lives to lead them through a process of spiritual growth, they may feel a lack of relational investment and lost on a path of spiritual transformation” (p. 64). A powerful contribution to a millennial’s personal and spiritual development is the personalized investment and relational connection freely offered by a passionate and knowledgeable adult-mentor through modeling and coaching (Erlacher, 2014). Raymo and Raymo (2014) noted that millennials actually respect older generations and intergenerational relationships which lends further strength to the potential for success offered by mentoring interventions between teacher-mentors and youth.

Historically, spiritual formation has not relied solely on an individual’s effort. It is a communal process that is supported by others, such as mentors, who journey with the

mentee as he or she connects with God (Benner, 2002; Kopp, 2010). To facilitate the path taken “until Christ is formed in you” (God’s Word Bible, Galatians 4:19), a mentor is someone who selflessly serves and listens more than directs so that the mentee gains insight and “self-understanding before God” (Houston, 2011, p. 135). A mentor-mentee relationship is the “doorway through which the emerging generations come to faith and learn what it means to live a fully integrated faith” (Mueller, 2006, p. 190). Millennials are relational and want a mentor, someone who can understand their doubts and concerns (Kinnaman, 2011; Mueller, 2006; Oblinger, 2003; Rainer & Rainer, 2011).

School-based mentoring offers a feasible and affordable option to accomplish these goals. School-based mentoring programs are becoming more popular because of logistics (convenient campus access for facilitators, adult-mentors, and student-mentees), cost-effectiveness, resources available (e.g., rooms, copiers, paper goods, communication channels), and immediacy of benefits exhibited wherein youth participants often show immediate improvements in attitude, confidence, trust, respect, and relationships with others (Portwood, Ayers, Kinnison, Waris, & Wise, 2005; Rhodes, 2005). Other studies support the successes from school-based mentoring including improvements in attitude, esteem, behavior, social-emotional well-being, and academics (Chan et al., 2013; Gordon, Downey, & Bangert, 2013; Rhodes, 2005). School-based mentoring has also been shown to exhibit greater buy-in because the mentors are teachers who already have concern for student development as well as improved program structure, organization, supervision, and easier access for collaboration of the mentors (Komosa-Hawkins, 2009).

Several factors lead to more successful school-based mentoring experiences. Best practices for youth mentoring include weekly contact for at least one or more school terms, mentor support (e.g., selecting and training prior to mentoring, support and supervision during the mentoring process), and program outcome evaluation (Randolph & Johnson, 2008). Program outcome evaluation has been shown most useful when both the mentor and the mentee offer reports about the relationship, and inquiries about the experience should be related to the purpose or goals of the mentoring (Herrera, 2004). School support (e.g., resources and space for meetings), summer bridging (contact between mentor and mentee), and supervised matching of mentor to mentee are other components of effective youth mentoring programs (Karcher & Herrera, 2007). This project will incorporate best practices such as these including a professional development so that teacher-mentors can transfer those skills to a planned mentoring program in the private Christian school setting.

By midadolescence, millennials need to know that at least one adult really knows them well and will do whatever it takes to help them reach successful adulthood (Clark, 2011). That is where one-on-one mentoring comes into play. Christian educators, by participating in a one-on-one mentoring program, can play an important role in fostering the spiritual development of millennials which ultimately benefits those around them as well as the world in which they live. School-based mentoring is affordable, easily implemented, effective, and offers a convenient forum for both the necessary professional

development of teacher-mentors and the mentoring sessions between teacher-mentors and student-mentees.

Professional Development

Professional development in educational settings is the long-term development of the person who is the teacher. It addresses how teachers think, feel, act, and understand the world, education, and their role as a change agent for the benefit of the school and the students in it (Day & Sachs, 2004). Professional development for prospective mentors is essential to equip them with the knowledge and skills needed to be effective in the mentoring relationship (Kyle, More, & Sanders, 1999; Martin, 2002). The more professional development a mentor receives, the more effective they become as mentors (Iancu-Haddad & Oplatka, 2009; Kennedy, 1991). A minimum of 2 hours of prementoring training should be provided to mentors on such topics as adolescent development, communication techniques, boundary-setting, role clarification, anticipated challenges, goals, and expectations (Komosa-Hawkins, 2009). The project will involve at least 14 sessions of professional development.

This project proposes a continuing professional development program because what the teacher-mentors will learn about millennials and fostering spiritual formation through mentoring is beyond their initial training and qualifications (Mitchell, 2013). In this vein, professional development for successful mentoring ensures that prospective teacher-mentors become familiar with the general characteristics of millennials, identify potential intergenerational tensions (how they differ or are the same as the teachers'

generation), recognize the environmental and cultural forces affecting millennials, prepare to be authentic in the mentoring relationship, and become clear about their own identity, struggles, faith, and philosophies to enhance possible shared experiences, modeling, and communication with millennials (Erlacher, 2014; Kopp, 2010; Roberts, Newman, & Schwartzstein, 2012). The project includes these professional development components to promote more successful outcomes of the mentoring relationship between teacher-mentors and student-millennials.

Program Components and Implementation

The project involves in-service professional development for the teacher-mentors and actual mentoring activities with the millennials. This section is a discussion of the modules comprising the professional development program. Then, the mentoring program and its implementation at the school will be presented. The project is split into three modules. Module 1 is the professional development component and involves building a mentoring mindset using the DVD training, online resource software (to assess mentoring style, honing engagement skills, tracking progress), and peer interaction and coaching. Module 2 involves initiation of the school's formal mentoring program. Module 3 introduces debriefing strategies, program evaluation, and opportunities for future professional development.

Module 1 – Professional Development

The professional development component includes in-service training on mentoring skills using a comprehensive written text, DVD instruction from the *Cultivate*

program on each aspect of life-on-life mentoring, peer coaching and goal-setting strategies, as well as an on-line support package that guides and supports ongoing mentoring (Passing the Baton International [PTBI], 2010). The professional development training program builds mentoring skills and offers insight about millennials (PTBI, 2010). The professional development program follows the *Cultivate Project: Professional Development Training Course* facilitator guide, related handbook, and accompanying DVD that can be easily understood and used by a teacher or administrator acting as the program facilitator of the professional development. The professional development is comprised of 14 separate 45-minute sessions. The first session is introductory (e.g., reiterate the school's goals for bolstering the spiritual formation of its enrolled millennials, explain the goals and expectations for the program, including informing teacher-mentors about the nature of the 13 upcoming professional development sessions and how the program will be implemented at the school) (See Appendix A).

Agendas for the 13 professional development sessions follow the same format as shown in Appendix A: Greeting and prayer, DVD viewing, guided triad and group discussions about the chapter assigned for the week as well as the DVD segment, and closure "takeaways" and closing prayer (PTBI, 2010). Each session is based upon the detailed chapters in the *Cultivate* book, which will be issued to each teacher-mentor (Myers, 2010). Chapter 1 addresses God's normative pattern for living, and introduces how mentoring can make a difference in teen lives. Millennials are characterized as a unique and complicated group of teenagers unlike prior generations in many ways. To be

an effective mentor requires learning more about millennial characteristics. This is what Chapter 2 covers--how millennials think, believe, live and relate. Chapter 3 introduces mentoring or relational strategies to use during mentoring sessions: modeling, befriending, advising, coaching, teaching, and sponsoring. Chapter 4 introduces and teaches coaching skills as one of the optimal mentoring strategies. Chapter 5 addresses self-centeredness, immaturity, God-given design, and trusting God's providence. Chapter 6 informs about cultivating wisdom which means guiding millennials in knowing and living truth in all aspects of living. Chapter 7 teaches how to cultivate leadership in millennials. Chapter 8 outlines steps to begin a mentoring relationship. Chapter 9 discusses mentoring formats such as passive, occasional or intensive and includes how to address mentoring relationships that do not go as planned. Chapter 10 reveals how to deepen the relationship with a mentee. Chapter 11 presents how to evaluate and close a mentoring relationship. Chapter 12 presents common sense safeguards, confidentiality, and referrals for mentoring relationships. Chapter 13 emphasizes the need for growth and support for mentors and offers suggestions. The *Cultivate* book includes appendices to support chapter discussions including guidance for the first five sessions, safety resources, and DVD or book studies to use with mentees (Myers, 2010).

Following the 14 professional development sessions (Introductory session and 13 training sessions), teacher-mentors will possess a solid understanding of millennials (how they think, believe, live, and relate) and mentoring skills in modeling, befriending, advising, coaching, teaching, and sponsoring (Myers, 2010). Teacher-mentors will also

have learned how to help millennials develop life purpose, know and live truth, and influence others (Ferri-Reed, 2014; Myers, 2010).

Module 2 – School Implementation

Module 2 of the project covers school implementation, including accomplishing mentoring assignments, establishing mentor-mentee relationships and weekly appointments, tracking the mentoring relationship, and offering mentee resources. The entire project will be implemented under the direction of a program facilitator selected by the school's administration. The program facilitator will direct the Module 1 – Professional Development, launch Module 2 – School Implementation, and manage Module 3 – Debriefing, Program Evaluation, and Future Professional Development.

Matching mentors to mentees is a critical component underlying the success of mentoring. Qualitative responses in this study revealed that blind assignments of mentors to mentees is less preferred than offering students the opportunity to list two or more preferred mentors from the faculty, because successful mentoring is relational. Therefore, the first step in this school implementation plan involves distributing Student Mentoring Memos to students selected by the school to be involved in the mentoring program (see Appendix A). The Student Mentoring Memo is the method by which the program facilitator will learn from students who they prefer as their mentors. Following receipt of the Student Mentoring Memo, the program facilitator will match mentors to mentees, notify teacher-mentors of the assignment (and room for mentoring), and notify the student-mentees of the assignment.

The next step in the school implementation plan rests on the teacher-mentors. Once the teacher-mentor learns who they will be mentoring, that teacher-mentor will initiate the mentoring relationship by contacting the mentee, finding out his or her availability, and scheduling the program's 10-minute per week session. Scheduling of these sessions will occur before or after school, during the student breaks, or during study halls (or at other times offered by the school).

The last step in the school implementation plan is the mentoring itself. During the first or second session at the teacher-mentor's discretion, the teacher-mentor will have the mentee complete the Spiritual Growth Assessment (Appendix A) and turn it in to the program facilitator. Teacher-mentors will independently use learned mentoring skills to proceed through the mentoring term with their mentees. Mentors will complete Mentoring Journals as the mentoring proceeds. Should difficulties of any sort be encountered, the teacher-mentors will apply skills learned during professional development and/or contact the program facilitator (or in his or her absence, the school's administrator).

Module 3 – Debriefing, Program Evaluation, Additional Professional Development

Debriefing is an ongoing component of the program. Monthly meetings will be scheduled by the program facilitator for teacher-mentors to share experiences with at least one other mentor. Topics for discussion include what is going on in the mentoring relationship(s), strategies that were successful or not, overall progress, Mentoring Journal reflections, and other ideas and resources.

At the end of the school term, the program facilitator will distribute another copy of the Spiritual Growth Assessment to the teacher-mentors as well as a post-mentoring survey for the mentee to complete and return (Appendix A). At this time, the mentor and the program facilitator will also complete an informal post-mentoring survey (Appendix A). The program facilitator will summarize the narratives data from the post-mentoring surveys and code the pre/post assessment sheets. Then, the program facilitator, in concert with a peer debriefer selected by the school, will evaluate the pre-assessments and post-assessment comparisons as well as the post-mentoring survey summary to determine overall success of the program. The program facilitator will conduct a final debriefing with mentors to discuss the overall progress and success of the program. Based upon the foregoing information, the program facilitator will prepare a program evaluation memo outlining successes, failures, opportunities for improvement, and proposal for the upcoming school term for presentation to the school's administration.

Potential Resources and Existing Supports

This project proposes an affordable and feasible opportunity to offer professional development and a one-on-one mentoring program. It is affordable in that the only tangible cost to the school is the purchase of the *Cultivate* books for the teacher-mentors (\$19.95 each plus shipping) and the Professional Development Training Course which includes the DVDs, facilitator book, one *Cultivate* book with audiobook download, and *Cultivate* online community memberships for all teacher-mentors (\$395.00 total). An additional cost that the school is willing to pay is a stipend to be paid to the program

facilitator (\$200.00 per month/non-salaried time) for time spent outside of regular school hours for preparation and work on the project. The school is also willing to pay for teacher lunches during their professional development sessions (\$80.00 per session).

The project is feasible because it requires minimal time commitment from teacher-mentors (10-minutes per mentoring session), room availability during student break time, room availability for the professional development program during the teacher lunch break (coupled with the school's willingness to pay for and bring in lunches for teachers engaging in the professional development so that time can be most efficiently used during this break). All rooms are equipped with LCD monitors and DVD players, a resource necessary for the professional development program. Most importantly, the school's administration is fully supportive of moving forward with the one-on-one mentoring program and the costs associated with it, which is consistent with its mission to bolster the spiritual formation of millennials.

Potential Barriers

This project presents few potential barriers. Most potential barriers for such a program relate to a school or its teachers' willingness to participate. In this case, the school's administration has initiated this search for a program to bolster the spiritual formation of its millennials. Further, the school's teachers were also engaged in the process of evaluating whether the school needed to do more to bolster the spiritual formation of its millennials, and teachers supported the effort. Teacher-mentors are not forced to mentor; instead, they are asked to volunteer. This reduces the likelihood of

disgruntled teachers feeling forced to add to their schedules and responsibilities. A potential difficulty may arise if a teacher who initially believes that he or she wishes to mentor but later determines that mentoring is not agreeable or workable after all. In that case, the professional development guide covering the termination of a mentoring relationship would be applied and a new mentor assigned. This reassignment process would also become necessary should a teacher-mentor depart the school during the course of the mentoring program.

Another potential difficulty may arise for those students who are resistant to mentoring. It may be that the student does not want mentoring in the first place or later discovers they do not like mentoring or the mentor. Since the school is implementing this program as a required component of the schedule, mentoring will be required. However, should this difficulty arise, then the program facilitator, teacher-mentor, and administrator are expected to collaborate to improve the mentoring relationship or seek a different mentoring assignment.

Proposal for Implementation and Timetable

The school's timetable for program implementation is at the beginning of the school term. The professional development would occur during the first semester. Mentoring assignments would be accomplished at the end of this semester. The mentoring program would begin at the beginning of the second semester and continue thereafter.

Project Evaluation

The mere fact that a school that previously did not offer mentoring has decided to offer a mentoring program and related professional development is itself an indicator of improvement. As to formal program evaluations, the qualitative data generated by the participant narratives revealed that cost and feasibility were reasons that affected whether any or to what degree program evaluations were conducted. The majority of responses revealed that anecdotal data, such as observations, were the primary way program effectiveness was evaluated, if at all. For this project, both a pre/post assessment will be administered to mentees as well as an informal post-mentoring survey. In addition, the teacher-mentors and the program facilitator will complete post-mentoring surveys.

Due to cost feasibility mentioned by many of the participants in narrative responses, this project will utilize the Spiritual Growth Assessment for the mentees, a free-of-charge and copyright-free spiritual formation survey developed by LifeWay-Biblical Solutions for Life (see Appendix A). The mentees will also complete a copyright-free post-mentoring survey offered to the public free-of-charge by MENTOR, an organization whose sole purpose is to promote and support youth mentoring (Appendix A). The teacher-mentors will also complete a narrative evaluation of the program using a copyright-free post-mentoring survey also offered to the public free-of-charge by MENTOR (Appendix A). While the program evaluation would not be experimental in nature, the program facilitator and the school's administration will be able to consider the effectiveness of the program from responses generated by the

assessments and narrative surveys annually and over time. The school's evaluation goal would be for the program facilitator and the school's administration to perceive improvement in the overall spiritual formation of millennials enrolled at the school.

Implications Including Social Change

Local Setting

The school identified the local problem as inadequate spiritual formation in its teenagers. The school's administrators determined that the school must implement spiritual formation programming based upon what other private Christian schools have done. Study findings benefit the local setting because the school now knows what 514 participants report that their schools are doing to address and bolster spiritual formation of their millennials. This mentoring project was developed based upon study findings. A successful mentoring program will cultivate positive social change at the local level, as these teacher-mentors bolster the spiritual formation of millennials who are more likely to contribute to the greater good, including upholding truth, seeking peace and reconciliation with others and in political arenas far and wide, striving for justice, combating poverty, supporting deficit reduction, rallying for arms limitation, influencing public opinion, and taking on leadership roles where they can model Christian principles (Holmes, 1977; King & Benson, 2005; Valk, 2010).

Far-Reaching

The more far-reaching implication relates to the anticipated social changes that are expected from this study and project. When schools add or improve upon their

spiritual formation programming, enrolled millennials' spirituality is expected to be impacted--research connects spirituality with prosocial behavior, social justice orientation, positive development and personal and community outcomes, academic achievement, extra-curricular participation, as well as reducing risk-taking behaviors (Benson, Scales, Sesma & Roehlkepartain, 2005; Brandenberger & Bowman, 2013; Chenot & Kim, 2013; Kerestes, et al., 2004).

More specifically, research reveals that youth with more mature spirituality have an increased likelihood for positive development and community service participation, improved self-esteem, goal-setting, and self-control with fewer risk behaviors in the areas of smoking, alcohol use, truancy, sexual activity, marijuana use, and depression (Hosseini, Elias, Krauss & Aishah, 2010; LeBlanc & Slaughter, 2012; McCullough & Willoughby, 2009; Sherr, et al., 2007; Sinha, et al., 2007; Smith, 2003; Yonker, Schnabelrauch & DeHaan, 2012). Spiritual development which involves a personal relationship with God is one of the most robust factors protecting one from psychopathology (Desrosiers & Miller, 2007). Spirituality leads adolescents to contribute civically, an indication of integrated and positive youth development (Dowling, Gestsdottir, Anderson, von Eye & Lerner, 2003; Kerestes, et al., 2004).

In addition to the foregoing research, 14 nationally-recognized Christian leaders, authors and speakers, surveyed by Kinnaman (2011), offer anecdotal support for the idea that youth with more mature spirituality are more likely to positively impact their communities. Based upon their extensive experience with youth, they observe that those

with intact mature spiritual formation can impact the world beyond themselves and courageously work to make a difference on local, national and global social agendas such as helping the environment, mitigating poverty and hunger, eliminating weapons of mass destruction, protecting human rights, promoting peace, ending human trafficking, reducing disease, mitigating the debt crisis, and promoting racial harmony (Kinnaman, 2011). Both empirical and anecdotal support reveal that these are the potential social influences and positive social changes in which spiritually intact millennials participate.

Conclusion

Walden University requirements for doctoral studies transitioned from a research-based doctoral study to one requiring research coupled with a proposed project as a likely outcome of the research. Projects are the method by which research takes flight—making a difference in practice. This section presented the details of such a project, one with a professional development component and a one-on-one mentoring program. The study data revealed a need for a relational intervention that teachers could utilize to foster spiritual formation in millennials—mentoring is such an intervention. The data also revealed a need for teachers to be trained in understanding millennial characteristics and their culture context as well as effective strategies for mentoring this age group. This project answers this need. The following section reflects upon the purpose, strengths, and limitations of the study and project in addition to opportunities for future research. It also contemplates the doctoral study process from beginning to project development and how the project might produce positive social change.

Section 4: Reflections and Conclusions

Introduction

This section will address the purpose, strengths, and limitations of the project including how the study and project are expected to benefit both the local setting as well as educators in private Christian schools elsewhere. Reflections about the doctoral study process--from study proposal and initiation through project development--will be described. Finally, conclusions about the study's outcome and potential social change will be considered as well as implications for future research.

Project Strengths

This study and resultant project resulted in information needed to address the data gap encountered when the school decided to address the local problem: lagging spiritual formation in millennials enrolled at the school. The data gap existed due to a lack of accessible information about what private Christian schools are doing to foster spiritual formation of millennials. A strength of the study and project was its success in mitigating the data gap: it produced data from private Christian secondary teachers and administrators across the nation about what was being done in their schools to bolster spiritual formation in millennials and their perceptions of program effectiveness. The study went a step further by soliciting opinions of these educators about how they believe spiritual formation can best be bolstered by schools. Another strength of the study was its solicitation of educators within the Association of Christian Schools International, the largest worldwide Protestant network of private Christian schools (approximately 5.5

million students and 24,000 member schools (ACSI, 2013). This offered a diverse sampling of respondents and will offer a large forum for presenting the study's findings.

The project strengths also included presenting a method by which schools can cost-effectively and feasibly offer professional development and implement a school-based youth mentoring program. Another overall strength was the affirmation from the respondents that this is a timely and important issue and critical concern of their schools and themselves as Christian educators, with more than 75% reporting that spiritual formation of millennials was an emphasis at their schools.

Recommendations for Remediation of Limitations

Study data were gleaned from an online survey. In reviewing the results, it was clear that person-to-person interviews would have provided richer narratives and explanations about what strategies and programs have worked or not, why or why not, and what respondents are observing daily in their schools about millennials and their spiritual formation. A follow-up study to dig deeper into these questions would help address these questions and also solicit more detailed information about each program listed in the survey (e.g., the type and style of chapel services, the types of teachers who spearhead spiritual formation at the schools, how teachers are selected for Bible, service learning, and other spiritually laden classes, more detailed reasons as to how each program could be improved, whether millennials at their schools, in fact, profile similarly to the research on their characteristics).

Scholarship

This scholarly effort represented the persistent search for research and data to address the local problem. It involved both theory and practice—theory to build a foundation about adolescent development and spiritual formation and the collection of data to inform practice. This ongoing process of data collection and knowledge development revealed that what was understood to be a problem at the local level was, in fact, a problem nationwide in private Christian school settings. The depth and breadth of this study was necessary to offer meaningful data and guidance to other private Christian educators committed to fostering spiritual formation in millennials. Without this level of scholarship, the study would have been anecdotal at best.

Project Development and Evaluation

This project, a professional development and mentoring program, was the natural response to the data produced by this study. The respondents nearly handed me this project through their narrative responses. They made it clear that program costs were a consideration as well as training. They fervently reported a conviction that relational one-on-one interventions offered the highest likelihood of success, something that mentoring matches ideally. More than 75% of schools represented place a strong emphasis on fostering spiritual formation of millennials. So, this project offers an intervention that is sought by the stakeholders of this study.

While the project is likely to be well-received, it is important to offer a way for those using it to determine whether it is having the desired effect: Bolstering the spiritual

formation of millennials. That consideration was incorporated into the project through a student-mentee assessment that can be administered before they engage in mentoring and later in the mentoring process. An additional form of evaluation is through a post-mentoring survey administered to student-mentees. The project offers a reflective survey gauging mentor as well as program facilitator perceptions about the mentoring program. These forms of evaluation, while not experimental, offer school leaders and program facilitators the basis to adjust the program to better meet their particular needs. This would lend itself to a very rich follow-up survey of these schools once they have piloted the proposed program.

Leadership and Change

My leadership style has not changed as a result of this doctoral journey. However, it was affirming to discover that my leadership style--a balance of collaboration with staff, faculty and stakeholders and a willingness to initiate change and make decisions--is one endorsed in educational circles. Too many changes are made (or not made) in private education because leaders report that they are comfortable with "that's how we always have done it." I endorse what the accreditors at SACS/AdvancEd mandate: Evidence of continuous improvement. However, making changes for the sake of change at the school is not the way to accomplish that objective. Instead, change should be warranted from meaningful observation, research, and consensus: that is the key. As private school educators, it is important to be cognizant about what is going on in educational circles, both private and public, and in educational research. I believe that leaders in schools must

be willing to spearhead this effort and encourage it through personal professional development and through the endorsement of professional development for faculty and staff. In this vein, it takes a village to accomplish change. And an informed village will be more likely to initiate and implement change and improvements successfully.

Analysis of Self as Scholar

My first study published in 2002 was a pre-test, post-test, wait list quantitative study. I believed that this form of research was the best way to develop data and knowledge useful to the end users of a study's findings. My original proposal was one based upon this design, one that for various reasons was reluctantly revised to become a mixed-methods design. After completing this mixed methods study, I find myself surprised that the qualitative data were most interesting and useful to me in producing information for stakeholders. I found the rich narratives deeply moving and insightful in informing me about the heart and soul of Christian educators, their commitment to making a difference in the lives and spirituality of teens, and what they perceive as working or not in their schools to meet this objective. These respondents often wrote long narratives that I would read again and again. As a scholar, I evolved in my regard for the benefits derived from qualitative research and found it invaluable in understanding the overall data set and developing meaningful findings.

Analysis of Self as Practitioner

What makes research important is not the research itself but what it does for the world and what it does for practice. As I read study after study, I wanted to share the

results with my colleagues so they could benefit from what researchers have to offer schools. I became overwhelmed by the sheer plethora of research available that is likely stagnating in journals just waiting to be used. Knowledge is power, it is often said. That is what data and research can do for school leaders and teachers. It is essential that educators stay committed to professional development and the acquisition of knowledge to adjust daily practices for the betterment of youth under our tutelage. After completing this doctorate, I will be better equipped to seek and utilize research as it applies to practices or potential practices in my school and during future consulting with other private Christian schools.

Analysis of Self as Project Developer

The project proposed in this document does not differ markedly from what I do as an administrator of a private Christian school. I thrive on learning and researching how to do things better. The continuous improvement mandate of the accreditors is something I value and strive for week after week, year after year. The primary difference between what I do at my school and what I did for this project is that this project was developed without the active and ongoing collaboration of my school team of staff and faculty members and other stakeholders, an approach with which I am most comfortable. My only collaboration was implied by utilizing research produced by others about professional development and mentoring.

The Project's Potential Impact on Social Change

I am excited about the prospects of social change that this study and project will likely produce. They are important and relevant. Those in the educational arena who are aware that I am working on this study e-mail me and inquire, “When will you be done? Can I see any preliminary results? Can you come to our school and present your findings?” The respondent narratives alone revealed that this information is sought and that the need to bolster spiritual formation of millennials is a hot topic in Christian school settings.

The project comprised of both professional development and a mentoring program is anticipated to benefit both teachers (in gaining new insight and learning new skills sets) and students (in becoming more spiritually mature). It should impact educators and students at the local level and in other private Christian schools across the nation. When the spiritual formation of millennials is strengthened, research shows they are more likely to contribute to the greater good. This means society can expect them to act to uphold truth, seek peace and reconciliation with others--and in political arenas far and wide, strive for justice, combat poverty, support deficit reduction, rally for arms limitation, influence public opinion, and take on leadership roles where they can model Christian principles (Holmes, 1977; King & Benson, 2005; Valk, 2010). I am honored to play a role in producing data and a project with the potential to produce such positive social impacts.

I believe that this study and project will lead to long-term benefits. When Christian educators express a drive to make a difference in the lives of these teens as they have done in this study and are provided with cost-effective training and tools to make it happen, I believe we will see a positive effect—one where teens with mature spiritual formation strive to make a difference in their communities and the world. As Kopp (2010) reminds us, millennials are a “blessing...and should not be treated as a problem to be solved or a phase to be endured,” (p. 67) but as opportunities in the making that we, as adults and educators, can help develop, guide, and mentor toward becoming individuals who embrace and enable positive social change for our future.

Implications, Applications, and Directions for Future Research

Future research would seek to learn how many schools implemented the project and what outcomes they experience. I may be that person who follows up on those questions through another online survey sent to this same ACSI network of secondary teachers and administrators. The results of such follow-up could lead to redefining and improving the professional development currently proposed as well as improvements and refinements to the mentoring program.

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Appendix A: The Project

A survey of Christian school educators revealed that the most effective way to bolster the spiritual formation of millennials is through relational interventions such as mentoring. This project offers a two-fold program: one-on-one mentoring by teacher-mentors to student-mentees in a private Christian school setting after those teacher-mentors first engage in a professional development program to train them how to be effective mentors. For ease in reviewing the project, see the following table of contents:

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Mentoring Program

Millennials: Modern-day teenagers (approximately 101 million born from 1980-2000)...highly stressed, tech-savvy, social, creative, coddled, in decisive, energetic, ready to change the world.

Millennial Spirituality: They typically believe in God but are less interested in organized religion, surrounded by a post-modern culture which questions the nature of truth, drop out of religious activities 5-6 times the historic rate, and are uncomfortable dictating to others what is right or wrong.

A Mission of Christian Schools:

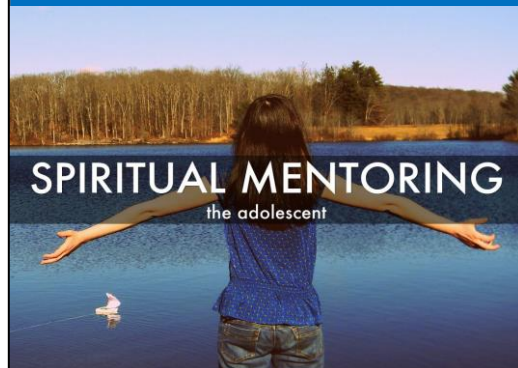
Spiritual formation! Christian educators seek to train and enable youth to successfully make decisions and manage challenges that will face them as Christians after graduation--research shows that Christian schools place a strong to very strong emphasis on this mission.

How to Make a Difference in the Spiritual Formation of Millennials:

Research tells us that relational interventions make the most significant impact on millennials...hence, one-on-one mentoring!

SCHOOL-BASED MENTORING

TEACHER-MENTORS



STUDENT-MENTEES

FOSTERING SPIRITUAL FORMATION IN MILLENNIALS THROUGH ONE- ON-ONE MENTORING

SCHOOL ADMIN MEETING

- Administration discusses all Modules of program including professional development session agendas, school implementations, debriefing, and program evaluation.
- Administration chooses a Program Facilitator to implement and monitor program, including learning all *Cultivate* materials and Program Modules, and leading PD Sessions.

SOLICITATION OF INTEREST

- The Program Facilitator issues a solicitation of interest to faculty and administrators at the school: “Who is interested in learning more about and possibly participating in one-on-one mentoring of millennials at the school in order to foster spiritual formation in those students?”
- The solicitation of interest (with date, time and nature of Introductory Meeting) is posted on the school’s usual communication avenues for faculty/staff (e.g., flyers in inboxes, electronic notices, flyers in teacher lounge, e-mails or other usual forms of electronic communications between admin and faculty)
- Solicitation of interest will include a request for RSVP via e-mail or other identified form of communication to the Program Facilitator

LOGISTICS

- Schedule a professional development room that is both large enough to accommodate the interested mentors and with DVD capabilities



MODULE 1

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WHY ARE WE HERE?

- One of our school’s missions is to bolster the spiritual formation of our teenagers, a generation called “millennials.” Our school’s administration has determined that we need to do a better job at developing the spiritual formation in our school’s teens, and research indicates that relational interventions as the best way to do this. What why we are moving into planned mentoring. We want to best equip them for world that will face them beyond high school.
- You are here because you have expressed interest in making a difference through relational mentoring of the millennials enrolled at our school

WHAT IS THIS PROGRAM ABOUT?

- Training and teaching you as potential teacher-mentors to engage with millennials relationally in one-on-one mentoring. Research shows that Christian educators nationwide believe relational strategies (mentoring) are the best way to connect with millennials and bolster their spiritual formation
- Giving you the steps and guidance to begin and continue mentoring relationships with millennials
- Assign mentees to you and offer support as the mentoring process progresses
- Offer debriefing to improve the program and follow-up professional development

PROGRAM GOALS:

This program is based upon the life-on-life mentoring model discussed in Dr. Myers’ book, *Cultivate*. The goals of this one-on-one mentoring program are listed below.

Goal 1: Introduce relevant and timely information about millennials including typical characteristics and challenges faced as Christian teens

Goal 2: Identify mentoring strategies memorialized in the *Cultivate* book which will be issued to you

MODULE 1 INTRO SESSION



AGENDA:

Sign-in

Greeting

Opening
Prayer

Welcome!

Why are we
here?

What is this
Program
about?

Program Goals

Let’s begin!

Goal 3: Present precautions for engaging in a mentoring relationship

Goal 4: Propose role playing opportunities between faculty to hone mentoring skills

Goal 5: Offer a protocol for introducing a mentoring program in a private Christian school setting (e.g., mentor-mentee assignments, scheduling appointments and tracking progress)

Goal 6: Suggest continuing online and collaborative debriefing & follow-up PD options

LET'S GET STARTED!

- Today, those who are interested in mentoring will receive a *Cultivate* book and *Cultivate* professional development web links
- Please preview this book this week.
- After this preview, if you are committed to joining this mentoring program, please confirm (via e-mail or other method identified by the Program Facilitator today) that you wish to remain on the mentor list and begin your upcoming sessions of school-sponsored professional development to become a one-on-one mentor
- Review the professional development links offered by this program
- To start your mentoring training, read Chapter 1 and attend Professional Development Session 1
- Q&A

MODULE 1 INTRO SESSION



AGENDA:

Sign-in

Greeting

**Opening
Prayer**

Welcome!

**Why are we
here?**

**What is this
Program
about?**

Program Goals

Let's begin!

CHAPTER 1, *CULTIVATE*

Topic: How People Grow (intergenerational relationships, God's pattern for relationships, millennials and relationships)

FACILITATED DISCUSSION

- Summary of Chapter
- Program Facilitator: What was significant to you? New? Challenging?

***CULTIVATE* PD DVD VIEWING, CH. 1**

FACILITATED DISCUSSION

- Program Facilitator: What are some ways to recognize a mentoring moment? How do you think this will affect your mentoring effect?

CLOSURE TAKEAWAYS

- Write down 1 takeaway from today:
- Sharing Takeaways

MODULE 1 PD SESSION 1



AGENDA:

Sign-in

Greeting

**Opening
Prayer**

DVD

Interaction

Take-Aways

Closing Prayer

CHAPTER 2, CULTIVATE

Topic: Understanding the Emerging Generation (abandoning faulty strategies such as condemnation, regulation, accommodation, agreement and imitation, 12 key characteristics of millennials that affect how they think, believe, live and relate; examples of how to engage millennials in meaningful ways)

FACILITATED DISCUSSION

- Summary of Chapter
- Program Facilitator: What was significant to you? New? Challenging?

CULTIVATE PD DVD VIEWING, CH. 2

FACILITATED DISCUSSION

- Program Facilitator: What are some generational differences that occur to you? How should we approach this generation of young people?

CLOSURE TAKEAWAYS

- Write down 1 takeaway from today:

- Sharing Takeaways

MODULE 1 PD SESSION 2



AGENDA:

Sign-in

Greeting

Opening
Prayer

DVD

Interaction

Take-Aways

Closing Prayer

CHAPTER 3: CULTIVATE

Topic: Relational Gestures (life-on-life mentoring, how mentors should practice six relational gestures or strategies which are modeling, friendship, advising, coaching, teaching, and sponsoring, how connecting rather than expounding is the key to mentoring, observations on relational flexibility)

FACILITATED DISCUSSION

- Summary of Chapter
- Program Facilitator: What was significant to you? New? Challenging?

CULTIVATE PD DVD VIEWING, CH. 3**FACILITATED DISCUSSION**

- Program Facilitator: What gestures are most natural for you? What relational gesture would you like to work on?

CLOSURE TAKEAWAYS

- Write down 1 takeaway from today:
- Sharing Takeaways

MODULE 1
PD SESSION
3
**AGENDA:**

Sign-in

Greeting

Opening
Prayer

DVD

Interaction

Take-Aways

Closing Prayer

CHAPTER 4, *CULTIVATE*

Topic: The Relational Gesture of Coaching
(coaching defined, six reasons the coaching strategy is indispensable in mentoring, three skills for coaching which are active listening, asking good questions, and setting worthy goals, a model for coaching conversations)

FACILITATED DISCUSSION

- Summary of Chapter
- Program Facilitator: What was significant to you? New? Challenging?

***CULTIVATE* PD DVD VIEWING, CH. 4**

FACILITATED DISCUSSION

- Program Facilitator: Partner up and practice the coaching skill using the GROW model discussed in Chapter 4; Swap roles. What this like?

CLOSURE TAKEAWAYS

- Write down 1 takeaway from today:
- Sharing Takeaways

MODULE 1 PD SESSION 4



AGENDA:

Sign-in

Greeting

**Opening
Prayer**

DVD

Interaction

Take-Aways

Closing Prayer

CHAPTER 5, *CULTIVATE*

Topic: Cultivate Design: Helping the Emerging Generation Form Life Purpose (helping mentees to avoid narcissism, helping mentees mature within a culture that worships adolescence, strategies for helping mentees find their life purpose based on God)

FACILITATED DISCUSSION

- Summary of Chapter
- Program Facilitator: What was significant to you? New? Challenging?

***CULTIVATE* PD DVD VIEWING, CH. 5**

FACILITATED DISCUSSION

- Program Facilitator: Can you think of different giftings students possess that might make their life path clearer? What helps students move closer to their life purpose?

CLOSURE TAKEAWAYS

- Write down 1 takeaway from today:
- Sharing Takeaways

MODULE 1 PD SESSION 5



AGENDA:

Sign-in

Greeting

**Opening
Prayer**

DVD

Interaction

Take-Aways

Closing Prayer

CHAPTER 6, *CULTIVATE*

Topic: Cultivate Wisdom: Guiding the Emerging Generation to Know and Live the Truth (strategies to help mentees integrate truth, four ways to communicate truth openly, dealing with post-modernism, helping mentees answer tough questions about God, humanity and culture)

FACILITATED DISCUSSION

- Summary of Chapter
- Program Facilitator: What was significant to you? New? Challenging?

CULTIVATE PD DVD VIEWING, CH. 6

FACILITATED DISCUSSION

- Program Facilitator: How can you and others help communicate and reflect TRUTH as TRUTH in the school? Try it this week.

CLOSURE TAKEAWAYS

- Write down 1 takeaway from today:

- Sharing Takeaways

MODULE 1 PD SESSION 6



AGENDA:

Sign-in

Greeting

**Opening
Prayer**

DVD

Key Quote

Interaction

Take-Aways

Closing Prayer

CHAPTER 7, *CULTIVATE*

Topic: Cultivate Leadership: Preparing the Emerging Generation to Influence Others (possible ways to invite mentees to engage with you, three steps to prepare mentees to become a lifelong influence, key elements to calling-out conversations such as complimenting, acknowledging, and championing, 12 skills to share with mentees to help them become social changing leaders)

FACILITATED DISCUSSION

- Summary of Chapter
- Program Facilitator: What was significant to you? New? Challenging?

***CULTIVATE* PD DVD VIEWING, CH. 7**

FACILITATED DISCUSSION

- Program Facilitator: Discuss how the school can better offer and develop leadership opportunities for students.

CLOSURE TAKEAWAYS

- Write down 1 takeaway from today:
- Sharing Takeaways

MODULE 1 PD SESSION 7



AGENDA:

Sign-in

Greeting

**Opening
Prayer**

DVD

Interaction

Take-Aways

Closing Prayer

CHAPTER 8, *CULTIVATE*

Topic: Getting Started as a Mentor (ways to move into life-transforming conversations with mentees, five steps to develop formative mentoring relationships, balancing mentoring with your other responsibilities, 11 key mentoring strategies)

FACILITATED DISCUSSION

- Summary of Chapter
- Program Facilitator: What was significant to you? New? C

***CULTIVATE* PD DVD VIEWING, CH. 8**

FACILITATED DISCUSSION

- Program Facilitator: Think about what you are doing already with teens. What works? Share that with your group.

CLOSURE TAKEAWAYS

- Write down 1 takeaway from today:
- Sharing Takeaways

MODULE 1 PD SESSION 8



AGENDA:

Sign-in

Greeting

**Opening
Prayer**

DVD

Interaction

Take-Aways

Closing Prayer

CHAPTER 9, *CULTIVATE*

Topic: Mentee Assignments (levels of mentoring intensity that are right for you, how to make the most of mentoring opportunities assigned or naturally occurring, letting go of your “Messiah” complex; mentoring selections from the school)

FACILITATED DISCUSSION

- Summary of Chapter
- Program Facilitator: What was significant to you? New? Challenging?

***CULTIVATE* PD DVD VIEWING, CH. 9**

FACILITATED DISCUSSION

- Program Facilitator: Partners up and engage in mentoring practice

CLOSURE TAKEAWAYS

- Write down 1 takeaway from today:
- Sharing Takeaways

MODULE 1 PD SESSION 9



AGENDA:

Sign-in

Greeting

**Opening
Prayer**

DVD

Interaction

Take-Aways

Closing Prayer

CHAPTER 10, *CULTIVATE*

Topic: Deepening Relationship with Your Mentee (developing a higher level of understanding with your mentee, 10 questions to move into more serious conversations, ways to properly share your life story, having hard conversations and accountability)

FACILITATED DISCUSSION

- Summary of Chapter
- Program Facilitator: What was significant to you? New? Challenging?

***CULTIVATE* PD DVD VIEWING, CH. 10**

FACILITATED DISCUSSION

- Program Facilitator: Break into small groups and engage in prayer over the mentoring engagements coming up, concerns you might have, and praise for the opportunity

CLOSURE TAKEAWAYS

- Write down 1 takeaway from today:

- Sharing Takeaways

MODULE 1 PD SESSION 10



AGENDA:

Sign-in

Greeting

**Opening
Prayer**

DVD

Interaction

Take-Aways

Closing Prayer

CHAPTER 11, *CULTIVATE*

Topic: Evaluating and Closing a Mentoring Relationship (how to evaluate the success of mentoring, dealing with over-dependent mentees, pre and post surveys for you and your mentee, closing a mentoring relationships, what to do if the mentoring relationships does not work well)

FACILITATED DISCUSSION

- Summary of Chapter
- Program Facilitator: What was significant to you? New? Challenging?
- Distribute the Spiritual Growth Assessment for review

***CULTIVATE* PD DVD VIEWING, CH. 11**

FACILITATED DISCUSSION

- Program Facilitator: Break into small groups and share what mentoring relationships in the past went well and those that you wish had gone differently.

CLOSURE TAKEAWAYS

- Write down 1 takeaway from today:
- Sharing Takeaways

MODULE 1 PD SESSION 11



AGENDA:

Sign-in

Greeting

**Opening
Prayer**

DVD

Interaction

Take-Aways

Closing Prayer

CHAPTER 12, *CULTIVATE*

Topic: Safe and Secure (the Biblical standard of safety, common safeguards, handling tough issues, confidentiality, referrals, school policies related to mentoring)

FACILITATED DISCUSSION

- Summary of Chapter
 - Program Facilitator: What was significant to you? New? Challenging?
-
- Distribute school policies related to mentoring; see Appendix C of the *Cultivate* book (Safety Resources)

***CULTIVATE* PD DVD VIEWING, CH. 12**

FACILITATED DISCUSSION

- Program Facilitator: Review and discuss the school policies as a group against the backdrop of what you read in Chapter 12.

CLOSURE TAKEAWAYS

- Write down 1 takeaway from today:
-
- Sharing Takeaways

MODULE 1 PD SESSION 12



AGENDA:

Sign-in

Greeting

Opening
Prayer

DVD

Key Quote

Interaction

Take-Aways

Closing Prayer

CHAPTER 13, *CULTIVATE*

Topic: Your Own Cultivation (why your personal spiritual growth matters in mentoring effectiveness, six questions to help you evaluate your spiritual path, finding your mentors so you are better equipped to give to your mentees, how the mentoring relationship is more than just about the mentee)

FACILITATED DISCUSSION

- Summary of Chapter
- Program Facilitator: What was significant to you? New? Challenging?

***CULTIVATE* PD DVD VIEWING, CH. 13**

FACILITATED DISCUSSION

- Program Facilitator: Think of what you would like to initiate or recommit to do to feed your soul and who might help encourage and hold you accountable for this goal.

CLOSURE TAKEAWAYS

- Write down 1 takeaway from today:

- Sharing Takeaways

MODULE 1 PD SESSION 13



AGENDA:

Sign-in

Greeting

**Opening
Prayer**

DVD

Interaction

Take-Aways

Closing Prayer

STUDENT MENTORING MEMOS

- Program Facilitator distributes Student Mentoring Memo (see Module 2, Student Mentoring Memo) to students which explains the program and permits students to select two preferred mentor choices. The Program Facilitator reviews Student Mentoring Memos and assigns mentors to mentees based upon preferences
- Mentoring assignments are distributed to mentors and mentees

IMPLEMENTATION MEETING WITH MENTORS

- Program Facilitator schedules an Implementation Meeting with mentors to answer questions, review program and explain when mentors should make first contact with mentees
- Mentors should then schedule a time slot and room with the mentee that is consistent each week
- Mentors are reminded that mentees must complete the Spiritual Growth Assessment (See Module 2, Spiritual Growth Assessment) at the beginning of the mentoring relationship and return to Program Facilitator
- Mentors are directed to use the Mentoring Journal to track the mentoring relationship (see Appendix B in the *Cultivate* book)
- Mentors are directed to review the *Cultivate* book appendices for additional resources as well as “Dos and Don’ts”
- Mentors are reminded to attend monthly Debriefing meetings which will give mentors an opportunity to discuss how mentoring is going, successes, strategies, and difficulties and how those were managed (or gain suggestions on doing so).



MODULE

2

SCHOOL IMPLEMENTATION

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Student Mentoring Memo

Date: [enter date]

To: [Student Name]

From: [Program Facilitator], Mentoring Program Facilitator

Re: Upcoming Mentoring Program

This year, our school is introducing a new once-a-week mentoring program for our teen students in grades [enter grades]. Mentoring has been shown to be helpful to teenagers in dealing with life now and planning life after graduation, and we want to offer this opportunity to you. The following teachers are part of our mentoring team. Please list your first two choices for mentors below and we will make every effort to partner you with one of your choices:

Mentor Team: [list here]

Your Preferences:

1st: _____ 2nd: _____

Turn this form in to the Office by [date]. Thank you!

MENTORING ASSIGNMENT:

Student: _____ Mentor: _____

Your mentor will be contact with you this week to set up your first appointment.

Spiritual Growth Assessment

(SGA by LifeWay; No copyright restrictions)

http://www.lifeway.com/lwc/files/lwcF_PDF_DSC_Spiritual_Growth_Assessment.pdf

Your spiritual journey as a follower of Christ began the moment you admitted personal sin and placed your trust in Christ as Savior and Lord. From that point, until death or the return of Christ, your life's call is to grow in Christlikeness. Jesus summarizes the disciple's call in Mark 8:34, "If anyone wants to be My follower, he must deny himself, take up his cross, and follow Me" (Holman CSB). Accomplishing such a challenging assignment requires growing in your understanding of what it means to be a Christian, expanding your personal knowledge of biblical truth, and applying daily what you learn. Through the presence of His indwelling Spirit, God enables you to know, obey, and serve Him. God expects His children to grow spiritually and His Word encourages personal examination as an element of growth.

- "Let us search out and examine our ways..." Lamentations 3:40
- "Now, the Lord of Hosts says this: 'Think carefully about your ways.'" Haggai 1:5
- "Search me, God, and know my heart; test me and know my concerns. See if there is any offensive way in me; lead me in the everlasting way." Psalm 139:23-24
- "But each person should examine his own work, and then he will have a reason for boasting in himself alone, and not in respect to someone else." Galatians 6:4
- "Pay careful attention, then, to how you walk—not as unwise people, but as wise." Ephesians 5:15

This assessment process can help you complete an examination and careful search of your spiritual growth. Follow these simple steps to complete the process.

1. Complete the Spiritual Growth Assessment. The assessment helps you think carefully about your spiritual development related to six specific spiritual disciplines; abiding in Christ, living in the Word, praying in faith, fellowshiping with believers, witnessing to the world, ministering to others. Before completing your responses, ask the Lord to guide your evaluation. Since most of these statements require a subjective response, His guidance is the key to an accurate appraisal. Also, resist the urge to compare scores with others. Self-condemnation or pride could result from such comparisons. Trust God to help you grow spiritually by revealing heart issues and empowering you to take action.
2. Begin working on a personal growth plan [with your mentor]

Use the Recommended Actions for Spiritual Growth Guide to discover suggestions for actions to include in your plan. As you discuss your plan with an accountability partner, you may discover additional actions that more effectively meet your needs. As you complete this assessment process the temptation might be to think your efforts are central to growing spiritually. Remember, becoming like Christ centers on His work in us and not our work for Him. God desires heart change over religious actions. Without question, God does the revealing, the renewing, the empowering, and the recreating. Your part as His disciple is to do the yielding, the submitting, and the obeying.

SPIRITUAL GROWTH ASSESSMENT

As you complete the assessment, avoid rushing. Listen for God's voice to encourage and challenge you. Consider this experience as one-on-one time with Him. Be intentional in your growth towards Christlikeness. Use the scale below to respond to each statement.

Never - 1 Seldom - 2 Occasionally - 3 Frequent - 4 Always - 5

SPIRITUAL DISCIPLINES	RESPONSE
ABIDE IN CHRIST	
1. I practice a regular quiet time and look forward to that time with Christ.	
2. When making choices, I seek Christ's guidance first.	
3. My relationship with Christ is motivated more by love than duty or fear.	
4. I experience life change as a result of my worship experiences.	
5. When God makes me aware of His specific will in an area of my life, I follow His leading.	
6. I believe Christ provides the only way for a relationship with God.	
7. My actions demonstrate a desire to build God's kingdom rather than my own.	
8. Peace, contentment, and joy characterize my life rather than worry and anxiety.	
9. I trust Christ to help me through any problem or crisis I face.	
10. I remain confident of God's love and provision during difficult times.	
ABIDE IN CHRIST TOTAL	
LIVE IN THE WORD	
1. I regularly read and study my Bible.	
2. I believe the Bible is God's Word and provides His instructions for life.	
3. I evaluate cultural ideas and lifestyles by biblical standards.	
4. I can answer questions about life and faith from a biblical perspective.	
5. I replace impure or inappropriate thoughts with God's truth.	
6. I demonstrate honesty in my actions and conversation.	
7. When the Bible exposes an area of my life needing change, I respond to make things right.	
8. Generally, my public and private self are the same	
9. I use the Bible as the guide for the way I think and act.	
10. I study the Bible for the purpose of discovering truth for daily living.	
LIVE IN THE WORD TOTAL	

PRAY IN FAITH	
1. My prayers focus on discovering God's will more than expressing my needs.	
2. I trust God to answer when I pray and wait patiently on His timing.	
3. My prayers include thanksgiving, praise, confession, and requests.	
4. I expect to grow in my prayer life and intentionally seek help to improve.	
5. I spend as much time listening to God as talking to Him.	
6. I pray because I am aware of my complete dependence on God for everything in my life.	
7. Regular participation in group prayer characterizes my prayer life.	
8. I maintain an attitude of prayer throughout each day.	
9. I believe my prayers impact my life and the lives of others.	
10. I engage in a daily prayer time.	
PRAY IN FAITH TOTAL	
FELLOWSHIP WITH BELIEVERS	
1. I forgive others when their actions harm me.	
2. I admit my errors in relationships and humbly seek forgiveness from the one I've hurt.	
3. I allow other Christians to hold me accountable for spiritual growth.	
4. I seek to live in harmony with other members of my family.	
5. I place the interest of others above my self-interest.	
6. I am gentle and kind in my interactions with others.	
7. I encourage and listen to feedback from others to help me discover areas for relationship growth.	
8. I show patience in my relationships with family and friends.	
9. I encourage others by pointing out their <u>strengths</u> rather than criticizing their weaknesses.	
10. My time commitments demonstrate that I value relationships over work/ career/ hobbies.	
FELLOWSHIP WITH BELIEVERS TOTAL	
WITNESS TO THE WORLD	
1. I share my faith in Christ with non-believers.	
2. I regularly pray for non-believers I know.	
3. I make my faith known to my neighbors and/or fellow employees.	
4. I intentionally maintain relationships with non-believers in order to share my testimony.	
5. When confronted about my faith, I remain consistent and firm in my testimony.	
6. I help others understand how to effectively share a personal testimony.	

7. I make sure the people I witness to get the follow-up and support needed to grow in Christ.	
8. I encourage my church and friends to support mission efforts.	
9. I am prepared to share my testimony at any time.	
10. My actions demonstrate a belief in and commitment to the Great Commission (Matthew 28:19-20).	
WITNESS TO THE WORLD TOTAL	
MINISTER TO OTHERS	
1. I understand my spiritual gifts and use those gifts to serve others.	
2. I serve others expecting nothing in return.	
3. I sacrificially contribute my finances to help others in my church and community.	
4. I go out of my way to show love to people I meet.	
5. Meeting the needs of others provides a sense of purpose in my life.	
6. I share biblical truth with those I serve as God gives opportunity.	
7. I act as if other's needs are as important as my own.	
8. I expect God to use me every day in His kingdom work.	
9. I regularly contribute time to a ministry at my church.	
10. I help others identify ministry gifts and become involved in ministry.	
MINISTER TO OTHERS TOTAL	

Recommended Actions for Spiritual Growth Guide

The following actions can help you complete your annual intentional plan for your spiritual growth. See these as suggestions to get you started rather than as a list of the only possibilities. Trust God to guide you in your choices. The key to growth will be His work in you as you intentionally seek His kingdom first. The administrative guide

Discipleship: God's Life Changing Work provides recommendations for small group studies related to each discipline. Download this guide at www.lifeway.com/discipleship.

Abide in Christ

1. Attend a corporate worship experience weekly.
2. Set aside a specific time and location for a regular quiet time.
3. Establish a practice of worship preparation through prayer and confession.
4. Learn about biblical fasting.
5. Practice fasting as the Lord directs.
6. Learn about your identity in Christ.
7. Regularly thank God and give Him praise in all situations.
8. Make a list of things that hinder your spiritual growth and seek God's help to remove those hindrances.

Live in the Word

1. Memorize one Scripture verses each week.

2. Memorize passages of Scripture.
3. Take notes from the pastor's sermon and other Bible study experiences each week. Evaluate how the study applies to your life.
4. Establish a regular time for personal Bible study. Take notes from the study and evaluate how the biblical truth applies to your life.
5. Use commentaries and other study resources to enrich Bible study.
6. Read one chapter from the Bible each day. Discover one action required and do it.
7. Read one chapter from the Bible each day. Meditate on the character of God described in the chapter.
8. Participate in an ongoing small group Bible study.
9. Accept a Bible teaching position in your church.
10. Lead a small group study related to living by God's Word.

Pray in Faith

1. Participate in the prayer ministry of your church.
2. Enlist a prayer partner and meet regularly for prayer.
3. Journal your prayers and record God's answers.
4. Organize a prayer ministry for your church or small group.
5. Lead a small group study related to praying in faith.
6. Pray each day.

Fellowship with Believers

1. Ask family members to identify ways you can improve your relationships with each one.
2. Ask friends to identify ways you can improve your relationships with each one.
3. Make a list of people who have hurt you and ask God for help to forgive them.
4. Participate in an ongoing small group to build relationships with other believers.
5. Complete an individual study related to building godly relationships in your marriage. Attend a retreat or workshop on parenting.
6. Attend a retreat or workshop on marriage.
7. Lead a small group study related to building godly relationships in marriage.
8. Lead a small group study related to building godly relationships as a parent.
9. Lead a small group study related to building godly relationships with others.

Witness to the World

1. Write your testimony and practice sharing it with another believer.
2. Secure several gospel tracts and distribute them as the Lord leads.
3. Learn to share your testimony without using printed support.
4. Make a list of non-believers you know and begin praying regularly for their salvation.
5. Begin building relationships with the non-believers on your street.
6. Begin building relationships with non-believers at work.
7. Invite an unchurched friend to worship or Bible study.
8. Include a specific missions focus in your prayers.
9. Share your testimony as God provides the opportunity.
10. Participate in an evangelistic missions experience.

11. Lead a small group study related to witnessing to the world.
12. With your accountability partner list places you visit in a normal week. Brainstorm creative ways of witnessing to the people you regularly see at these places.

Minister to Others

1. Complete a spiritual gifts inventory. Download a spiritual gifts inventory at www.lifeway.com/downloads.
2. Volunteer for a ministry in your church where you can use your spiritual gifts, interests, and natural abilities.
3. Send encouragement notes to your church staff.
4. Visit one homebound person each week.
5. Look for new baby bows on mailboxes in your neighborhood. Send a note of congratulations and drop off a gift or meal.
6. Volunteer to baby sit for a single parent in your church to give them a night out each month.
7. Volunteer to serve meals at a local shelter.
8. Volunteer to tutor students or help in a classroom at a local school.
9. Ask a member of your church staff to help you discover ways to minister to people on your street. For example, hold a small group meeting in your home quarterly to discuss topics such as marriage and parenting.
10. Lead a small group study related to ministering to others.

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MONTHLY DEBRIEFING MEETINGS

- The Program Facilitator will schedule monthly mentor debriefing meetings and post the date/time/location of the meetings
- The Program Facilitator will facilitate discussion of the following:
 - Mentors have the opportunity to discuss and share strategies, progress and ideas with at least 1 other mentor
 - Facilitating Questions:
 - How is mentoring progressing overall?
 - What successes have you experienced?
 - What strategies are most or least effective?
 - How can other assist you in improving your mentoring skills?
 - What difficulties have you experienced and how did you deal with them (or what questions do you have?)

ONGOING SUPPORT

- The Program Facilitator and school administrator are always available to offer assistance to mentors or mentees
- Mentors should seek counsel of the Program Facilitator or administrator as questions or difficulties arise



Mentoring Program

MODULE 3

DEBRIEFING

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ADDITIONAL PD FOR MENTORS

Additional PD Resources: *From Generation to Generation*-C. Foster; *Engaging the Soul of Youth Culture: Bridging Teen Worldviews and Christian Truth*-W. Mueller; *Mentoring Millennials: Shaping the Next Generation*-D. Egeler; *Sticky Faith: Practical Ideas to Nurture Long-Term Faith in Teenagers*-Powell, Griffin and Crawford; *Renovation of the Heart*-Dallas Willard, *Building a Culture of Faith*-Balzer & Reed, *Postmodernism and Youth Ministry*-S. Kopp, as well as the appendices in the *Cultivate* book (and web resources on the *Cultivate* at the link provided in the Intro Session of Module 1)

Future PD sessions will be scheduled periodically to:

- Review and practice mentoring strategies
- Review mentoring vignettes and evaluate and critique them with an eye toward better mentoring strategies
- Read, review and discuss books on millennials, spiritual formation, and mentoring (see Resources, above)



Mentoring
Program

MODULE 3

ADDITIONAL
PD

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END-OF-TERM PROGRAM EVALUATION

- MENTEES: Mentees complete the end-of-term Spiritual Growth Assessment (administered initially under Module 2) and post-mentoring survey (a copy is part of Module 3); these are turned into the Program Facilitator
- PROGRAM FACILITATOR AND MENTORS: The Program Facilitator and mentors complete post-mentoring surveys (copies appear at the end of Module 3)
- ASSESSMENTS: Program Facilitator enters pre-post assessment answers into spreadsheet (using codes for mentee names); Program Facilitator and peer debriefer compare pre/post assessment results
- SURVEYS: Program Facilitator and peer debriefer log and code post-mentoring survey answers to gain an overall narrative perspective of the mentoring program
- FINAL MENTORS DEBRIEFING: Program Facilitator holds final mentor debriefing meeting to discuss overall program outcomes and areas for improvement
- OVERALL EVALUATION FINDINGS: Program Facilitator conducts an overall evaluation of program successes and opportunities for program improvements based upon the foregoing information
- PRESENTATION TO ADMINISTRATION: Program Facilitator prepares and presents program findings to school administration to include the following topics:
 - Program Successes
 - Conclusions about comparisons between pre and post program mentee assessments
 - Representative vignettes from the Post-Mentoring Surveys
 - Opportunities for Program Improvement
 - Proposal for Next Year's School Term



Mentoring Program

MODULE 3

END-OF-TERM PROGRAM EVALUATION

F A C I L I T A T O R

T A S K S

Post-Mentoring Survey for Program Facilitators



1. Did the mentoring program run as you planned? Why or why not?

2. What are the strengths of your program?

3. What areas of your program need improvement?

4. What aspects of your mentoring program would you like to improve?

5. How could your school/business/community partner further assist you in coordinating the mentoring program?

6. Did you feel overwhelmed or burdened by coordinating the mentoring program?
If yes, explain why.



Post-Mentoring Survey for Mentors

We would like to have your opinion of the school-based mentoring program so that we may evaluate and strengthen our program for the future. Please complete the questions below and return the survey to the program facilitator. *(Please circle your response)*

1. How would you rate the mentoring program?
 excellent very good good poor
2. How would you describe the quality of your experience as a participant in the program?
 excellent very good good poor
3. Would you volunteer to serve as a mentoring again next year or in the future?
 yes possibly not sure no
4. Did the mentor professional development training help you prepare for your mentoring experience?
 yes somewhat not sure no
5. Would you have liked additional training for mentors?
 yes maybe probably not no
6. How clearly defined were your mentoring responsibilities?
 very clear moderately clear a little unclear very unclear
7. The mentoring program facilitator was accessible and easy to talk to and seek advice from when necessary.
 always somewhat not much never
8. How would you describe your relationship with your mentee?
 very good good fair poor
9. Do you think that the time you spent with your mentee was sufficient?
 yes almost not really no
10. Do you think that the time you spent together was helpful for your mentee?
 yes somewhat not really no
11. Did you gain personally from this relationship?
 yes somewhat not much no

12. I would have preferred to meet less often with my mentee.
yes sometimes rarely no
13. I would have preferred to meet more often with my mentee.
yes sometimes rarely no
14. What was most satisfying about the mentoring program?

15. What was least satisfying about the mentoring program?

16. What would you suggest to improve the mentoring program?



Post-Mentoring Survey for Mentees

We would like to have your opinion of the school's one-on-one mentoring program so that we may evaluate and strengthen our program for the future. Please complete the questions below and return the survey to the program facilitator. *(Please circle your response)*

1. How would you rate the mentoring program?

excellent	very good	good	poor
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2. Did you enjoy being part of this program?

yes	somewhat	not much	no
-----	----------	----------	----
3. Would you want a mentor next year?

yes	probably	not really	no
-----	----------	------------	----
4. Did you like your mentor?

yes	somewhat	not much	no
-----	----------	----------	----
5. Did you think meeting with a mentor was fun?

yes	somewhat	not really	no
-----	----------	------------	----
6. Would you have liked to meet with your mentor more often?

yes	a bit more	not much more	no
-----	------------	---------------	----
7. Did having a mentor help you do better in school?

yes	somewhat	not much	no
-----	----------	----------	----
8. Did having a mentor help you with your walk with God?

yes	somewhat	not much	no
-----	----------	----------	----
9. Did having a mentor help you answers questions about or strengthen your faith?

yes	somewhat	not much	no
-----	----------	----------	----
10. Did you learn new things from your mentor?

yes	somewhat	not much	no
-----	----------	----------	----
11. Did you feel comfortable talking to your mentor about things, either good or bad?

yes	somewhat	not really	no
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12. Did you feel comfortable talking to your mentoring program facilitator about your experiences, either good or bad?

yes	somewhat	not really	no
-----	----------	------------	----

13. List some of the activities you did or discussions you had with your mentor:

14. List something (if anything) that you learned from your mentor.

15. What did you like best about the mentoring program?

16. What did you not like about the mentoring program?

17. What do you think we should change or do differently next year?

Courtesy of Mass Mentoring Partnership, *Mentoring A-Z Training Manual*.

www.mentoring.org/downloads/mentoring_627.doc

Appendix B: Questionnaire

E-mail Subject: ACSI Teachers and Administrators, please consider taking this brief questionnaire about spiritual formation for my doctoral study

Dear ACSI Secondary Teacher (or ACSI Secondary Administrator):

I am conducting a study to gain your perceptions about what is going on at ACSI member schools regarding spiritual formation of teenagers to help Christian educators in their mission to train and enable youth to tackle the challenges that will face them after high school graduation.

How can this data help private school Christian educators? To develop or update their own spiritual formation programming after learning what other private Christian campuses have done to address spiritual formation.

Although you are not required to do so, please complete this questionnaire to help us all learn more about how to improve spiritual formation programming at our schools.

Remember: Your responses will be anonymous, coded, and information you complete will remain confidential; however, a summary of findings will be made available to ACSI member schools. Your decision to participate in this survey constitutes implied consent to utilize the data you provide in the survey.

Thank you, in advance, for helping us learn more about spiritual formation programming for teenagers in order to share that information for the benefit of our schools and teenage students.

Please CLICK ON THIS LINK to enter the confidential questionnaire at SURVEYMONKEY.COM.

Thank you!

Anne Puidk Horan, J.D., M.S.
Doctoral candidate at Walden University, Richard A. Riley College of Education & Leadership

[The following questions entered into SURVEYMONKEY.COM]

DEMOGRAPHICS:

1. What is your role at your school (check all that apply):
 - Secondary teacher Administrator/Principal
2. How long have you been a secondary teacher, if applicable? _____ years
3. How long have you been a secondary administrator/principal, if applicable? _____ years
4. Please select your gender: male female
5. What is your age? _____
6. How many total students are enrolled in 7th through 12th grades at your school?"

7. Of the students in 7th through 12th grade, roughly how many boys are enrolled and how many girls are enrolled?

_____ boys _____ girls
8. Is your school located in a primarily rural, within a suburb, or urban (within city limits) setting?
 - Rural Suburban Urban
9. Please select a profile that best describes your secondary school, check all that apply:
 - Private independent
 - Private church-governed
 - Private church-affiliated but not governed
10. Please select the primary curricula your secondary school utilizes:
 - Secondary Christian curricula
 - Secondary Christian and secular curricula
 - Secondary secular curricula

SPIRITUAL FORMATION PROGRAMMING

11. Spiritual formation of teenagers (also known as “millennials”) is defined as a transformational self-analysis relational process wherein one aspires to become more like Christ through the guidance of the Bible and Holy Spirit; it results in a partnership between a person and God (Marrah & Hall, 2011; Willard, 2002). Process is an important aspect of spiritual formation—it is an ongoing, shaping and reshaping into something new, as we conform to the image of Christ, not just for ourselves but for the sake of other people (Hillman, 2008).

Please rate what you believe to be your secondary school’s emphasis on bolstering spiritual formation in its millennials based upon discussions, written or verbal communications or piloted programs:

- 1-no emphasis 2-minimal emphasis 3-moderate emphasis
 4-strong emphasis 5-very strong emphasis

In the following section, the ways in which private Christian schools are likely to have intervened to address spiritual formation are presented one at a time. Please answer the questions related to all those program types with which you have had experience. *Skip over the program types with which you have no experience or information.*

12. Program Type: **Group Mentoring**

Program Title: _____

a. How long was the program in place?

- 1 year 2 years 3 years 4 years 5 years or more

b. In your opinion, how effective was this program (circle one)?

- Very effective Moderately effective Slightly effective Not effective

c. On what evidence or basis did you evaluate the program’s effectiveness? (Check all that apply.)

- Pre-program/post-program assessment of spiritual formation
 Faculty observations

- Faculty review of student journals
- Informal student survey before program began and at a later date
- Informal student survey after the program began
- Parent report
- Other (please specify):

d. Please explain why you gave the effectiveness rating you did. In your opinion, what specifically contributed to making the program effective or not effective?

13. Program Type: **Peer Mentoring**

Program Title: _____

a. How long was the program in place?

- 1 year 2 years 3 years 4 years 5 years or more

b. In your opinion, how effective was this program (circle one)?

- Very effective Moderately effective Slightly effective Not effective

c. On what evidence or basis did you evaluate the program's effectiveness? (Check all that apply.)

- Pre-program/post-program assessment of spiritual formation
- Faculty observations
- Faculty review of student journals
- Informal student survey before program began and at a later date
- Informal student survey after the program began
- Parent report
- Other (please specify):

d. Please explain why you gave the effectiveness rating you did. In your opinion, what specifically contributed to making the program effective or not effective?

--

14. Program Type: **One-on-One Mentoring**

Program Title: _____

a. How long was the program in place?

1 year 2 years 3 years 4 years 5 years or more

b. In your opinion, how effective was this program (circle one)?

Very effective Moderately effective Slightly effective Not effective

c. On what evidence or basis did you evaluate the program's effectiveness? (Check all that apply.)

- Pre-program/post-program assessment of spiritual formation
- Faculty observations
- Faculty review of student journals
- Informal student survey before program began and at a later date
- Informal student survey after the program began
- Parent report
- Other (please specify):

d. Please explain why you gave the effectiveness rating you did. In your opinion, what specifically contributed to making the program effective or not effective?

--

15. Program Type: **Formation Classes**

Program Title: _____

a. How long was the program in place?

1 year 2 years 3 years 4 years 5 years or more

b. In your opinion, how effective was this program (circle one)?

Very effective Moderately effective Slightly effective Not effective

c. On what evidence or basis did you evaluate the program's effectiveness? (Check all that apply.)

- Pre-program/post-program assessment of spiritual formation
- Faculty observations
- Faculty review of student journals
- Informal student survey before program began and at a later date
- Informal student survey after the program began
- Parent report
- Other (please specify):

d. Please explain why you gave the effectiveness rating you did. In your opinion, what specifically contributed to making the program effective or not effective?

16. Program Type: **Current Class Lesson Plans include Spiritual Formation**

Program Title: _____

a. How long was the program in place?

1 year 2 years 3 years 4 years 5 years or more

b. In your opinion, how effective was this program (circle one)?

Very effective Moderately effective Slightly effective Not effective

c. On what evidence or basis did you evaluate the program's effectiveness? (Check all that apply.)

- Pre-program/post-program assessment of spiritual formation
- Faculty observations
- Faculty review of student journals
- Informal student survey before program began and at a later date
- Informal student survey after the program began
- Parent report
- Other (please specify):

d. Please explain why you gave the effectiveness rating you did. In your opinion, what specifically contributed to making the program effective or not effective?

17. Program Type: **Required Community Service by Student**

Program Title: _____

a. How long was the program in place?

- 1 year 2 years 3 years 4 years 5 years or more

b. In your opinion, how effective was this program (circle one)?

- Very effective Moderately effective Slightly effective Not effective

c. On what evidence or basis did you evaluate the program's effectiveness? (Check all that apply.)

- Pre-program/post-program assessment of spiritual formation
- Faculty observations
- Faculty review of student journals
- Informal student survey before program began and at a later date
- Informal student survey after the program began
- Parent report
- Other (please specify):

d. Please explain why you gave the effectiveness rating you did. In your opinion, what specifically contributed to making the program effective or not effective?

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18. Program Type: **Service-Learning Classes**

Program Title: _____

a. How long was the program in place?

1 year 2 years 3 years 4 years 5 years or more

b. In your opinion, how effective was this program (circle one)?

Very effective Moderately effective Slightly effective Not effective

c. On what evidence or basis did you evaluate the program's effectiveness? (Check all that apply.)

- Pre-program/post-program assessment of spiritual formation
- Faculty observations
- Faculty review of student journals
- Informal student survey before program began and at a later date
- Informal student survey after the program began
- Parent report
- Other (please specify):

d. Please explain why you gave the effectiveness rating you did. In your opinion, what specifically contributed to making the program effective or not effective?

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19. Program Type: **Required Chapel Attendance by Students**

Program Title: _____

a. How long was the program in place?

1 year 2 years 3 years 4 years 5 years or more

b. In your opinion, how effective was this program (circle one)?

Very effective Moderately effective Slightly effective Not effective

c. On what evidence or basis did you evaluate the program's effectiveness? (Check all that apply.)

- Pre-program/post-program assessment of spiritual formation
- Faculty observations
- Faculty review of student journals
- Informal student survey before program began and at a later date
- Informal student survey after the program began
- Parent report
- Other (please specify):

d. Please explain why you gave the effectiveness rating you did. In your opinion, what specifically contributed to making the program effective or not effective?

20. Program Type: **Required Bible Classes**

Program Title: _____

a. How long was the program in place?

1 year 2 years 3 years 4 years 5 years or more

b. In your opinion, how effective was this program (circle one)?

Very effective Moderately effective Slightly effective Not effective

c. On what evidence or basis did you evaluate the program's effectiveness? (Check all that apply.)

- Pre-program/post-program assessment of spiritual formation

- Faculty observations
- Faculty review of student journals
- Informal student survey before program began and at a later date
- Informal student survey after the program began
- Parent report
- Other (please specify):

d. Please explain why you gave the effectiveness rating you did. In your opinion, what specifically contributed to making the program effective or not effective?

21. Program Type: **Faculty Professional Development in Areas Touching upon Spiritual Formation**

Program Title: _____

a. How long was the program in place?

- 1 year 2 years 3 years 4 years 5 years or more

b. In your opinion, how effective was this program (circle one)?

- Very effective Moderately effective Slightly effective Not effective

c. On what evidence or basis did you evaluate the program's effectiveness? (Check all that apply.)

- Pre-program/post-program assessment of spiritual formation
- Faculty observations
- Faculty review of student journals
- Informal student survey before program began and at a later date
- Informal student survey after the program began
- Parent report
- Other (please specify):

d. Please explain why you gave the effectiveness rating you did. In your opinion, what specifically contributed to making the program effective or not effective?

--

22. **Other Program Type** (please specify): _____

Program Title: _____

a. How long was the program in place?

1 year 2 years 3 years 4 years 5 years or more

b. In your opinion, how effective was this program (circle one)?

Very effective Moderately effective Slightly effective Not effective

c. On what evidence or basis did you evaluate the program's effectiveness? (Check all that apply.)

- Pre-program/post-program assessment of spiritual formation
- Faculty observations
- Faculty review of student journals
- Informal student survey before program began and at a later date
- Informal student survey after the program began
- Parent report
- Other (please specify):

d. Please explain why you gave the effectiveness rating you did. In your opinion, what specifically contributed to making the program effective or not effective?

--

23. **Other Program Type** (please specify): _____

Program Title: _____

a. How long was the program in place?

1 year 2 years 3 years 4 years 5 years or more

b. In your opinion, how effective was this program (circle one)?

Very effective Moderately effective Slightly effective Not effective

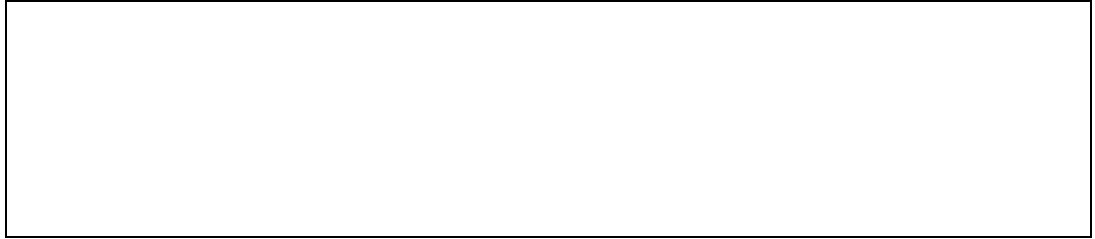
c. On what evidence or basis did you evaluate the program's effectiveness? (Check all that apply.)

- Pre-program/post-program assessment of spiritual formation
- Faculty observations
- Faculty review of student journals
- Informal student survey before program began and at a later date
- Informal student survey after the program began
- Parent report
- Other (please specify):

d. Please explain why you gave the effectiveness rating you did. In your opinion, what specifically contributed to making the program effective or not effective?

24. Please share your opinion about how Christian school educators can best help bolster the spiritual formation of millennials enrolled at their schools.

25. What other information, if any, do you believe might be helpful to a school wishing to develop an effective spiritual formation program for its millennials?



Many thanks for providing your insights into the spiritual formation of millennials and how private Christian schools might improve their programming in this area!

Appendix C: Research Queries

Database or Reference Source	Log of Queries and Results for Literature Reviews in Sections 1 and 3 (peer-reviewed, full text, English, 2007 forward)
Walden's Thoreau multi-database search engine	<p>Search terms were selected that match or were synonyms of Definitions section as well as other terms as follows: 1) within the Christian school and secular school arenas; 2) adolescent development both generally and within spirituality confines; 3) all aspects of spirituality, morality, and faith, then refined by Judeo-Christian tradition; 4) all mentoring types including school-based and otherwise; 5) characteristics of millennials and generation Y; 6) perception of educators or teacher studies of any type to gain research design information. Particular search terms/databases appear below:</p> <p>“faith development” AND “Christian school” -0- “spirituality” AND “goals” and “adolescents” -1- “test instruments” AND “spirituality” -12, reviewed “teenager” AND “spirituality” -53, all reviewed “adolescent” AND “spirituality” NOT “teenager” -7,0 reviewed “adolescent” AND “Christianity” NOT “teenager” -21, reviewed “teenager” AND “Christianity” -23, reviewed “21st century” AND “teenagers” -0- (2007 forward) “21st century” AND “adolescents” -All reviewed (2007 forward) “21st century” AND “millennials” -5, 1 relevant “teen” AND “millennial” -1, -0- relevant “adolescent” AND “millennial” -4, 1 reviewed/relevant “Christian worldview” -65, all reviewed “spiritual formation” 448 AND “teenagers” -5, reviewed (2000 forward) AND “adolescents” -9, reviewed (2000 forward) “curriculum” or “curricula” and “spiritual” -180, reviewed, not relevant “spiritual” AND “assess” -8, reviewed “spirituality” AND “assess” -8, 2 relevant “spirituality” AND “quest” -4, reviewed “spiritual” AND “questionnaire” -12, reviewed “spirituality” AND “survey” -12, **Welsh Survey of Teachers on Spiritual Development of Students “church” AND “education” -1100 “survey” AND “teacher perception” -12, reviewed “teacher perception” AND “questionnaire” -3</p>

Database or Reference Source	Log of Queries and Results for Literature Reviews in Sections 1 and 3 (peer-reviewed, full text, English, 2007 forward)
	<p> “teacher perception” AND “student” “student” AND “spirituality” AND “teacher perception” -0- “student” AND “spirituality” AND “principal perception” -0- “spiritual” AND “principal perception” -0- “spirituality” AND “principal” 32, none relevant “spirituality” AND “perception” AND “school” 60, reviewed “spirituality” AND “teacher perception” AND “school” -1, relevant “spiritual” AND “teacher perception” AND “school” -3-, relevant “student spiritual” AND “perception” and “school” -1-, not relevant “student” AND “spiritual” AND “Christian school” -3- “survey” AND “perception” AND “teacher” -450 AND “moral” -5 results, none relevant AND “spiritual” 3 results, 1 relevant “teacher’s perception” OR “teachers’ perception” AND “survey” -8 OR “teacher perceptions” 29, reviewed all Remove “survey” from query, -160, reviewed all “faculty” AND “perception” OR “faculty’s” OR “faculty perceptions” 88, reviewed “millennials” AND “spiritual” -1, not relevant “millennials” AND “faith” -1, from Australia, not relevant “millennials” AND “moral” 12, reviewed “generation Y” for all of the above, same results “faith” AND “James Fowler” -1, relevant “faith development” (1980-2012), 938, synopsis reviewed for relevant articles Under AUTHOR, “piaget” and “jean” -3, 2 relevant “Piaget” AW “jean” -254 AND “development” **Ferrari article on moral development AND “era” -0- AND “stages” -18, 1 relevant; others not relevant “Kohlberg” OR “Kohlberg Lawrence” -15 “faith development” -298, synopses reviewed, relevant printed “James Loder” (2000 forward) -43, 4 relevant “John Westerhoff” -4, 2 were duplicates, 2010 Steibel article “Westerhoff” AND “spiritual” -2, 1 duplicate, 1 not relevant “spirituality” OR “religion” OR “spiritual” OR “faith” AND “youth” or “adolescence” OR “adolescent”, 2008-, P-R, F-T, English, Academic Journals, U.S. – 10, printed “spiritual formation” 2008-, English, F-T, P-R, U.S., Academic </p>

Database or Reference Source	Log of Queries and Results for Literature Reviews in Sections 1 and 3 (peer-reviewed, full text, English, 2007 forward)
	<p>Journals, -39, printed “learn to mentor” – 10 reviewed, 2 relevant “school-based mentoring” AND “teacher”-19, 4 relevant “Christ” AND “educat” AND “mentor” – 1, 0 relevant “spiritual formation” AND “student” 2013 forward, -9 “school-based” AND “mentoring” AND “teach” -19 “mentor” AND “teacher” -10 2010 forward “spiritual” AND “mentor” -9 “mentoring” AND “education” 2006 forward -1552; refine with AND PR -652 AND “adolescent” OR “teen” -22</p>
JN of Adult Development	<p>“faith” -6, 2 relevant (2000 forward) “adolescent” -14, 4 relevant “spiritual” -31, none useful</p>
JN of Adolescent Research	<p>“spiritual development” 50, 1 useful “faith development” 2, none relevant “spiritual formation” -0-</p>
JOURNAL FIND, Walden	<p>“adolescent” (most medical focus): Adolescent, Journal of Adolescent Research, Adolescence, New Directions of Child and Adolescent Development, Journal of Clinical Child and Adolescent Psychology, International Journal of Adolescence & Youth, Journal of Early Adolescence, Journal of Youth and Adolescence</p>
JN Adolescence	<p>“faith development” -0- “spiritual development” -0- “spiritual formation” -0- “spiritual” -4, none useful (after 2000)</p>
JN New Directions for Child and Adolescent Development	<p>“faith development” -0- “spiritual development” -0- “spiritual” -1, not relevant “faith”, -0-</p>
JN Journal of Child & Adolescent Psychology	<p>“faith development” -1, not relevant “spiritual development” -1, not relevant</p>
JN International Journal of	<p>“faith development” -0- “spiritual development” -2, none relevant</p>

Database or Reference Source	Log of Queries and Results for Literature Reviews in Sections 1 and 3 (peer-reviewed, full text, English, 2007 forward)
Adolescence & Youth	
JN Applied Developmental Science	(2003 forward) “god” -0- “spirit” 5, reviewed
JN The Journal of Early Adolescence	“faith development” -0- “spiritual development” -2, not relevant
JN Journal of Youth and Adolescence	“faith development” 20, not relevant (relate to religion) “spiritual development” -0- “faith” -20, not relevant
JN Mentoring & Tutoring Partnership in Learning AND FTY	(2008 forward) AND “education” -251 AND “spiritual” -0- AND “religion” -1, n/a AND “teen” -0- AND “adolescent” -4, n/a
JN Journal of Adolescence	“spiritual development” – Religion and Healthy Development in Adolescence (Burg, Mayes, Miller)—Encyclopedia of Adolescence 2011, 353-59 “faith development” -67, 4 relevant including Fowler & Dell
JOURNAL FIND “spiritual”	4 listed
JN Journal of Spiritual Formation and Soul Care	2009-, F-T, P-R, Academic Journals, 50 printed – 8 relevant, 2 dups
JN International Journal of Children’s Spirituality	“adolescent development” AND “spiritual” 254, 2 relevant “faith development” 642, 5 relevant “spiritual formation” 26, none relevant
JN Psychology of Religion and Spirituality	“faith formation” -0- “spiritual formation” -0- “spiritual development” AND “adolescent” OR “adolescence” -0- “spiritual development” -0- “adolescence” OR “adolescent” 10, none relevant

Database or Reference Source	Log of Queries and Results for Literature Reviews in Sections 1 and 3 (peer-reviewed, full text, English, 2007 forward)
JN Transformation	<p>“adolescence” -0- “spiritual” 15, none relevant “youth” 19, none relevant “faith” 35, none relevant</p>
JN Journal of Youth Ministry Walden Books	<p>(2000 forward) “faith” 35, 2 duplicates from earlier, 3 relevant “spiritual development” -84, reviewed synopses **“The Handbook of Spiritual Development in Childhood and Adolescents” but Walden limits pages printed so notes taken “Piaget” -5, 2 were the same; not primary; ordered from Amazon “loevinger” none available “blos” none available “kegan” -3 in 3 in e-books, unmanageable but reviewed—can’t print all “moral development” “John Westerhoff” -0- none located (order from Amazon)</p>
DE “spirituality” Yahoo.com	<p>AND “teen” OR “adolescent” -31, reviewed “millennials” AND “faith” “millennials” AND “mentor” “millennials” AND “religion”</p>
Amazon.com	<p>“spiritual formation” -17, 7 not relevant, 4 duplicates **Spiritual Formation: As if the Church Mattered Mostly workbooks that would typically be used by churches; approaches to spiritual formation; none were research-based except for two possible 1368, 1st 45 were reviewed but then list deviates from search term Ordered 16 that were relevant Ordered Piaget’s The Psychology of the Child “moral development” AND “piaget” Ordered 3 “moral development” AND “adolesc” Ordered 1 (Blos) Ordered Loevinger Ordered Westerhoff 51 books ordered, total</p>
ACSI database	<p>“Administrator” + grades blank + Texas = 21 Same as above, except grades “High School” = 11 Secondary School Teacher Group registered = 246 School Administrator Group registered = 403</p>

Database or Reference Source	Log of Queries and Results for Literature Reviews in Sections 1 and 3 (peer-reviewed, full text, English, 2007 forward)
PROQUEST dissertations	<p>“spiritual transformation” OR “spiritual formation” “mission of school” OR “mission of Christian school” OR “mission of education” OR “mission” OR “mission of Christian education” - same- with “mission” replaced with “purpose” OR “task” or “goal” – all articles reviewed</p> <p>“survey” AND “teacher” AND “perception” 285 AND “spiritual” -0- “spiritual” AND “teacher” AND “survey” -0- “perception” AND “teacher” AND “spiritual” 4, none relevant “perception” AND “principal” AND “survey” AND “spiritual”, -1, not relevant “perception” AND “principal” AND “survey” 93, not relevant “perception” AND “spirituality” OR “spiritual” 178, #3 relevant “spiritual development” OR “spiritual formation” AND perception 19, none relevant “spiritual development” OR “spiritual formation” AND “teacher” 15, none relevant</p>
Christianity Today	“spiritual formation” -2 articles, not useful
Google Scholar	Located 1994 Westerhoff article

Appendix D: Expert Panels' Survey Review

Expert Credentials	Comments on Draft Survey
<p>Ph.D., A.B.P.P., Professor, UTSW in doctoral level statistics and research methods classes Served on over 80 dissertation committees Published more than 100 studies Special research interest: Children and adolescents</p>	<ul style="list-style-type: none"> ▪ Stats will mostly be descriptive ▪ Thoughts on open-ended questions and qualitative analysis: Attempt to develop a category of responses for the open-ended questions so you can summarize and provide frequencies; this will make scoring simpler as well; then, you can always include “other” as another response; this will reduce the number of open-ended responses you have to code ▪ Offer opportunities for them to elaborate on fixed choice questions ▪ Consider a final question related to “something you should have asked them”
<p>Ph.D., M.A., Distinguished Service Professor and Senior Fellow for Youth Leadership Studies President, Summit Ministries Founder of Summit at Bryan College Researcher Author of <i>Cultivate: Forming the Emerging Generation through Life-on- Life Mentoring</i></p>	<ul style="list-style-type: none"> ▪ Utilize a number rather than a range in questions 1 and 2 so averages can be calculated; more helpful for correlations ▪ General Tips: Be sure to include description of research, brief bio of researcher, definition of key terms such as millennial and a promise of confidentiality ▪ On question 5, ask for a number of boys and girls rather than a percentage (that can be calculated later) ▪ Might be good to define urban and rural ▪ In question 7, may need to include some definitions ▪ In question 8, it is not possible to determine whether they are rating discussions, communications, or programs; better to break into four questions ▪ For questions 9-11, better to break into three separate questions about intervention, method and programs ▪ In question 14, better to ask: “If you are willing to be contacted for a brief follow-up interview, please include your contact

Expert Credentials	Comments on Draft Survey
<p>Ph.D., M.A., M.S., Clinical psychologist and philosopher, forensic examiner Professor, UTSW in Rehabilitation Counseling Psychology Department Published author 2-Ph.D.s, 2 Masters degrees</p>	<p>information here (name, e-mail, phone, best time to contact, etc.).</p> <ul style="list-style-type: none"> ▪ Interesting project ▪ Survey acceptable
<p>B.A., M.A. pending, Summit Ministries Alumni Network Catalyst Project Manager for The Cultivate Project (and researcher compiler) Theological Graduate Student Contributing Author of <i>Cultivate: Forming the Emerging Generation through Life-on-Life Mentoring</i></p>	<ul style="list-style-type: none"> ▪ Suggest a new subject line such as “ACSI Teachers: Can you help me with my doctoral study by taking this short survey?” or similar ▪ Shorten the e-mail overall to increase the chance that recipients will read and respond; be as concise as possible ▪ Remove the term “years” in question 1 and 2 since the question specifies years ▪ Change the word “check” with “select” ▪ Avoid using ranges ▪ In question 4, consider saying “roughly what percent” so they can estimate (they may not easily be able to get exact numbers and skip the question) ▪ Consider whether any questions might need a “both” or “neither” category ▪ Use the term “mentoring” or “mentoring program” but not randomly ▪ Replace “little” with the term “minimal” ▪ Delete the first phrase in question 12 and just begin with “Please share...” ▪ Add the words “if any” so to avoid leading questions
<p>J.D., Trial attorney; tried and won more than 100 jury and bench trials plus resolution of hundreds of other matters through summary judgment, negotiated settlement, mediation or arbitration. Christian school Chairman of the Board and Senior Thesis</p>	<ul style="list-style-type: none"> ▪ Editing suggestions redlined throughout Proposal draft ▪ “Interesting and important topic”

Expert Credentials	Comments on Draft Survey
<p>Chairman/Reviewer Former adjunct teacher for youth Christian Character-building classes</p> <p>Ph.D., Initiated and developed a research program over 13 years to support research on the psychosocial and spiritual aspects of health, and other research areas such as pain and suffering and compassionate love. <u>Worked:</u> World Health Organization, the National Institutes of health, and other foundations; on review and advisory boards for the National Institutes of Health and for private foundations, and various journals and professional organizations. <u>Professor:</u> Biomedical Humanities at Hiram College, Dept. of epidemiology at Case Western Reserve School of Medicine, Honors College at Western Michigan University, John Carroll University, graduate faculty of Cleveland State University, and an Honorary Fellow at the University of Liverpool. <u>Author:</u> Co-edited <i>The Science of Compassionate Love: Theory, Research and Applications</i>; <i>Measuring Stress: A Guide for Health and Social Scientists</i>; <i>Social Support Measurement and Intervention: A Guide for Health and Social Scientists</i>; <i>Altruism and Altruistic Love: Science, Philosophy and Religion in Dialogue</i>; and <i>Relational Processes and DSM-V: Neuroscience, Assessment, Prevention, and Treatment</i>. <u>Scale Developer:</u> She developed a scale of Daily Spiritual Experiences (the DSES) that is being widely used in</p>	<ul style="list-style-type: none"> ▪ “list of open-ended questions seems quite reasonable” ▪ “challenge will be in the analysis, you will have many answers and you will have to extract data and categorize”

Expert Credentials	Comments on Draft Survey
studies worldwide; it has been translated into over 30 languages and has been used in over 150 published studies to date, with hundreds of studies ongoing internationally.	

Survey Review – Similarly-Situated Secondary Teachers in Private School Setting

Secondary Teachers' Subjects Taught	Comments
Secondary history	Approved for junior high and high school teachers; identified two typographical errors
Secondary English, language arts & writing	“Survey seems straight to the point and the objectives seem clearly stated. Another positive is that it is fairly short”
M.S., English, language arts, writing, and government	Identified typographic errors; otherwise, acceptable
Secondary Math teacher, College & Career Counselor	Consider adding a question asking what his/her current role is: “choose all that apply: teacher, principal, administrator, counselor” Separate the “thank you” statement from the questions
M.A., Secondary English and honors courses	Identified some typographical errors Skeptical about whether or not information gleaned from this survey will provide details needed
Writing, 6 th -12 th grades; Senior Thesis Supervisor	“It appears to be in the questions, and I believe it will provide good information when teachers answer it. I could think of specific answers for nearly all of the questions except for the numbers and percentage questions, but that could be easily figured out.”
Secondary English and Spanish	“The instructions and questions are clear and easy to follow. The content is relevant and the format of the questions should lead to gathering the kind of information you are looking for. I found no error in grammar or syntax.”
Secondary Science and Economics;	“Question 9: The language of question 9 suggests only processes newly attempted or implemented within the last 2 years are to be

Secondary Teachers' Subjects Taught	Comments
formerly in corporate finance and management	<p>rated. However it will exclude processes that have been established for longer periods. If the desire is to identify effective and ineffective processes and make those known to schools for implementation or review, you would miss out on these. New processes implemented within 2 years (which includes only 2 months) may have a lot of pop and flash but may not have confirmed and lasting results. If it is desired to capture data for programs with longer history perhaps change the wording from 'has tried or implemented' to 'has been using or implemented.' Also perhaps add a minimum time limit to exclude processes that have not had enough time to yield long term results."</p> <p>"Question 11: Great question. I don't imagine that most will have numerical evaluation data regarding students' spiritual maturation, but it would be great if there were an SAT for that."</p> <p>"Question 13: The most obvious answer would be, "The results of this survey."</p> <p>"Overall a good survey. It would be potentially more powerful to send out to a small, diverse group of target respondents to see what answers you receive from questions 9, 10, 12, and 13, and then send a survey to a broader group using the responses from the first group as a multiple choice/rank your top 5 options to see if you would get more clustering of what methods people feel are effective. You could leave them an 'Other' option for those few who would offer something additional. After question 9/10 (combined) the survey would ask for the question 11 evidence for each of their top 5 methods"</p>
M.S., Secondary math and logic	<p>"Overall, I think this is very good at getting to the information you want, especially since you give the opportunity at the end for them to tell you anything else they'd like to share. That takes the burden off of you writing every question that could ever be considered. The prior questions are targeted enough that it gives a thorough answer, anyway, and might even bring something to their mind that they would have forgotten if left with only the last question. So I think it's a good mix. The format seems very simple and straightforward."</p> <p>Grammar and Word Choice Input: Question 3: "It says 'Gender and Age Range' then says the multiple choice options are Male/Female. Is there a secondary multiple choice for age range?"</p>

Secondary Teachers' Subjects Taught	Comments
Ed.D., Secondary English, social studies	<p>Question 5: "Just ask 'What percentage are boys?' That would give the percentage of girls by default (assuming a low or zero percentage of hermaphrodites)."</p> <p>Question 7: "This question states 'Please select a profile that best describes your secondary school, check all that apply' should really be two sentences (or separated by a semi-colon, but I think separate sentences is better).</p> <p>Question 8: Is "transformational self-analysis relational process wherein one aspires to become more like Christ through the guidance of the Bible and Holy Spirit; it results in a partnership between a person and God" a quote from the cited work? If so, it needs quotation marks.</p> <p>Questions 11: "If you want to be 100% grammatically correct, 'What evidence did you use or on what basis did you evaluate the effectiveness' isn't quite right because the 'or' should separate things which both have their continuation at the end of the sentence. So, it would be 'What evidence did you use evaluate' as it is currently written. There's no 'to' on which to lean. It could be changed to 'By what evidence or on what basis....' That is assuming that 'What evidence did you use?' isn't a stand-alone question. If that's the intention, the then 'or' is confusing.</p> <p>Acceptable as written</p>

Curriculum Vitae

EXPERIENCE

- *Founder, Board Member and Administrator of private nonprofit Christian school: Poetry Community Christian School (SACS/AdvancEd Accredited), Poetry, Texas, 2002-present*
- *Adjunct Instructor: Trinity Valley Community College, Terrell, Texas, 2013-present*
- *Managing Partner of Environmental Law Practice: Horan & Horan, Rockwall, Texas, 1999-present (Environmental compliance counseling; contract development, review and negotiation (including master agreements, consultant, subcontractor, third-party reliance, access); risk reduction counseling; in-house training in environmental and risk reduction matters; workshops)*
- *Municipal Judges Judicial Training Instructor (on truancy & creative sentencing of juveniles): Texas Municipal Courts Association (TMCEC), 2000-2001*
- *Municipal Judge: City of Caddo Mills, Texas 1999-present (part-time night court)*
- *Fitness Instructor: Ridge Pointe Athletic Club, Rockwall, Texas, 1999-2010; Poetry Yoga, 2010-present*
- *Partner/Owner, Environmental Law Practice: Anne P. Horan, Esq, Terrell, Texas, 1995-1999*
- *Municipal Judge: City of Quinlan, Texas, 1995-2001 (part-time night court)*
- *Corporate Environmental Attorney: Huntingdon Engineering & Environmental /Southwestern Laboratories, 1992-1995*
- *Associate Environmental Attorney: Thompson & Knight, Dallas, Texas, 1990-1992*

EDUCATION

Doctorate of Education, (A.B.D.) w/ honors, Walden University, 2014 (pending Dissertation completion); Recipient of the \$25,000 Ann “Tunky” Riley Excellence in Education Scholarship awarded by former U.S. Secretary of Education, Richard W. Riley

Master of Science Degree w/ honors, Rehabilitation Counseling Psychology, The University of Texas, Southwestern Medical Center, Southwestern Graduate School of Biomedical Sciences, 2000 (Corporate research study re: employee-driven stress management groups)

Juris Doctor Degree, The University of Texas School of Law, 1990; Earl A. Brown Award in Mineral Law; UT Scholarship. Attended University of Tulsa College of Law, 1987-88; Energy Law Journal, Eastern Mineral Law Foundation Scholarship; TU Scholarship, Dean's List

Bachelor of Arts Degree, English & Political Science w/ departmental distinction, Drury College, completed 12/95, conferred 5/96; Magna Cum Laude; Top 10 Honors; Six Scholarships

PUBLICATIONS/WORKSHOPS

Horan, A.P. and Horan, L.J., “Slicing & Dicing in a Risky Business: An Environmental Professional’s Essential Guidebook,” Rowman & Littlefield Publishing, pending

Horan, A.P. & Horan, L.J., “Slicing & Dicing in a Risky Business: Tips for Reducing Liability While Making A Profit,” Presentation for the National Ground Water Association Summit 2013--The National and International Conference on Groundwater, April 2013

Horan, A.P., “Clearing Air for Asbestos Screens,” *Standardization News*, ASTM, June 2006

Horan, A.P., “An Effective Workplace Stress Management Intervention: *Chicken Soup for the Soul at Work*™ Employee Groups,” *Work - A Journal of Prevention, Assessment & Rehabilitation*, 18(1) 2002

Horan, A.P. quoted in: “Setting ‘Site’ on Assessment,” *Area Development: Site & Facility Planning*, July 2002

Horan, A.P. quoted in: “Proposed Standard Lays Foundation for Limited Asbestos Screens,” *Standardization News*, ASTM, June 2002.

Horan, A.P. quoted in: “Horan Article Probes New ASTM Standard for Phase I ESAs,” *The Newsletter of Groundwater Scientists & Engineers*, NGWA, August/Sept. 2001, Vol. 17, No.4

Horan, A.P., “Just When You Thought You Had It Right...Opinions and Insights on the New ASTM E1527 Standard Practice for Phase I ESAs,” *Ground Water Monitoring Review*, National Ground Water Association, Spring 2001

Horan, A.P., “School Attendance,” Texas Municipal Court Education Center Proceedings for distribution during multiple training sites in Texas, TMCEC, October 2000-May 2001

Co-author, "Environmental Attorneys and Environmental Site Assessments: A Thorn in Your Side or A Team Player?"
Constance E. Courtney and Anne Puidk Horan, National Ground Water Association proceedings entitled,
"Environmental Site Assessments: Case Study and Strategies," August 7, 1992

Co-author, "Fleet Factors: Lender Liability Gone Awry," Howard L. Gilberg, et al., 17th Annual Attorney's Conference
for Texas Savings & Loan League, February 21, 1991

Current & Prior Workshops: *Slicing & Dicing in a Risky Business: Legal Tips for the Environmental Consultant; Playing to Win in a Risky Business...Proactive ESA Project Management; Phase I ESAs & Due Diligence: Knowing the Rules of the Game; Environmental Risk & Liability for the Non-Legal Professional; The 7 Things All PCA Consultants Should Know to Mitigate their Risk & Remain Viable to better serve Client Needs--Industry Council for the Environment/National Mortgage Broker's Association Convention, Clearing the Air for Asbestos Screens and Surveys: ASTM Promotes Consistency Through Two New Standards-EIA National Convention, and Reducing Risk & Liability while making a Profit: A Project Manager's Dream Come True-ACHMM Convention*

AFFILIATIONS/AWARDS

Rotary Club, ASTM committees (Asbestos Screens for Buildings E.50.02.04 Task Group, Committee E50, Commercial Real Estate Transactions Subcommittee, Mold Initiative Task Group, Property Condition Task Group); The Texas and Dallas Bar Associations; North Texas Association of Environmental Professionals; PCCS Parent Partner 100+ Hour Volunteer Service Awards (2002-present); 2002 Environmental Excellence Award from the Dallas-Fort Worth Chapter of ACHMM, Golden Key International Honour Society