

School Self-Assessment

1. Think about how your school actually compensates and incentivizes faculty. With those considerations in view, what relative value does your school assign to each of the following qualities in a teacher? (Rank each quality from 1 to 4; 1 = most highly valued.)

..... excellence in the classroom (we reward teachers who tend to foster the highest student achievement)

..... a teacher's formal education (we reward teachers with PhDs over those with master's degrees; we reward teachers with master's degrees over those with bachelor's degrees)

..... tenure (we reward teachers for sticking around year after year)

..... a teacher's non-teaching responsibilities (we reward teachers who also coach teams, oversee club activities, serve on committees, mentor other teachers, etc.)

2. In your school's routine practice, how frequently is an *inexperienced* teacher observed and evaluated (whether formally or informally) by an administrator, lead teacher, or peer colleague?

Answer:

3. In your school's routine practice, how frequently is an *experienced* teacher observed and evaluated (whether formally or informally) by an administrator, lead teacher, or peer colleague?

Answer:

4. At my school, whenever teachers are observed by their administrators or peers, they receive feedback. Moreover, the feedback truly helps them improve as practitioners in the classroom; the feedback is neither perfunctory nor flattering. (Circle one.)

strongly agree

agree

disagree

strongly disagree

5. My school develops its teachers. It orients and trains new teachers, and it invests time and resources into developing experienced teachers. My school provides sufficient margin within teachers' work schedules so they can develop as practitioners. (Circle one.)

strongly agree

agree

disagree

strongly disagree

6. (a) Review questions 1 through 5 above, and give your school a letter grade for its teacher development.

Answer:

(b) If the letter grade suggests that your school's practice could improve, identify some key obstacles that make improvement difficult.

Answer:

.....

.....

Faith Commitment of 18 – 24-year-old ACCS Graduates

The faith commitment scale score could range from 15 to 60, yet the sample mean score for the group was 53.8.

Faith Commitment of Families

Perceived Family Faith Commitment

	Home	Father	Mother
Mean Faith Commitment Score (Scale 1 to 6)	5.37	5.30	5.54

“Recipe” for an increased likelihood of continued faith commitment:

Parents (Myers, 1996; Dudley, 1999; Black, 2008; Gane, 2014)

Intentional Discipleship (Black, 2008; Gane 2014)

Mentoring/Intergenerational Influences (Gane, 2014)

Peer Influence & Active Prayer Life (De Kock, 2015)

“The greater the supply of religiously grounded relationships, activities, programs, opportunities, and challenges available to teenagers, other things being equal, the more likely teenagers will be religiously invested,” (Smith and Snell, *Souls in Transition*, 2009, p. 261)

Perhaps the difference detected by this study can be attributed to ACCS schools not only supplying some of the ingredients for stronger faith commitment, but additionally providing the “mixing bowl” where the ingredients identified in the literature might be combined.

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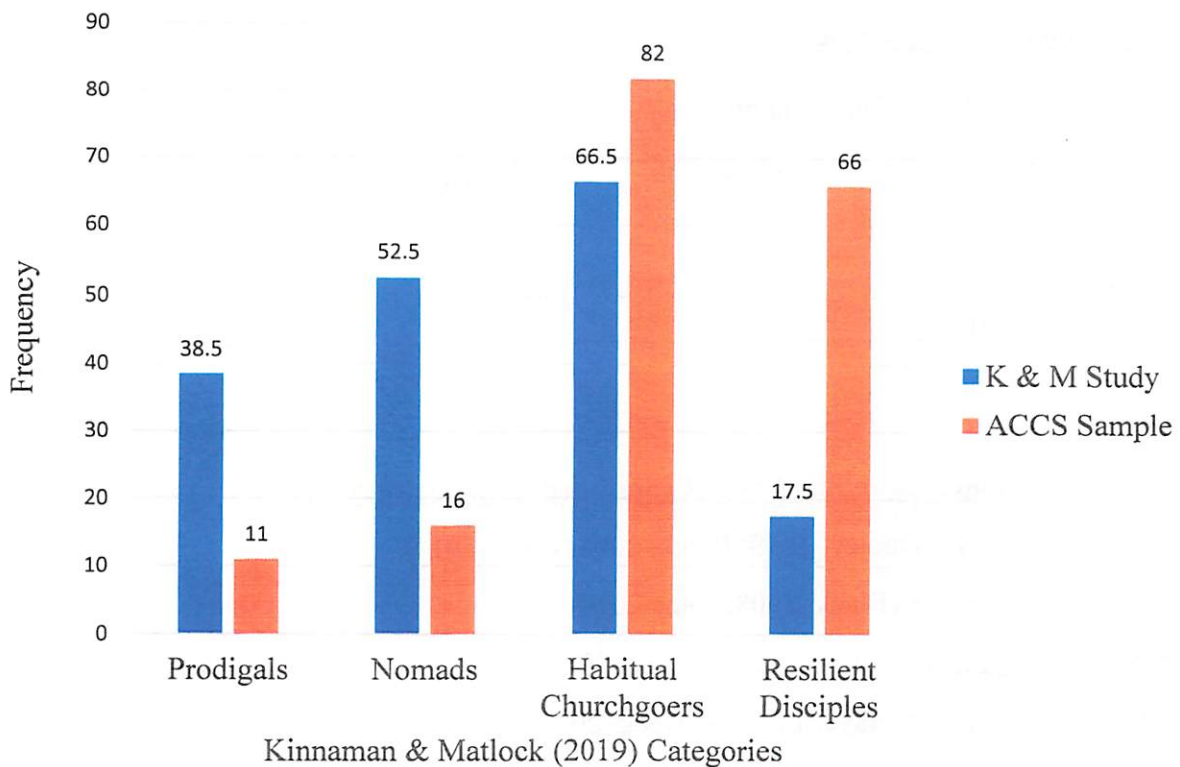
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Brief Summary of Dr. Dolloff's Research

Kinnaman and Matlock (2019) Categories Compared to Observed ACCS Graduates



Percentage Comparison	K&M	ACCS Sample
Resilient Disciples	10%	37.7%
Habitual Churchgoers	38%	46.9%
Nomads	30%	9.1%
Prodigals	22%	6.3%
		84.6% (cumulative)

The two categories of strongest faith commitment, *Resilient Disciples* and *Habitual Churchgoers* had higher observed values than expected. In the Kinnaman and Matlock research 48% of the respondents fell into the highest two categories of faith commitment, while 84.6% of the current ACCS sample population fell into those same categories. Conversely, while Kinnaman and Matlock (2019) found 30% of their sample population calling themselves Christian, but no longer attending church (*Nomads*), just 9.1% of the current ACCS research sample fell into that category. Finally, 22% of those who responded to the Kinnaman and Matlock (2019) survey no longer identified as Christian (*Prodigals*), while only 6.3% of the ACCS sample met the criteria for *Prodigals*.