

BCL ep341 Shaping Head, Heart, and Hands: A Better Way to Measure Formation with Katherine Schultz

What does it truly mean to shape a whole person? Their head, their hearts, and their hands? You know, with the head we cultivate clear biblical thinking and sound intellects, and with our heart we foster love and character and emotional depth, and with our hands we translate that belief into intentional action and service. And while standard assessments can test a person's academic understanding, how do we evaluate whether someone's worldview or character is truly well-formed? We're going to tackle that question here on this episode of Ace Camp Live. Mountains.

We all face them as we seek to influence the next generation. Get equipped to conquer the challenges, summit the peak, and shape exceptionally thoughtful, compassionate, and flourishing human beings. We call it ancient future education for raising the next generation.

Welcome to Base Camp Live. Now your host, Davies Owens. Welcome to another episode of Base Camp Live.

Davies Owens, your host here with you. Hey, a few quick updates as we get started. First of all, I just want to say thank you for all of you who have joined us in our ZipCast program.

That's really a sister project to the main Base Camp Live program or podcast, where we empower schools to be able to create their own weekly audio messages and fireside chats from leadership along with content that we create nationally and syndicate here on Base Camp Live. ZipCast, believe it or not, is already full for the start of August this year. We are onboarding new schools that'll be joining us after Labor Day, which actually is a pretty good way to do it, because you want to have plenty of time to get parents signed up and started.

So let us know right away if you're interested. Just you can reach out to me personally, info at BaseCampLive.com, or go to ZipCast.media and sign up for a Next Steps call. We are so excited about so many of you who are partnering with us in this important journey of partnering well with our school families.

And parents, if you're listening, encourage your schools to take a look as well. I'm already booking speaking engagements as well with schools into 2026 right now. So let me know if you're interested.

A lot of times I will do this with Keith McCurdy and many times just on my own. All of those details are also on the BaseCampLive.com webpage under speaking. All that to say, we're excited to have you here.

A special thanks to our sponsors for this episode, Wilson Hill Academy and Life Architects Coaching. You can read more about the great work they do on our partners page. Catherine Schultz is a creator of the 3D World Survey.

She is a veteran Christian, classical Christian school leader with more than 25 years of mentoring teachers and shaping spiritual formation in schools. Her research-based tool has helped schools gain clarity not only in students' beliefs and behaviors and attitudes, but they are ultimately guiding them towards a purpose and direction in their lives. This great project was developed during her doctoral research, a 3DWS Address.

The 3DWS Address is a core challenge in Christian education, aligning what students believe with how they live. She serves a K-12 classical Christian school in Minnesota, and she speaks and engages with folks around the country on this important tool. She and her husband, TJ, live in Minnesota and are active in their local church.

Without further ado, here's my conversation with Catherine Schultz. Catherine, welcome to Base Camp Live. Thank you.

It's good to be here. It's great to have you here. As a sociology guy back in the day, I've always loved these conversations, sort of how do you measure what's going on in the world, and how do you assess things like worldview? And you have done an entire doctoral dissertation on worldview.

You've created this amazing tool. Tell people a little bit about your journey. How did... First of all, maybe just a little bit of your journey, and then what is worldview? Because I think that may be a good place to start.

Sure. So I started teaching right out of high school. I took a job in a Christian school until I could get a quote-unquote real job.

And as a believer, I certainly was living out my faith in my everyday life, but it hadn't occurred to me that it might have something to do with my professional life. And very quickly, in the context of that school setting, I fell in love with what it could be like for students to really follow Jesus, not just in their specifically and overtly faith-related life, but in everything about their life. And that's where I discovered this whole concept of worldview.

The idea that there is something that God has to say about everything in our life experience, about everything that we encounter, and that worldview isn't simply a perspective on what we think. But as I dug into the research through my dissertation work into what other people were saying about worldview, I came across the concept that worldview has mostly been addressed just through the mind, through the belief systems, and through the cognitive domain for those educators in the world. And it felt to me like that was a missing piece, because I would have student conversations where they would say all the right things, and they were maybe getting top scores in their classes on their assessments, but it was inconsistent with how they lived out their lives, or even what they were saying they had an affinity for, or an affection for, a love for.

And so I thought there's got to be something that schools can do. If we're saying we're Christian schools, we definitely spend a lot of time focusing on assessment of knowledge.

Maybe there's a way we could think about assessing more widely than that when it comes to worldview maturity for someone.

And of course, a 12-year-old, a 15-year-old, an 18-year-old, they're not fully mature in their faith yet. Neither am I as a 50-something. So it's about how can I give a tool that sparks a conversation to help the next step of discipleship, mentoring, faith formation.

Yeah, and it's such a good point. I know I often quote George Bernard Shaw's comment, the single biggest problem in communication is the illusion that has taken place. And I think there's an illusion that because we taught, you know, we went to church and we had a Bible class at our school that, you know, this great understanding of the faith has not only been understood, but embraced.

And to your point, I think more than ever, and we'll get into it in a second, that people today will say they agree with these things, but then they really don't make application. And then how do you measure that? So I think this is so critical. When it comes to the term worldview, you alluded to this, but I think especially comparing, you know, today to like, you know, back in my favorite days in the 80s and 90s when, you know, Josh McDowell would write evidence that demands a verdict.

And it was a very propositional truth kind of world. It felt like back then that if you said, you know, if you believe Jesus rose from the dead, then you were, you know, learning how to argue that is what really made you a strong Christian. I think we've moved so far from kind of propositional truth.

So is that part of why you realized too, we really need to have a more robust instrument to measure with? It's true that we need our students to understand the truths of scripture, but if they only understand them, then they really are falling into that trap that Jesus talks about even the demons believe and tremble. So we want our students to do more than just believe and tremble. We want them to actually understand how what they believe plays out in their life.

And we want to form and shape what they have affection for. Augustine talks about *ordo amoris*, that we would have our affections in a proper order. And that's a big part of the classical Christian school world that you and I are both a part of.

And so we want our students to have the right ordered affections, but we have to know what their affections are to know if they're disordered. So we can see some of that in what they say they believe. We can see some of that in what they do, but we're missing a piece if we don't dig deeper than that and actually open up the conversation.

So I think it's really tempting for us to make assumptions. And I think it's a better plan for us to make disciples. Well, I absolutely agree.

And so I think of it almost like the dashboard that has these instruments on it that one looks at when one assesses worldview. You've got really, I guess, three main indicators. Where's one's

beliefs, one's behaviors, and one's attitude.

So is that a good summary of the three big things you're really looking at? Right. That's it. I knew that there were assessments that took care of beliefs.

I knew that there were some people starting to ask about behaviors, but the term that I came across when I was doing the research was heart orientation. So my shorthand version of talking about that is attitudes, but it really does encompass all the things that we love, have affection for, want, desire, hope. So the three dimensions are those propositional beliefs, the everyday behaviors, what's going on, not just religious behaviors, but behaviors in between the deliberately religious activities, and then the heart orientation attitudes.

It really is head, heart, and hands. I mean, we often hear those three indicated. And so just practically, this is a resource that an individual can use.

It's a resource that a school or church group can use to kind of maybe an idea of kind of where are you now and maybe where are you later, as far as if you go through school year and kind of see where things are. Is that kind of the use cases that you're seeing people apply? Yes. Yeah.

So there's two most common school use cases. One is a school that says, we want to know how our students are growing over time. So they would give the survey to their students at the beginning of a program or a course, and again at the end.

And then there are other schools that are saying, we just want a snapshot of where they are now, so that we can use it as a catalyst for something else that we want to do with it more deeply later. So they'll give it as a one-time assessment and maybe do a follow-up classroom activity or assignment for what their students responded to on it and what they learned from it. Okay.

Well, we'll get into later more of the details of it, but I just wanted people to understand kind of what exactly is this thing when it's actually put into practice. Just staying for a moment on what is worldview and how is it? There's these three dimensions to it. I love the fact that you're linking it to really the heart of what we know as classical Christian educators is really that distinctive.

And we talk often on the podcast that classical Christian education, it really attends to the formation of the affections, because that is something that most of us did not grow up in schools where that was even on the radar. We would just learn facts and information for tests to go to college. And if you're a Christian, you learn facts so you can be a better Christian.

And this idea of like, what do you really love is really critical. So there's a word *paideia* that we often throw around too, which is really I think this wonderful word that doesn't translate from Greek into English about really holistically everything you are, everything you think, everything you do. Is that maybe almost a better word for the way you see worldview? Well, it certainly encompasses all the things I'm trying to say.

I think the challenge is any of these words that get used commonly start to develop a life of their own. So I would want to dig in and have a conversation before someone just said, well, that's what I mean. To be clear that we were talking about this whole idea of beliefs, behaviors, and attitudes in both of those things.

I think of Noah Webster wrote a dictionary of the English language, and he was the first to publish a specifically American usage dictionary. His definition of education is very interesting. He includes in it to form the manners and habits of youth.

That's right. And so I think if we think about education as being more than just the transfer of information or the training of technical skills, then what else could there be? Well, it must be more than just knowledge, and it must be more than just being able to do something. So I think *paideia* gets at that.

I do think worldview gets at that. Trying to establish what it is we want our students to become over and throughout their life. Right.

And I think there's so many. This is all downstream of certainly one's theology, one's church experience. So if Christianity is distilled down just basically to a fire insurance transactional decision of did you receive Jesus? Therefore, you're done.

Now go have your life or go save others. Obviously, that's all part of the Christian journey. But if that's all it is, it doesn't necessarily impact that sort of sanctification side of like my whole life is now called to reflect Christ.

And therefore, how do I know, A, what that is? And B, if I'm even doing it well. And as parents or as school leaders, how do we know that that's kind of penetrating below the surface, which I think is always that worry that they smile politely in class and they walk out the door and they're living in a different world and they don't see the inconsistency. Right.

Yeah. That 301 problem that you talk about. It's the 301 problem.

What is it that they're really going to be doing with what we've put into them? So yeah, that's good. Well, and I want to, again, just get to, I guess, sort of the outcome of this therefore gives you, as I'm calling it, this dashboard. In fact, you gave me the ability to go through and do it myself, which is kind of fun.

I was warning you that I was not taking it as myself, but I did it as sort of, let me put my brain on. I'm a young millennial parent today, and let me just see how I answer this. And it was really revealing, Catherine, because what you kick back to the person who takes the survey are these results that break out belief, behavior, and attitudes.

And it was interesting because I had very good beliefs. I was very proud of myself, but then I got to behaviors and it said I had poor behaviors. It says that your response tends in the direction of a biblical worldview on two out of the 13 behaviors.

I really blew this one. That indicates you probably have a poor record for living out biblical truth. I was like, oh, no.

And then I got to attitudes and I got growing, which I guess was like a polite way to say, hey, six out of your 20, yeah, well, it indicates that you probably have a growing inner attitude toward God, Jesus, and things the Bible says. So you're very kind to me in my lost state, I believe. That's my hope.

I don't want anyone to look at this as a spiritual report card and just put it away in a drawer. I want them to look at it as a catalyst for what are they going to do next? If you take it as someone who is open to growing in your relationship with Jesus, and you want to become a more mature follower of him, you want to become more like him, then I think it should bring to light, well, there are things that you can actually do. There are a lot of things in this world you cannot control, but there are things you can do to take steps in the direction you want to be moving.

So it's designed to shine light on that. Well, I think this is an important point to make because I think many people listening probably deep down inside are like, golly, I don't know if I want to take something like that. Or even, I don't know if I'm the Bible teacher, I want my students to take this because it's a reflect on me.

So I think we have to get over that fear of failure or fear of shame, because that's in no way the spirit in which this is being presented. It's really like, let's generate awareness so that can lead to conversation and deeper discussion. And we're going to take a break in a minute.

We'll come back and talk about, okay, now I've got this report, what do I do with it other than hide it from my pastor? Because I obviously didn't do very well on it. Hopefully many of our listeners will do very well if you take it literally as you would take it as yourself. But I want to take a break and come back.

And one of the things I want to get your thoughts on is, to the point we're making earlier, the cultural moment we're in right now is so challenging. And I think I long for those days in the 80s where it felt like there was much more clear distinction between truth and error or right and wrong. And now we live in a world that is so often blended in the minds of people and even bifurcated to the point, and there's a term metamodernism I want to get your thoughts on, where folks can be very all-in and really believe something at school or at home or church and then be very all-in in a totally different team sports moment or out with the neighborhood friends.

And in my old mind, that seems really inconsistent. And in the modern mind, it's like, well, that's okay. We just speak two languages.

And so it's really problematic, I think, when it comes to assessing who we are in our worldview. So why don't we take a quick break? We'll come back and unpack some of that. Hey, Basecamp

Live listeners.

A recent Pew Research study revealed that only 30% of millennial and Gen Z parents live within a 100-mile radius of extended family. That means that many families are missing the wisdom and support of older generations. And more than ever, we need strong, consistent school communities to walk next to us, providing rich connection and helpful weekly tips.

That is exactly why I created Zipcast. Zipcast gives schools a proven platform to communicate more personally and effectively with their parent community. Imagine as a parent receiving a short weekly audio message from your school leadership, not just announcements, but real insights into what's on their hearts and minds, paired with practical wisdom from national parenting and educational experts like Keith McCurdy and Justin Early, along with experts on classical Christian education.

We even include short testimonials and parenting tips from fellow parents all around the country. You can listen anywhere and at any time. And now with Zipcast 2.0, schools can customize their messages even more, offering a truly personal and engaging way to build connection and shared vision.

If you're a school leader not yet using Zipcast, I want to encourage you to consider it for the 2025-26 school year. And if you're a parent at a school that is not yet using Zipcast, take a moment and encourage your leadership to explore it. It's easy to use, affordable, and effective.

And in today's fast-paced world, Zipcast is a proven tool used by over 60 schools this past school year to deliver encouragement, insights, and connections in just 10 minutes a week. We like to say it's about encouraging you on the go with what you need to know. Check it all out at zipcast.media to hold your spot as we have limited spaces available for the upcoming school year.

I want to take just a moment during our break and let you know about the great work that's being done by Wilson Hill Academy. They offer a vibrant, rich, and accredited classical Christian education available to families and schools almost anywhere. With a click of a button, students join master teachers and friends live online from all over the world to engage in deep and lively discussions, solve math problems, conduct science experiments, translate Latin, deliver thesis presentations, and so much more.

At Wilson Hill, students make lifelong friends and graduate well-prepared for college and beyond. Discover what's possible for your family or school at wilsonhillacademy.com/slash/basecamp. Catherine, right before the break, we're talking about this cultural moment we're in where the good old days, if you will, in the modern era, maybe postmodern era, there seemed to be maybe just the average person in the street would say there's right and wrong and truth and false.

Now we live in this really weird world. Metamodernism is a term, definition is where people

rebuild meaning, purpose, and connection even if imperfectly, and there's a constant back and forth between opposing ideas. The point is you see this in people today that will go to church and put a smile on their face and agree to all these things, and then go out and do in a different subset of friends where their worldview is in opposition even and yet not have a problem with those gaps, those contradictions, and just kind of throw, still check your brain at the door, like I don't care about all that stuff.

Everybody's my friend and let's all get along. So when people sit down to take the worldview test, I know at a basic level, you've got to be willing to be honest and otherwise, yeah, you could lie your way through it. I mean, obviously anybody can do that on any test, but if you're being honest, the assessment would break out some of the problems with that kind of metamodernism type thinking, obviously.

Yeah, that's my goal with it. Of course, it's a human constructed tool. It is not the threshold marker for whether you are born again and know Jesus as your savior.

I don't get a chance to see everything about you. I tried to design a way that I could tease out what do you believe, what are you doing, and what are your attitudes about those things and see where there's disparity. So there are frequently students who will take the survey or even teachers or other adults, some are along the way, they'll take the survey and they'll realize there's a real imbalance and the imbalance can be in any one of those things.

Depending on your background, you may have grown up in a world where truth didn't matter much at all, and you came to faith in Jesus just a few years ago. So you've just barely gotten started with understanding who he is and what God's word has to say about how we live our lives or what we should be believing. But you've got this new believer's fire that you can't get enough of learning more.

So your attitudes are all in the right places, but your beliefs are all over the place. Most of your listeners are probably looking at their kids in school. They're probably already trained up in the theology parts of things, in the what to believe, but maybe they haven't really put it into practice.

They've gotten busy and they do other things with their time, and that could be part of the challenges. It's not making a connection. So they're putting their students at risk because they haven't asked the question, is our belief affecting our behavior in the way God seems to indicate it should? Right.

Well, and to the point earlier, there's a hopeful assumption, which we shouldn't have all the time, that because we expose them to church and to family devotions, all of those things we talk, don't you remember we talked about that? It just naturally was absorbed in, and you can't look inside to see their heart. Which brings me to this question of, obviously we're not God, and we certainly don't need to be judging people or discerning the heart. That's really God's territory.

And yet we are called to be discerning and to disciple. So how do you balance those maybe pitfalls of maybe folks thinking this is a little bit too out of our territory? We shouldn't be assessing like this and judging like this. Right.

Well, you've picked up on a term I want to be cautious about using. There's definitely a Bible verse that says, judge not lest you be judged. There is.

There's also a Bible verse that says, hey, start judging rightly. So I think we need to take all of what scripture has to say into account when we ask ourselves those things. And a lot of that has to do with the motivation.

You know, are we trying to judge someone else in order to excuse ourselves from responsibility? Well, that's clearly not okay, because we need to take care of the log in our own eye before we worry about the speck in someone else's. So all the things that Jesus taught about that are clear. But I always turn to 2 Corinthians 13 5, which says, examine yourself to see if you are in the faith.

I think that's an encouragement to say, how can we help our students develop a habit of examining themselves so that they are confidently, continually growing toward a more mature understanding of who they are, who God is, and what their right relationship between themselves and the Lord ought to be. So that's how I tackle that. I can't see the heart.

I can only reveal to you based on the truthfulness of your answers, but then you have to take it from there. Well, how do you respond, given the wide breadth of theological opinions? We all know there's primary doctrines and secondary doctrines. I mean, if somebody's listening like, well, Catherine, where do you go to church? Because if you're Pentecostal and you want to know if one of your worldviews is speaking in tongues, well, that obviously would be very concerning that we gave that test out.

Or I'm very Reformed. Let's make sure. Obviously, these are all respectable concerns.

How do you thread that needle of assessing a biblical worldview and staying a little bit ahead of the fray of all of the denominational particularities? To the best of my limited ability, I try to have experts from a wide range of theological backgrounds reflect on the questions in the process of developing the survey. Without a doubt, it is aligned with historic Orthodox Protestant Christianity. So someone who's not aligned with that particular faith tradition is going to find a few questions where they might say, yeah, we're okay if our students aren't in agreement about that.

And there are a plethora of questions I could have asked and didn't because they entered into a denominationally defined question in a way that I didn't think would be helpful for this. But that I think are questions that should be asked in the family or at the school or at the church when they come up as a result of something like this survey bringing them to light. Yeah, which is again, part of the gift.

And I really would use that term that you're providing in those results of what, and just again, just specifically, it's about a 20 minute process to take the assessment. And then it's about 80 some questions, I believe. And then what you're getting back is back to this idea of a dashboard.

It's like a big report card. It even has a, you shouldn't say report card. I know that triggers people.

It is a helpful revelation of what you actually responded, even with graphs that kind of show those intersections between your behaviors and your attitudes and your beliefs. So again, as you're talking about what you're providing, you're not splitting hairs over secondary doctrines. You're just talking about the basic Orthodox Christian faith.

And I mean, so maybe just by way of example, we've talked about the example of like, did Jesus bodily rise in the resurrection? Like that seems pretty critical. What would you say are some other questions that you've got in here that would kind of reveal that kind of basic Orthodox? Well, I'm asking questions like, how often are you going to church? Is it pretty much every week or is it more like not very often? And are you actually reading scripture with any kind of frequency? So the information that I have from a lot of sources indicates things like the average evangelical Christian is now attending church about twice a month. So is there a place for growth? And I can reach back to church experiences I've had where it was sort of the norm in that church culture to be there pretty much every day for some reason.

So I'm not asking for things that are at the level where you would think your whole life is involved in church and not at all involved in engaging with the world. I'm trying to ask questions that get you thinking about that. And so the questions will range from things about history or how you engage with helping others when there's a need.

Do you respond in any way when there's a natural disaster? And we've recently heard about lots of weather disasters. What's your response? And your response could look like any number of things, but do you just read it and move on or is there something that you do? So like one of your questions is when I see inconsistencies at church between people say and what they do, it makes me want to stay away from church. And then it's kind of very rarely to very frequently.

What is something like that assessing in particular? What it's assessing is two things. One, do you associate the people of the church so strongly that you are willing to disobey God's admonition to gather with his people? So do you put your frustrations with people as a higher priority than your obedience to God? And the other is really just what's your attitude about it? Are you letting it be? So it's a hard orientation question in my thinking. Yeah.

What's your response to difficulties? Because theologically, we know that people will let us down. Yeah. So what are we going to do when they do? How are we going to cling to what we know to be true about God and what we know to be true about people? And I love that.

I just picked that example because it to me is one of those very unique distinctive elements of this survey compared to, again, the example I keep using of, you know, is the Bible authoritative or did Jesus rise from the dead? That's all important, but this really is getting into this kind of heart level, attitude level expression of our faith that, you know, another one is, you know, I can know what is morally right and wrong for other people. Well, you know, that's to your point at the beginning, like you don't overthink these, like just how do you, what's your kind of natural response to that? And again, how do you see that question as being, what is that indicating for people? Well, that one for me is really a behavioral, I mean, sorry, a propositional question, a beliefs question, because if I can only know what's right and wrong for me, then I can't really offer anything to someone else because how do I know that what they're doing is actually separating them from God if they don't have anything that's on a moral scale outside of themselves? Which kind of gets back to that metamodernism, like that really shows that's what you're holding onto. So, wow, this is, yeah, I mean, I love, I love the, I'm just giving a couple of samples because I think it really brings to light the methodology that, you know, and what you're really assessing, which is, again, far more comprehensive.

You know, one, just to go back to kind of really the initial part of our conversation, which is why is worldview important and where, where are worldviews today? And I think this is also probably worth mentioning right now. I know, I believe Barna, Barna is pretty consistent in doing worldview assessments, not as dimensionally as you are, but I know I have often of late seen the report out in the last year or so that apparently, you can tell me what you, what you're seeing here, about 4% of church going, check the box, I'm a Christian, Christians say they have a biblical worldview. And I think it's, it's just like, how could it be that low? And I know you've, you've mentioned to me even what you've seen with pastors in general, like what's actually in the minds of worldview.

What are you seeing just to give people a sense of how urgent and how critical this need is to assess worldview? Well, the Barna is the one that's the source of the research on pastor's worldview as well. And the research I saw in that one was, it's a couple of years outdated now, which may be worse, maybe better than 9% of pastors have a biblical worldview. So it doesn't, it doesn't surprise me then that half of their flock doesn't have, you know, it has No surprise there, apple doesn't fall far from the tree.

Yeah, that's right. So I think when we see that, you know, when we look at the results of the, the school experience that we have in the day to day life of a classical Christian school, we can be encouraged by the results of things like the, the ACCS good soil report that shows that there is an impact, or we can be discouraged by the individual cases, we know that they've left the faith behind entirely. And some of those things we might have seen coming from what we were interacting with Emma in high school, and some of them caught us by surprise.

So I think this could open up some conversations to say, you know, where are we going? I think discipleship has to be intentional. And it has to be something that our students not just hear from us, but see in us. So they have to have models.

And then they need someone in their school and in their family and in their church, who's really invested in mentoring them through to mature relationships and someone who's willing to sit down with them and ask hard questions. And whether the hard questions come from the survey I've written or from some other source, somebody needs to be asking hard questions, not because it's a test, but because it's revelatory of what the student can do next to grow more mature in their faith. It's, you know, it's so ironic, isn't it? That as a school people, people who highly value school, can you imagine running a school where you never assessed how someone is doing on their math or how they're doing in their writing? You just taught and you kind of assumed because you taught it, they kind of got it.

And you hope they kind of, it's like, and yet, I think again, to the point earlier, we're just so cautious of, you know, judge not whatever we talked about. And yet, my goodness, if we have no way of knowing what's really penetrated the surface, we're doing them a grave disservice. So again, this is a wonderful way to prompt this conversation.

So why don't we take a quick break? When we come back, I want to kind of close out our time really talking about kind of the so what, like, wow, now I've got this resource. How is it being implemented in homes and schools and churches so that we can actually guide the test taker towards the deeper and more substantive world? So we'll take a quick break and be right back. Graduating can be intimidating.

Life Architects brings peace to the process by guiding your student through proven pathways to discover who God made them to be and how they can reflect that identity in meaningful work. We call it vocational discipleship, and it's a practice we offer one-on-one in school-wide workshops and as a consulting service to transform campus culture. Learn more at lifearchitectscoaching.com today.

Catherine, as I think about the gift that is you're providing school leaders and parents of having this assessment, once it's in their hands, that is the results. You know, where do you see best practices in terms of what people do? Again, I'm looking at my millennial person survey that I took, and I got back in it on this one page, and there's a lot more detail to it, but just on the top page, comments, commendations, and some cautions. And I love, again, that you're linking it to scripture with some of these concerns that come up just to show, again, it's not just your opinion, but these are very sound biblical perspectives.

So walk us through just survey results come back, what do you see in the context of a school or in a home where these are being implemented to help ultimately disciple students? Sure. Well, I think parents can really step into asking what their child values, not just what they know. So even if the questions that they're working through, and a lot of parents in our schools are spending the time with their students, especially the younger students, going through the study guides with them and engaging with the content, but asking those kinds of deeper questions about what's important to you, and getting that out so that you have a way to bring to the surface, oh, when you're resisting going to youth group, or when you're not sure you

want to go to church with us this week, is there something that we need to talk about more about your hopes and your wishes there that we can redirect and guide? And that's done out of a relationship between a parent and child.

And I think actively reinforcing the faith training that the students are getting at their school. It's easy to slip into outsourcing education when we go through all the work of selecting the school very carefully. It's really easy to say, great, now the school's got that covered, and I can move on with these other things.

But that's not what God's call to parents is. He asks us to stay engaged as mentors and leaders and guides in the lives of students, and honor your father and mother, and train up a child in the way he should go, and all of those things, they don't expire when the child turns a certain age. So I think developing those relationships so that, of course, the dynamics of it change with age, but that the existence of that openness to conversation keeps the direction and guidance moving toward the goal of mature faith.

So two questions related to that. So one, just for folks who are wondering, how age is again? Like how young is too young? How old is too old? I mean, what's that look like? Sure. You can run any set of text through a report that tells you what's the reading level required for that text.

So the reading level scale that the survey itself has is a seventh grade reading level. And I wanted to compose it primarily for use in sort of the sixth through 12th grade range, maybe into colleges. And so it was important that the vocabulary and terminology not be an obstacle.

So if your child is reading at least a seventh grade reading level, they're not going to run into problems with the particulars of the vocabulary. There's also a reality that the abstract concepts that come with maturing thinking that develops around that middle school age need to be in place in order for it to actually be a helpful tool, right? There's not really anything much that a five-year-old is going to have to say about some of these questions just because they don't understand the concept behind the question, even if the words aren't new to them. No logic thinking going on.

Yeah. I sort of say 12 to 24 is sort of my sweet spot. It can be used for older adults along the way and has been sometimes used by the teachers in a school and the students in a school to see where things are going and what's on the rails there.

So in the spirit of being, that's helpful. And just as a side note, I think one of the unfortunate things is once we get through our learning years in the 20s, maybe there's a lot of folks who just kind of settle in their faith. I could see an older adult taking it and thinking, gosh, I haven't thought actively about my faith in this very precise way, and it would maybe expose some things.

As an individual, you could take it. But the question I want to hear your thoughts on is that, again, in the spirit of being an educator, you're giving, if you will, a test, but did we prepare

them well? So I would assume that a lot of what this will reveal is if I'm an educator, gosh, we've never, over the course of our K-12 school experience, ever actively, precisely talked about these issues, whatever it may be, or let's address these cultural drifts and explicitly provide kind of counter thinking around that. So is there a curriculum almost, like I want to prepare for this test or I want to teach discipleship well? I mean, where do you point people? I actually think if the school's not sure that they've ever assessed, the best place to start is to assess and then to ask, in light of the results, where do we need to pay attention? So making disciples, as I mentioned this earlier, making disciples, not making assumptions.

Do you actually know what it is you're starting with, with your students? And that will help you to develop your program. Looking for things like, is there a disconnect between the classroom and the culture? Are they seeming to live in a way that's aligned with what you're teaching? Are they seeming to really get that 301 problem and run with it? And then equipping the teachers to do the discipleship, not just to deliver the content. It's going to require that step.

So I think the way to tackle this is not to say, well, what is it that I just need to check off in the I've taught this box, but to actually assess where the things you're already doing are working and where you identify problems and gaps that you would like to address. My experience is that most schools will find more problems than they can address quickly. And that's okay.

At least you know where you start. Start with what you have. Start with what you have.

And take the next steps. Well, to the point about apples falling, you know, not far from the trees. I mean, would it make sense for schools to have teachers take the assessment as part of, as a group of educators and say, well, gosh, there's a lot of things that maybe we didn't realize in this building.

We think, and I know that part of your resource is a group assessment. So you can have a group of people take a look broadly. Talk about what that might look like.

Yes. So I've had a couple of schools who that's where they've started was to start with where the faculty was and to be able to open the conversation. And really, when you're talking about a group assessment, it takes me a little while to process the reports.

So you're not going to get that back instantly for your whole group. But as soon as the faculty members have finished taking the assessment, they're ready to start the dialogue now about the questions that bothered them. That's where they're going to focus.

So you want to pay attention as a school leader. Am I in agreement or am I having concerns by the questions that bother my staff? Yeah. No, it's, it's, it makes perfect sense.

Because again, I think as a, I've been ahead of school and you think, well, I, I hired you five years ago and you said you went to church and you said you checked my statement of faiths over here. But what have you maybe even, you know, unknowingly fallen into, or what are things that maybe you boldly believe that are just different from what our school believes? So

again, just, we don't know what we don't know, which is what this is helping us figure out. Okay.

Well, the other thing I want to mention, you know, just for very practically, you have a resource, kind of a mini version that you have available just for anybody to take at no cost. And by the way, the cost, maybe you want to speak to that. I don't think it's overwhelming, certainly for, you know, whole schools to take or our classroom.

So I think you've tried to make that not a barrier. Yeah. The, if you're looking at it just as an individual, I have costs and complications that do make that more expensive.

So if you're looking at it just as individual, the cost is \$50 per survey. Okay. As long as you have at least 10 in your group, I am happy to work with you on a group rate.

And so then I can lower the cost to just, it's a hundred dollars plus one plus \$10 per survey. So when, if you do a group with your faculty and you do your students right after that, the, they can be part of the same group in terms of that initial hundred dollars. I don't want that to be the, the obstacle that would keep you from doing it.

And so the, the goal would be that you can, you can make this work in your, your budget either for like the school where I work and several others that I work with. We do a fall administration. That's the beginning of high school and a spring administration.

That's the end of high school. So we've got a four year span with each student. I've got some that are doing it at the beginning of middle school and the end of program.

So you're, you're looking at not just the individual mentoring, but also using it to say, well, what's, what's the program look like and where do we want to tackle our program? So, you know, out of this and a bunch of other conversations we've been having, we've got some administrative conversations in place about we'd like to work on school culture in this area. And so we've, we've narrowed it down and been able to, to start working on what that's going to look like. Well, and hopefully it gives you yet another really specific way to celebrate, you know, look at where our students were here and look at where they are now.

And, and, you know, this is the, this is the great and important work that we do as a school. Again, we talk about overall test scores, but what's going on in those heads and hearts. So a school leader who's looking at just doing that 10 question mini survey, if they want more information you know, they'll get information from me in response to that, that invites them to contact me for a leader trial and then to set it up with their group.

So I'm happy to give the information that helps you make a good decision for your organization. Yeah. And we'll have links to all these resources in the show notes where for folks that want to jump online and find you, where do they go? Sure.

Well, the easiest place to find me is 3dworldviewsurvey.com. And from there, you'll be able to

see the, the blog posts that I write about the various things that I think result in this and links to using the survey. I'm also on LinkedIn and Facebook, both personally and as a business. So you can find me under my name, Catherine Schultz, or under the 3DWS business IDs.

And I post there pretty regularly as well, just trying to make it available. So people can join the conversation and have access to it. Catherine, I'm so grateful for the work that you've, that you have done and that you are doing and the contribution to helping to shape a generation to be knowledgeable and wise of where they are and, and challenged to grow even more deeply.

So thank you so much for your, your wisdom and insights. Thanks again for the encouragement and the opportunity to share with you and others. Well, you did it.

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