



Biola University Educational Effectiveness Review Report

Submitted to

The Accrediting Commission for Senior Colleges and Universities
Western Association of Schools and Colleges

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Analytical Essays

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Introduction

Every contact with a student is an encounter that either contributes to or detracts from educational excellence. In practice, we are all stewards of the student experience—as instructors, architects, tour guides, role models, and mentors; we share responsibility for the quality of teaching and learning environments we create.

—Brent D. Ruben

Welcome to Biola University's Educational Effectiveness Report. At Biola we are deeply aware of our stewardship of the student experience and our responsibility for ensuring educational excellence. As reflected in our approved WASC Proposal, this report uses a combination strategic planning/theme-based model and presents four review topics that examine our educational effectiveness, with particular attention to evidence of student learning. Our report includes four Analytical Essays that present our topics, an Integrative Reflection, and a portfolio of Supporting Evidence (presented under separate cover).

Included in the prescribed exhibits within our portfolio are an updated summary data form and our response to the WASC Commission action letter and Capacity Team Report received in July 2005.¹ We reviewed the sample Inventory of Educational Effectiveness Indicators sent with the Commission letter and have profiled all of our graduate programs using this inventory.² We had already undertaken an assessment mapping project across our undergraduate programs, adapting Maki's (2002) assessment plan to create an assessment framework with which to engage faculty on issues of advancing student learning. All undergraduate programs have completed a profile of their program goals, educational experiences, direct and indirect measures, and expected levels of attainment. We have summarized the outcome of this project as our Undergraduate Program Assessment Maps.³ Also included in our prescribed exhibits are the new university catalog and an alignment of our EE Report with the WASC Standards and Criteria for Review.⁴

Our WASC Proposal

In the Proposal we identified a set of guiding questions for each of our four review topics:

Topic 1: How effective is the university in developing and using curricular and assessment

frameworks in order to improve student learning? What improvements in learning and in the quality of our curricular and cocurricular programs are evidenced as a result of these efforts? How effective is the university in assessing our programs' expectations for learning and student attainment?

Topic 2: How effective are the university's curricular and cocurricular programs in nurturing character development, spiritual formation, and integration of faith and learning as reflected in the university goals?

Topic 3: How effective is the university in attracting and retaining a more diverse student body, faculty, and staff as defined by our evangelical Christian target population? Moreover, how effective is the university in nurturing both institutional and student learning with respect to cross-cultural understanding?

Topic 4: How effective is the university in attracting, retaining, and developing faculty?

It should be noted that, although our guiding questions for Topic 1 made mention of cocurricular programming, our approved plan for the four topics placed the assessment of cocurricular programs in Topic 2. Hence, our review of cocurricular programs is presented in Analytical Essay 2.

Our Approach

The review of our four topics has resulted in four Analytical Essays: (1) Advancing Student Learning, (2) Nurturing Spirituality and Character, (3) Engaging Diversity, and (4) Developing Faculty. Our research began with reviews of the national context. In each essay we used multiple research methods to explore our Proposal questions, using various quantitative and qualitative assessments at both institutional and program levels. Our reviews yielded evidence of structures and processes that demonstrate

our shift to becoming a more learning-centered institution, as well as evidence of our overall educational effectiveness.

We engaged in the institutional review process as an opportunity to:

- Examine evidence that we are fulfilling our mission *to equip students in mind and character to impact the world for the Lord Jesus Christ*,
- Discover what we are doing well and what we can improve,
- Engage the campus in deeper dialogue,
- Reflect on future direction, and
- Pursue educational excellence.

In the process of our dialogue we learned from an anthropology faculty member that in the field of development research an *appreciative inquiry approach* is often used (Myers, 1999; Booy & Sarone, 1999). Rather than focusing on what is missing or inadequate in a community, appreciative inquiry focuses on what is working, what empowers, what is successful, and what creates value in a particular context or community. It is an approach that builds on what is positive by encouraging communities to reflect on the conditions that produced success and envision additional possibilities based on that success. We have embraced this model with the belief that such an approach will yield greater results in transforming our campus to a more learning-centered and evidence-based culture.

Going Beyond Our Proposal

For each of the topics, we carried out the plan specified in our Proposal and determined that additional efforts would strengthen the review and our ability to develop plans for quality improvement. For example, we added a comprehensive alumni outcomes survey, the assessment mapping project previously noted, several institutional research projects, and a case study on an overseas service project. We also created and implemented a new assessment handbook for undergraduate program

reviews. Furthermore, while we promised to complete at least two program reviews with a greater focus on evidence of student learning, we completed seven program reviews and are in the process of conducting five more.

In the area of nurturing spirituality and character, we refined our operational definitions and participated in the first national survey on spirituality developed by UCLA's Higher Education Research Institute (HERI). Because of our own work in the area of assessing spirituality, our faculty have been called upon as a resource for HERI, as well as for the Council of Christian Colleges and Universities (CCCU) and WASC.

With respect to engaging diversity, we believe that we have evidence not only of deep engagement across the institution but also evidence of enhancing diversity. The numbers of students, faculty, and staff of color continue to show gains. Equally important, we see evidence of improving campus climate and student learning related to a set of intercultural competencies. The creation of a new scholarship fund specifically to assist students of color and other initiatives are exciting developments for our campus.

Because we had addressed our Proposal question for faculty development as part of our CPR Report, we expanded this topic to include new questions. In particular, we expanded our examination of the multidimensional impact that faculty have on students.

Our Commitment

The university has a strong commitment to advancing student learning, nurturing spirituality and character, enhancing diversity, and developing faculty. We believe we have evidence that we have met the Core Commitment to Educational Effectiveness, and we trust this report and subsequent site visit will enable the WASC Commission to confirm our commitment.

Analytical Essay 1: Advancing Student Learning

And this is my prayer: that your love may abound more and more in knowledge and depth of insight, so that you may be able to discern what is excellent.

—Paul the Apostle

At Biola University, this is our prayer for our students as they advance in their learning. We believe that we have made great strides toward becoming a more learning-centered institution and that we are now better able to examine the evidence of our effectiveness. We have used our educational effectiveness review to engage our community in dialogue about advancing student learning. Our review of the national shifts in assessment further informed this discussion and generated valuable momentum, aiding our transformation to a more learning-centered institution.

The Context

Palomba and Banta (1999) documented a shift that began to focus attention beyond issues of resources, instruction, and access to higher education to issues of learning, learning assessment, and accountability for the quality of the learning achieved. According to Angelo (1999), this meant that a major outcome was the transformation of institutions from “teaching factories” to “learning communities.”

While a paradigm shift in thinking and dialogue may have been taking place at the national level, it has yet to be widely embraced and implemented at the academic department level. Wergin (1999) concluded that most departments and faculty failed to see the relevance of program evaluation and assessment to the work they did. Wergin’s examination of assessment practices underscored the difficulty in realizing the paradigm shift at the individual program and faculty levels. He further concluded that where campuses had been successful at implementing assessment practices, they concerned themselves first with building an institutional climate committed to quality improvement.

Biola’s transition to becoming a learning-centered institution parallels the national transition, and our review of the national landscape both informed and encouraged our efforts. We identified three qualities

to which we are committed across our programs: (1) student learning, (2) ongoing assessment, and (3) quality improvement and accountability. With Palomba (2002), Banta (2002, 2004), Angelo (1999), Wergin (1999) and others, we have learned that this transition is a long and difficult process; but we believe we have the appropriate structures, processes, and commitment in place to succeed.

Methodology

As with each of our review topics, we analyzed our structures and processes and used multiple research methods to investigate the evidence of our effectiveness in the area of advancing student learning. We used an appreciative inquiry model to individually engage each undergraduate program chair and school dean around the issues of student learning. The same approach was used to engage our graduate programs. We profiled the graduate programs using the WASC Inventory of Educational Effectiveness Indicators, and we profiled each undergraduate program’s goals, learning opportunities, measurement tools, and expectations for attainment.⁵ We conducted a number of program reviews, evaluating the process, the programs, and the outcome—student learning. As part of this, we revised our program review process and developed a new assessment handbook. We are now piloting and refining our processes and handbook. Finally, we reviewed our general education program and conducted an alumni outcomes survey to study the long-term impact of a Biola education.

Undergraduate Programs

In 1993 a faculty task force developed a set of guidelines for undergraduate program reviews, revising them in 1996.⁶ These guidelines included goals that reflected the national shifts toward enhancing student learning, measuring the quality of our programs in terms of student learning, and ensuring accountability to our constituents. The guidelines called for program reviews on a five-year

cycle. However, between fall 1996 and spring 2002, only 9 of 23 programs had completed reviews, and of those, 5 were reviews with external accrediting or licensing agencies. The majority of the reviews focused on quality of faculty and instruction, student and alumni satisfaction, graduation rates, and resources. We found that to a great extent our programs reflected Wergin's (1999) findings that many faculty failed to see the relevance of the program review process as a way to improve student learning and enhance program quality.

We recognized that our reviews were not occurring as scheduled because they lacked perceived value, and the few reviews that did occur were more resource based than learning centered. We realized that transforming our program review model to focus on advancing learning required greater institutional engagement, commitment, and support. In response, we began work on a new assessment handbook and implemented a new assessment schedule for all undergraduate programs. We also developed plans for a new assessment center to provide support for our assessment efforts. We used school and academic committee meetings, faculty conferences, and special seminars to dialog about issues of student learning and assessment and to elevate the value of program reviews.

As a result of these efforts, between fall 2002 and spring 2005 we completed 10 program reviews. In August 2004 we launched our Center for Learning Enrichment, Assessment, and Research (CLEAR). Since then a key initial focus of the center has been faculty support for programs conducting self-studies. Further, during the 2004-05 academic year we created a new undergraduate assessment handbook.⁷ (We should note that our Director of CLEAR who participated in our WASC review process left the institution and the position has been offered to a new candidate.)

The process for developing the handbook involved dialogue with the deans and undergraduate department chairs, and in June 2005 we released the handbook for use in the program reviews conducted during the 2005-06 academic year. The handbook explains the purposes, language, and expectations for assessment. It also provides an overview of the review process and essential tools for planning and conducting program reviews, as well as additional

assessment resources, including a template for creating the report.

Another approach to faculty engagement this past year was a project to create an assessment map of every undergraduate program. We adapted Maki's (2002) assessment plan to create a framework that we could use to engage faculty on issues of advancing learning and in a review of their programs. All undergraduate programs have now completed a map of their goals, educational experiences, direct and indirect measures, and expected levels of attainment by responding to five key questions:⁸

1. What do you want your students to know, do, and be as a result of your program?
2. What kinds of educational experiences will you provide as opportunities for learning?
3. What direct means will you use to have students demonstrate their knowledge, skills, and values?
4. What indirect means will you use to have students demonstrate their knowledge, skills, and values?
5. How will you measure or what scoring methods will you use to assess student learning and at what level?

Using the assessment map to begin the discussion of a program review has helped programs sharpen their mission statement and goals, consider more effective ways of collecting direct evidence of student learning, and identify forums in which learning expectations can be shared and revised. We began the process with the message that our expectation was not that we would find our programs were failing. Rather, we expected to discover that the majority of our programs provide rich learning experiences. We found that:

- All undergraduate programs have published goals.
- The majority of our programs do more assessment and have more evidence of learning than they realized or used.
- Most use a range of both direct and indirect measures of student learning.
- Many have venues for discussing and providing evidence of levels of expected performance.

Undergraduate Program Reviews

The focus of each program review is based on the program's starting place in assessment. Some undergraduate programs begin by rewriting goals, creating measurable learning outcomes, and then aligning these with the curriculum. Other programs begin the process with more highly developed structures and processes and a better focus on assessment and quality improvement. We now profile eight programs representing a range of disciplines and in various stages of transition toward becoming more learning centered: Nursing, Education, Art, Business Marketing, Communication Disorders, Anthropology/Intercultural Studies, the Adult Program in Organizational Leadership (BOLD), and English.

Nursing and Education. Nursing and Education are two examples of undergraduate programs within the School of Arts and Sciences that make strong use of evidence of learning because of the nature of their disciplines and their association with external accrediting and licensing associations. Nursing licensure and teacher credentialing require an ongoing review of direct evidence of learning and performance. Both programs have comprehensive curricular and assessment frameworks and reports that document their program outcomes. Both programs are also making significant contributions to shaping a culture of evidence at the university and in serving as models for other programs. Both programs also report a high percentage of pass rates on licensing and credentialing exams (an average of 90.8% on the NCLEX-RN exam since 1997 for Nursing students and 100% for the past three years on the Multiple Subject, Single Subject, and Education Specialist – Level 1 credential examinations for Education students).

Art. Our Art program is one of three Council of Christian Colleges and Universities (CCCU) programs (out of 105 CCCU institutions) with National Association of Schools of Art and Design (NASAD) accreditation and only one of two that offers the Bachelor of Fine Arts (B.F.A.) degree. Based on their review of student needs for better preparation for M.F.A. programs, the Art program recently restructured its curriculum and received NASAD approval to offer the B.F.A. degree. In redesigning its curriculum, the program identified nine learning outcomes that are measured primarily through direct evidence of student performances. Such evidence is gained in a series of measures

throughout the program: entrance of works into a juried annual show, a senior thesis exhibit that requires a reflective statement by the student artist, awards based on a 10-piece portfolio, and reflective journals.

The juried evaluation of student art allows for a continuous discussion among faculty and students concerning evaluation standards and the effectiveness of the program. The program also requires professional internships and portfolios that result from a six-credit senior capstone experience. Based on responses to an Art alumni survey conducted for our recent NASAD review, 77% of our Art graduates are working in art-related jobs, and 29% either hold graduate degrees or are currently in graduate programs.

As evidence for achieving program learning outcomes, a young graduate with an impressive record of solo and group shows, including 13 in a 2-year period, was accepted into the highly selective residency program of the Skowhegan School of Painting and Sculpture. Kayo Nakamura (class of 1995) completed her M.F.A. degree in Art at Claremont Graduate University in 2003, and is now a full-time faculty member at Biola.

A more recent graduate, Cayce Scurich (class of 2001) completed the Art program with a vision to create a children's art studio where children could have a safe and creative haven, and she could be a "big sister and life mentor" to her students. Over a year ago her dream began to take shape when she and her husband opened the *Blue Apple Studio* named after her senior exhibit at Biola. Her studio provides an after school program for children ages four through high school and has become so popular that there is now a waiting list to enroll.

Business Marketing. Undergraduate Business Marketing is another program that makes use of a wide array of learning experiences, direct and indirect measures, and has deep faculty engagement in evaluating student attainment. The program's assessment map identifies 16 different direct measures of learning, including marketing projects that employ formative and summative feedback loops. It involves faculty and representatives of host organizations, marketing portfolios, and video self-evaluations that elicit both faculty and student feedback.

As part of the Business Marketing program, students obtain real-world experience and produce professional portfolios. Explicit performance criteria are used in evaluating the portfolios and samples of exemplary notebooks are placed on reserve in the library for students to review. One example of the richness of the learning experience is found in the nonprofit marketing course where students are required to meet with a nonprofit organization (NPO), immerse themselves in the business of the NPO, develop an actual marketing plan, and present it to the NPO. At the end of the course, the program hosts a banquet for the students and NPO representatives, and the banquet proceedings are taped for later review. A wonderful outcome of the event is the testimonials. Often the representatives from the NPOs state that they never imagined receiving such a useful product from students, and that they are in fact implementing these marketing plans.

Communication Disorders. Communication Disorders within the Fine Arts/Communication Division of the School of Arts and Sciences is a good example of a program that provides a wide array of educational experiences, direct and indirect measures, and that uses multiple measures of student attainment. This is also a program that made substantial improvements based on its program review in 2003. As a result of their review, the program: (1) revised its curriculum to provide a stronger set of core courses for all students, (2) added a capstone research project that now requires students to present oral and written reports in a research seminar format, and (3) recruited a new faculty member with considerable public school experience.

The program uses multiple measures of student attainment such as writing and oral presentation rubrics, grading criteria, graduate school acceptance rates, and American Speech-Language-Hearing Association knowledge and skill acquisition standards. A unique feature of this program is that senior students work in clinics with both child and adult clients. In fact, our students are in demand to serve as aides in local clinics, hospitals, and schools. The director of the Newport Language and Speech Center told us that our students are among the first choice when they select aides because of their professional preparation, personal integrity, and work ethic. This gives them an advantage in graduate

school since most entering graduate students have no clinical experience.

Since 2001, of 38 graduates who applied to graduate school, 95% were admitted. In particular the graduate programs at CSU Fullerton and the University of the Redlands have expressed their eagerness to admit Biola graduates because of their clinical experience, preparation for graduate school, and our graduates' past success in their graduate programs.

Anthropology/Intercultural Studies. Our Anthropology/Intercultural Studies program has made substantial changes in curriculum to better equip students for graduate school and vocation.

Launched in 1999, our Anthropology major has been developing courses to support a traditional four-field discipline (archeology, cultural anthropology, linguistics, and physical anthropology). Each student completes a practicum to demonstrate competence in fieldwork. This is a relatively unique experience among undergraduate anthropology programs.

The Intercultural Studies major includes a variety of tracks such as international relief and development, Islamic and other area studies, missions, church planting, urban ministry, and teaching English to speakers of other languages. In response to our last WASC review, all students now participate in a cross-cultural overseas learning experience through either a field internship or a semester abroad program. Prior to departure students take a series of courses to prepare them for their cross-cultural experiences and then participate in a number of debriefing activities when they return. Last summer 46 interns served throughout Europe, Africa, Asia, the Middle East, and Latin America. Their internships involved working with established mission organizations and with nongovernmental organizations like Food for the Hungry and Amnesty International. Humanitarian internships included documenting the illegal sex-trade and human trafficking industry in Thailand, working with refugees in the Sudan and Uganda, serving AIDS orphans in Africa, teaching English in China, and working in the U.S. with recent immigrants.

For both Anthropology and Intercultural Studies majors, evidence of student learning in the classroom and field experience is documented in a

required portfolio. Senior capstone courses require critical examination of theory, practice, and theology for professional and personal growth. The outcome of the overall program experience comes together in the fact that our graduates are successful in pursuing graduate degrees and serving internationally. As examples, Kara Brewster (class of 2002) was admitted to Xi'an University for advanced Chinese language and culture studies. She completed her studies and is now employed full time in China as a language trainer and consultant. Rebecca Christian (class of 2005) helped organize a service project in Swaziland with over 100 Biola students. She was a team leader while in Swaziland and is now preparing to return to work full time with the Dream for Africa project. (The Dream for Africa story is more fully told as a case study in Analytical Essay 2.)

Faculty have dedicated themselves to participate with their students in a learning community. This is evidenced not only in the academic rigor but also in the cocurricular events such as an annual faculty and student retreat, field trips, service projects, and numerous social events hosted at faculty homes. On occasion undergraduate students participate in professional conferences with faculty. This year 6 faculty and 10 students are attending the American Anthropological Association Annual Meeting.

Adult Program in Organizational Leadership.

Biola's Adult Program in Organizational Leadership (BOLD) is an example of a program that is currently shifting to a learning-centered model. Because campuses often experience tensions in not understanding the needs of their adult learners, the Council for Adult and Experiential Learning has stressed resources and student satisfaction in its model of program assessment. BOLD has worked persistently and successfully with student feedback and at transforming the institutional culture based on that feedback.

To achieve the transformation to a learning-centered model, the BOLD program is now moving beyond assessing only resources and satisfaction. In their 2004-05 program review, the faculty spent considerable time defining their learning outcomes and aligning them within each course and across the curriculum. This process brought students, staff, faculty, and administration together for a series of meetings and workshops. As a result, the program

has refined its learning goals and curriculum. Their new learning goals are to:

- Apply effective organizational leadership principles and practices.
- Apply effective management principles and practices.
- Understand and apply professional ethics as organizational leaders.
- Demonstrate understanding and competency in interpersonal and group communication.
- Demonstrate critical thinking through effective oral and written communication skills.
- Develop biblical literacy.
- Demonstrate a biblical worldview across all areas of the curriculum.

The program has had a lasting impact on the lives of our adult students. A recent graduate, whose experience has been echoed by many others, sent the following note to the program:

Biola's Organizational Leadership program has impacted my life in many ways....BOLD has given me a greater ability to successfully integrate my Christian beliefs with my life work. The practical knowledge of people and business helps me to lead effectively in a demanding marketplace.

English. The English program in the Humanities Division of the School of Arts and Sciences conducted its program review in 2005, and serves as an example of a program in the process of expanding its dialogue about using the program review to improve learning. The chair invited to campus an experienced reviewer of English programs. The external reviewer noted that among the strengths of the program were its many gifted faculty and caring teachers, a focus on teaching and learning facilitated by small class sizes, a clear mission that supports and relates to the larger mission of the institution, and a vibrant and active student group in its Guild of English Scholars. Students in the guild organize and participate in an annual campus conference and produce a student literary publication. Both of these activities result in juried work that serves as an opportunity for faculty to assess the program's strengths and opportunities for improvement.

However, the reviewer encouraged the program to revise its learning goals to include more measurable outcomes, adopt a portfolio method of assessment, and explore ways of recruiting a more diverse faculty. As a result, the program has developed an action plan that calls for faculty to discuss aspects of student learning, to refine learning goals, and to review where these goals should be addressed in the curriculum.

General Education Program

In 2002-03 the GE Council assessed its own review process and realized that, with some notable exceptions, it contributed only minimally to quality improvement. Some of the programs that compiled requested information on their GE courses reported that the efforts neither informed nor improved those courses. In addition, the review process was not revealing the extent to which student learning was taking place across GE courses. The following year the council suspended individual GE program reviews in order to study other schools' GE programs and assessment processes.

Having completed this study, the council is now revisiting the issues of core competencies and learning goals. As a result, the council identified three areas to pursue concurrently: writing competency, integration of faith and learning, and intercultural understanding.

Writing Competency. A survey of writing in GE courses was completed during spring 2002 to explore a concern that enrollment growth resulted in fewer writing assignments in GE courses.⁹ The results of the survey, however, revealed that the concern was unfounded. The focus now has shifted to strengthening the quality of student writing and the consistency of writing assessment across disciplines to meet our writing competency requirement. The English Department hired a faculty member with expertise in developing writing programs and writing across the curriculum to assume responsibility for the Writing Center and our composition courses, and also to join the Writing Competency Committee (WCC). The plan is to expand efforts to include support for writing across the curriculum.

In December 2004 the WCC submitted a report with a list of recommendations to the GE Council, proposing that the council: (1) employ a standardized writing competency exam in addition to the

departmental essay requirement; (2) use the new SAT essay exam, in coordination with the standardized writing competency exam, to review student writing over time; (3) expand the membership of the WCC; and (4) provide more faculty development in the teaching and assessment of writing.¹⁰

In spring 2005 the council approved the committee's recommendations, and efforts are now under way to carry them out. One step was that at the 2005 fall faculty conference, members of the WCC conducted a faculty seminar on writing assessment. Also, the WCC surveyed all undergraduate programs to profile their practices with respect to meeting the writing competency requirement. Results will be available in time for the site visit.

Integration Seminars. An integral component of Biola's GE is a 30-unit Biblical Studies requirement, with a variety of 400-level seminars focused on integration of faith and learning within a given discipline. The Biblical Studies Department concluded from its own GE review that it lacked an overall framework for the integration seminars. As a result, the council charged an interdisciplinary team to create the following: (1) a working definition of an integration construct, (2) a general set of program goals for the senior integration seminar, (3) an example of a set of general curriculum objectives with associated outcomes, (4) an example of an assessment framework, and (5) a sample integration seminar syllabus.

The task force produced a report with recommendations for discipline-specific integration at Biola.¹¹ The following academic year their report was reviewed and discussed with the academic deans and undergraduate department chairs. With the addition of a new Biblical Studies faculty member this year, plans are now underway for a series of interdisciplinary faculty sessions with the goal of creating a set of core integration seminars and equipping a group of faculty to team-teach these seminars. Another step will be identifying faculty who can begin serving as discipline-specific mentors to students in a spring 2006 integration seminar. We will then expand these efforts to additional integration seminars as we provide resources and faculty training in conjunction with our university faculty development program.

Intercultural Understanding. In spring 2004, the council also launched a faculty diversity task force charged with developing a set of core competencies for intercultural understanding.¹² At the end of spring 2004, the task force submitted to the council a proposal for five domains of intercultural understanding with associated learning outcomes, and identified four courses in which to embed a select number of competencies for a 2004-05 pilot program.¹³ During the 2004-05 academic year, learning in these courses was assessed. We are continuing the pilot program this year, and a discussion of our progress is presented in Analytical Essay 3.

Biblical Studies. One other area of GE assessment in 2004-05 should be noted. All Biola undergraduate students are required to take 30 units of Biblical Studies as part of their GE program. As part of its program review, the Biblical Studies Department conducted a survey of students enrolled in these courses.¹⁴

In the program's survey of students across a range of the courses, they had 562 responses (a 70% response rate) to a survey that included items related to faculty, learning and classroom experiences, and program services. Ninety-four percent rated the quality of faculty, instruction, and course content as excellent. There were several recurring themes in the 493 written comments: (1) the exceptional quality, knowledge, and passion of the faculty; (2) the quality of course content; (3) the contribution and relevance of classes to understanding scripture, spiritual growth, Christian worldview, and personal life; (4) the need for more electives and/or sections of classes to address the lack of availability of classes and scheduling difficulties; and (5) a concern for class size and desire to have smaller classes.

The Biblical Studies faculty also undertook a revision of program goals, learning objectives, and a curricular alignment with these goals and objectives. The outcome of this entire program review effort has been to engage faculty in the assessment process, strengthen the curriculum, and position the program to embed appropriate direct and indirect measures of learning across the curriculum. A copy of the program review will be available for review at the site visit.

Graduate Programs

All six of Biola's schools include graduate programs. As with our undergraduate programs, our graduate programs are on a scheduled review cycle. The programs in Psychology, Theology, Business, and Education participate in external accreditation and have rigorous review processes that demonstrate compliance with specialized accreditation standards. Graduate programs by their very nature usually focus on direct evidence of learning, with comprehensive examinations, theses, and dissertations. Faculty committees discuss and review student work products that are designed to demonstrate student learning and attainment. Indeed, at the doctoral level graduate students are expected not only to demonstrate competence in their disciplines but also to contribute to the knowledge of the discipline. Thus, shifting the mindset of programs to producing and maintaining a culture of evidence of student learning is either firmly established or well under way across our graduate programs. This is evident in the changing process and expectations of our internal Graduate Studies Committee (GSC) and external accreditation associations, and in the program reviews themselves.

Our internal review process overseen by the GSC has been changing. Consistent with previous national trends, our 1984 *Criteria for Evaluating Graduate Programs* focused more on educational experiences and quality of faculty and instruction than on student learning outcomes.¹⁵ However, the current 2001 version (*Guidelines for the Academic Self-Assessment and Review of Graduate Programs*) includes in its opening statements the clear purposes of continuous program improvement, holding programs accountable to constituents, and the necessity of a regular review cycle.¹⁶ Since the implementation of our new guidelines, 9 of our 19 graduate programs have completed reviews using these guidelines. All recent program reviews will be available for review during the site visit.

What follows are three examples of graduate programs at various stages of transition in terms of responding to prescribed standards of external professional associations or to our shift toward an increased focus on student learning.

Doctorate of Psychology

Our Doctorate of Psychology (Psy.D.) program in Rosemead School of Psychology provides a good example of a graduate program with a highly developed set of structures and processes for evaluating overall program effectiveness. The American Psychological Association (APA) guidelines demand both rigorous assessment and evidence of learning and competency. In order to adequately respond to the APA guidelines for accreditation, Rosemead must provide evidence of learning goals and outcomes, multiple forms of direct and indirect evidence of learning, and deep faculty engagement in discussing and using evidence of student learning and program improvement. The Psy.D. program has responded to the APA guidelines by detailing its education and training objectives, and by conducting a curriculum analysis that demonstrates how core competencies are addressed. In terms of direct evidence, the program requires an unusually high number of intervention courses, which amount to 3.5 years of training. Students present actual case material in these courses and are supervised in practicum associated with the courses. The practicum system emphasizes supervised teaching and assessment of knowledge, skills, and values; and the program tracks placement and performance of students over time in internships (indicating the sufficiency of their practicum experiences), student professional activities, and graduate employment.

Further direct evidence of learning is found in the results of national examinations. Many of the state boards of psychology include in their licensure requirements a national exam, the Examination of Professional Psychological Practices (EPPP). When compared to EPPP scores of alumni at other member schools of the National Council of Schools and Programs of Professional Psychology, Rosemead alumni graduating between 1997 and 2004 scored highest in all eight categories of the exam: biological aspects of behavior, cognitive aspects of behavior, social aspects of behavior, human development, assessment, interventions, research, and ethics.

Examples of Rosemead Psy.D. graduates and current students illustrate the success of the program in equipping its students. Dana Peterson (class of 2002) interned with the U.S. Navy with a full scholarship to complete his graduate program. Each year at least one Rosemead student has been award-

ed one of the four national scholarships in the Health Professional Scholarship Program (HPSP); and this past year Rosemead students Carrie Blomberg, Phil Atkinson, and Marc Baird took three of the four national HPSP scholarships.

Master of Divinity

The Master of Divinity (M.Div.) program in Talbot School of Theology is an example of a program well into the transition to a more learning-centered model. In comparison to the APA guidelines, the Association of Theological Schools (ATS) guidelines, *Degree Program Standards*, are less detailed in their expectations of evidence of educational effectiveness. However, ATS is currently engaged in a major project to develop a more robust and comprehensive assessment process for the M.Div., and Talbot is part of the 10-school project to assist other ATS schools in developing assessment plans. At the same time, Talbot is engaged in a major effort across all of its own programs to develop measurable learning outcomes with increased direct evidence of student learning. A detailed report on Talbot's assessment efforts can be found in a forthcoming article by the school dean.¹⁷

Our M.Div. program works with both ATS and the GSC. In 2004 Talbot reviewed its M.Div. program. The GSC commended the program for its significant work in articulating learning goals and objectives, as well as the alignment of the program's mission with the mission of the university. The GSC recommended that the program further strengthen its assessment by using more direct evidence of student learning. While the report suggested that the program had not yet arrived at the "highly developed" stage of learning assessment, it nonetheless highlighted the program's progress and commended the faculty for their commitment to improve the program.

Program improvement is evidenced in their response to the review recommendations. As a result of the recommendations, the program completed a comprehensive assessment plan.¹⁸ It also integrated a capstone project into one of its final courses, which requires students to integrate each area of study and their six-semester field experience in addressing a series of ministry case studies.

Extension Programs in the School of Intercultural Studies

In response to the WASC Commission letter of June 29, 2005, that asked for reviews of our off-campus programs, our third example comes from two extension graduate programs in our School of Intercultural Studies. Unlike our two previous examples, there is no specialized external accreditation for the School of Intercultural Studies or for their graduate programs. Nonetheless, as with our on-campus intercultural studies programs, these programs are expected to produce and make use of evidence to improve their programs and student learning. However, the extension programs are new, so do not yet have a graduating class and have not yet completed a program review.

We offer courses for our M.A. in Intercultural Studies and Doctor of Missiology programs through extension centers located in Chiang Mai, Thailand, and Klaipeda, Lithuania. The purpose of the extension centers is to bring education programs to mission field workers in Southeast Asia and Europe since they are unable to come to our main campus. Students learn cross-cultural principles and social science-based models, which they are then able to apply directly to their work. Both centers offer semester-long courses taught by full-time faculty from the School of Intercultural Studies in intensive classroom sessions, with continuing online communication with professors throughout the remainder of the semester.

In 2003 WASC approved the Chiang Mai extension center. Currently, we are in the process of submitting a WASC Substantive Change Proposal for the Lithuania program and have notified students that they cannot complete the program totally in the field until our application is approved. Both programs operate under the same standards and review process as our on-campus programs. In addition, because these programs are offered in partnership with mission agencies, the mission agencies provide in-depth feedback on each student's achievement on the job. Field supervisors are surveyed regarding each student's achievement level every two years. Students also submit reflective essays on their integration of learning with service while demonstrating their depth of understanding of theoretical concepts.

There are currently 30 students enrolled in the M.A. in Intercultural Studies program (25 in Chiang Mai and 5 in Lithuania) and 34 in the Doctor of Missiology program (24 in Chiang Mai and 10 in Lithuania). Because these programs are new, the first group of students should complete their degrees in 2006-07.

Alumni Outcomes Survey

The effectiveness of a university is often measured by the success of its graduates. While not part of our original Proposal, we recognized the need for additional data regarding the long-term impact of a Biola education and so in fall 2004 conducted a comprehensive alumni survey.¹⁹ We believed such data would yield key insights for continuing improvements in our educational effectiveness. After a review of available survey instruments, we selected the American College Testing program alumni outcomes survey, which provided normative data for comparisons. We added 30 unique items to measure the impact of the Biola experience on spirituality and character. Of 8,000 surveys mailed to alumni, 1,518 usable surveys (19%) were returned. Our response rate was consistent with response rates for this type of survey. Our sample contained a balance of men and women and reflected our ratio of undergraduate and graduate students.

In this section we profile the key findings related to educational outcomes. In Analytical Essay 2 we profile the key findings related to spirituality and character.

In terms of rating the Biola educational experience, with 5.0 being the highest rating and 1.0 the lowest, our graduates rated the following items above 4.0:

- Quality of academic programs
- Overall quality of instruction
- Quality of program in major/field
- Opportunities for student/faculty interactions
- Opportunities for involvement in campus activities
- Concern for the student as an individual
- Preparation for further academic study
- Variety of instructional approaches used in the classroom

Other key findings related to our educational effectiveness included:

- 90% of our recent alumni said that Biola prepared them adequately to exceptionally well for their current jobs (compared to 75% in the normative data set for private institutions).
- 94% rated the overall educational experience as good to excellent (compared to 88% in the normative data set for private institutions).
- 84% of our graduates said that they would attend Biola if they were to begin their college education again, and 98% reported that they would recommend Biola to others (compared to 78% and 93% for the normative group of other private institutions).
- 78% of our graduates are employed full or part time. A small percentage reported being home full time (14%) or pursuing continuing education (8%), and a very small percentage reported being unemployed (4%).

A complete set of key findings was disseminated and discussed with the Academic Affairs Committee of the Board of Trustees, the Provost Administrative Council, the Council of Instructional Deans, and the Undergraduate Council of Chairs and Coordinators. The full report has also been posted on our WASC website.

Alumni Stories

Whether a screen writer and filmmaker grossing over \$70 million with his first major film (Derrickson, class of 1990), a rising opera star capturing the stage with a leading role at Covent Garden London (Van Kooten, class of 2001), a professional photographer honored as ABC's "Person of the Week" for volunteering in tsunami rescue efforts in Indonesia and then exhibiting his *Into the Hands of the Living God: A Meditation on Death and Disaster* photographs as part of a special exhibit on disaster (Lippke, class of 1998), the president and CEO of a major relief organization appointed as chair of the Advisory Committee for the U.S. Agency for International Development (Homan, class of 1980), a U.S. Senator (Thune, class of 1983), a successful college basketball coach who left coaching to work full time with homeless families and children (Biggs, class of 1987), or the nine Biola alumni who have served as college presidents, we believe that our graduates are our best evidence of fulfilling our mission.

Reflection

We believe this essay provides ample evidence of our commitment to and effectiveness in developing and implementing assessment frameworks focused on improving student learning. We have used our educational effectiveness review process to engage our community in dialogue about advancing learning, to promote the momentum toward becoming more learning-centered, to examine the evidence of our effectiveness at this point in the transition, and to reflect on important next steps in order to sustain our momentum of cultural transformation.

As part of our engagement in the WASC institutional review, we:

- Conducted a comprehensive alumni outcomes survey.
- Created assessment maps for undergraduate programs that went beyond the WASC Inventory of Educational Effectiveness Indicators.
- Completed the Inventory of Educational Effectiveness Indicators for all graduate programs.
- Identified where all of our undergraduate and graduate programs are in their transition to a more learning-center model.
- Launched our Center for Learning Enrichment, Assessment, and Research (CLEAR).
- Created a new assessment handbook for our undergraduate program reviews.
- Completed seven undergraduate program reviews.
- Continued GE research and other GE improvements initiated prior to our WASC review.

In the process of our institutional review we have become convinced that significant faculty engagement, training, and support, with gradual progress over time, will be more successful in our shift to a culture of evidence than a mandated approach to change. Assessment efforts need to be balanced with other institutional demands on faculty time and resources. We believe that it is better to work with assessment as something that can help departments address real concerns, rather than as an additional exercise placed on top of numerous demands and priorities. Moreover, we assist programs with their reviews using the appreciative inquiry approach, with the assumption that there will be much to

commend and celebrate and that together we will find ways of enhancing what programs are already doing well.

As for future efforts, we are committed to sustaining the current momentum. We continue to develop CLEAR and expand the resources available to faculty and programs. We are refining our new assessment handbook and processes based on feedback from departments using the resources that we have created. We are expanding our use of appropriate assessment tools to deepen our understanding of our effectiveness, and we plan to sustain and expand the faculty dialogue around issues of student learning and attainment by creating forums for presentations, seminars, and publication of work.

As we have reflected on the findings of our institutional review, we believe that we are making progress toward transforming our culture to a more learning-centered model. But with this come some

serious obligations, and we find ourselves at a crossroads. We are placing increased demands on faculty time, as the burden falls primarily on them to transform their programs. We have a choice to make. We can either continue to ask faculty to make greater sacrifices, or we can invest the fiscal resources needed to help them accomplish the task.

Nonetheless, we believe that our examples at the institutional and program levels illustrate serious engagement, significant progress, quality improvement, and an ability to sustain momentum for further progress. We believe that our strongest evidence is found in the quality of our educational experiences and in the lives of our graduates. We have been excited with the discoveries we have made in the process of our review and celebrate what is the heartbeat of Biola—equipping our students in mind and character to impact the world for the Lord Jesus Christ.

Analytical Essay 2: Nurturing Spirituality and Character

The function of education is to teach one to think intensively and to think critically. But education which stops with efficiency may prove the greatest menace to society. The most dangerous criminal may be the man gifted with reason, but with no morals.... We must remember that intelligence is not enough. Intelligence plus character—that is the goal of true education.

—Martin Luther King, Jr.

Nearly 60 years ago Martin Luther King, Jr. observed that an education bereft of character, where students are taught to think critically but left without moral anchoring, leads to a spiritual poverty with stark consequences for society. Decades later, after systematic and detailed study of millions of college freshmen, UCLA professors Alexander and Helen Astin found that colleges and universities continue to devote the majority of their attention to the ‘exterior’ aspects of student development and “increasingly neglect the student’s inner development—the sphere of values and beliefs, emotional maturity, spirituality and self-understanding.” They argue that “it would behoove higher education to begin to attend more to these aspects of students’ development” (Astin, et al., 2005).

What makes such neglect ironic is the well-validated finding that college students nationwide demonstrate a pervasive and persistent nature of religious belief, experience, and practice. The 2005 College Students Beliefs and Values Survey (CSBV) conducted by UCLA’s Higher Education Research Institute (HERI) found that four out of five college students have an interest in spirituality, believe in God, and have discussed religion/spirituality with their friends. Seven out of 10 maintain that their religious beliefs provide strength, support, and guidance.²⁰

There is growing evidence that schools are now beginning to pay attention to the interest in the inner life among college students. As Diana Chapman Walsh (2005), president of Wellesley College, was quoted:

To have the Astin team turning its prodigious research expertise to questions of how to support students who want to explore their religious and spiritual identities and commitments in the context of a rigorous liberal education is a great gift to higher education. The findings from this important study will

help us understand where we are serving our students well and where we may be falling short. (p. 3)

Over the last few years of WASC meetings, seminars have been presented on the topic of the spiritual life of students, including Alexander Astin’s opening address at a recent WASC annual conference. Other WASC presentations focused on current approaches that member schools are using to assess such intangibles. These sessions were well attended and received, evidence that spirituality is becoming a timely topic.

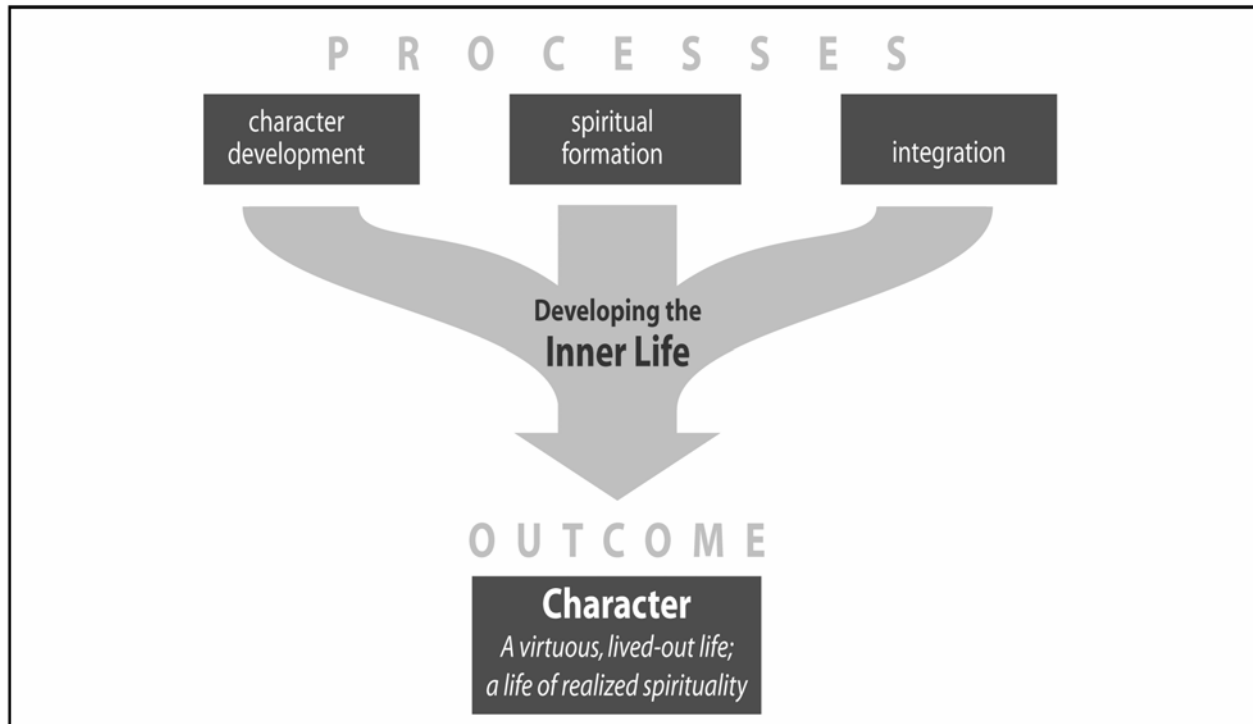
Biola Context

Consonant with this is Biola’s mission to equip students in both mind and character, according to King the goal of true education. Our core institutional capacities enable us to fulfill this mission, and attracting and actively recruiting spiritually minded students has led us to a sustained interest in the dynamics surrounding intellectual growth, spiritual formation, and character development. Such a “whole person” approach, where nurturing student character is as important as advancing student learning, is seen by our constituents as a Biola distinctive.

The focus of this analytical essay is our effort to assess the effectiveness of spiritual formation and character development among our students, at both program and institutional levels. To accomplish this we examine key curricular and cocurricular programs, report on our institutional research, and evaluate the extent to which Biola is effective in nurturing spirituality and character.

It should be noted that Biola students come to us with a professed commitment to Christian spirituality. The findings from the CSBV on Biola freshmen consistently demonstrate that spirituality and character, within a classical Christian understanding

Figure 1: Developing the Inner Life



of these constructs, are highly valued.²¹ Hence, in assessing the effectiveness of our programs, we understand that a ceiling effect may be operating and we should not expect dramatic changes in their professed commitments. Instead, we want our students to ground their Christian commitments in a depth of understanding. As we nurture their spirituality and character, this provides a substantial challenge to assess our effectiveness.

Defining Our Terms

When our mission statement refers to character, the key element of this is the inner life of the student. For us the development of the inner life is comprised of three overlapping processes: character development, spiritual formation, and integration. These three processes occur throughout our cocurricular and curricular programming. The desired outcome is an inherently consistent inner life manifested in a virtuous, lived-out life that we call character. Figure 1 illustrates the processes for developing the inner life.

Methodology

We used multiple research methods to examine our effectiveness in nurturing spirituality and character and selected two faculty with expertise in this area to gather and review evidence of our effectiveness. First, they identified learning opportunities across cocurricular and curricular programs where intentional character development, spiritual formation, and integration occur and documented how a number of these programs nurture a realized spirituality in our students.

Second, they reported on a number of institutional research projects on the topic of spirituality and character. Specifically, they reviewed our progress on three Biola research projects that are using quantitative and qualitative data to explore student spirituality (a longitudinal Spiritual Development Project, a case study of a service project, and a comprehensive alumni outcomes survey). Further, they examined results from two national surveys (CIRP and CSBV) in which we regularly participate.

Cocurricular Programs

Biola's mission statement and educational goals demand that every cocurricular program of the university be designed to provide student services and nurture the spirituality and character of our students, whether directly or indirectly.

As documented in our CPR Report, the Office of Student Affairs has a history of using student satisfaction surveys and other data to review the quality of its services and its effectiveness at nurturing spirituality and character. Consistent with our shift toward a more learning-centered model, Student Affairs made a decision to have all of their programs review their mission and goals and create assessment plans that make greater use of direct and indirect measures. In 2003 this shift gained momentum with a restructure of leadership positions to create an associate dean position that provides support for division-wide and program-specific assessment. They have now adopted a six-stage model for assessment with specified steps at each stage, and most programs are well into the process.²²

A number of our cocurricular programs are more specifically focused on nurturing spirituality and character. Five are of particular interest either because they are recognized as strategic to our character development goals or because they were identified in our alumni outcomes survey as being of high value in nurturing spiritual growth in our graduates.

Associated Students

Our student government association, Associated Students (AS), represents a strategic opportunity for nurturing character. With 14 elected positions, a total of 78 members, and a budget of approximately \$510,000, AS provides a valuable learning experience for students to develop their leadership skills and live out what they are learning with respect to character. AS leaders work with an advisor from Student Affairs, and they meet monthly with student leaders from other Student Affairs programs as part of a leadership development program for which they may earn academic credit. Individual and group mentoring is also available, along with retreats and formal training sessions. Evidence of effectiveness exists in the form of leadership portfolios, minutes of meetings,

decisions of record, self-evaluations, results of the Gallup StrengthsFinder's assessment inventory, focus group discussions, Senate resolutions, and testimonials.

Other evidence of character demonstrated through AS-sponsored activities includes:

- Collecting \$7,500 and 800 pounds of supplies for victims of Hurricane Katrina.
- Hosting the Alpha Dormitory "Candyland" on Halloween night where 1,200 neighborhood children come to a dorm to trick-or-treat because the La Mirada community views it as a safe and fun environment.
- Sponsoring students to attend a national academic conference with faculty.
- Organizing a series of meetings with student body presidents from other colleges and universities to pursue networking and leadership development.
- Organizing and hosting a Muslim awareness week culminating in a forum with two Muslim clerics, a Pakistani Christian, and an American Christian.
- Co-sponsoring and hosting the annual conference—the Student Congress on Racial Reconciliation—with 12 different campuses participating.

Commenting on the impact of his leadership training, our current AS President said:

The leadership training I have received as AS President extends from the easily quantifiable Gallup StrengthsFinder to the difficult to quantify interactions with the directors of our University, but it has all left an indelible mark. I now plan on pursuing an MBA and dream of starting my own company someday. Without this opportunity, I would have never realized my potential as a leader.

Residence Life

With over 70% of our 3,246 traditional undergraduate students living in residence at Biola, our Residence Life program is a vital part of the undergraduate student experience. The vision of Residence Life reflects their intent to nurture a life of realized spirituality:

Together, we aspire to become a supportive and inspiring community of uniquely Christian professionals and students striving daily toward personal life-transformation in Christ, love and integrity in relationships, professional excellence and development, and an ever-increasing quality of purposeful programs and services.

In the process of conducting this WASC institutional review, the program discovered that the focus of program evaluations had been on the performance of resident directors and assistants and not on the development of our residents. Further, the absence of a more systematic assessment plan prevented them from evaluating their effectiveness and making plans for quality improvement.

Based on their review, Residence Life learned the following:

- Students in residence were unable to articulate the role that Residence Life played in their development.
- The current structure of the program placed most of its emphasis on developing resident assistants rather than developing its residents.
- Resident directors were being asked to wear too many hats and as a result were growing weary.
- Program objectives and learning outcomes were too vague to be useful or measurable.
- Valid and reliable assessment tools did not exist to measure the development of our residents or the contribution of the Residence Life program to developing students of character.

In response, a Residence Life Director was appointed to work with all resident directors and assistants in conducting an assessment of our Residence Life program. Residence Life has now begun to create an assessment framework that will address the unique context of Residence Life. In a fall 2005 workshop, the resident directors and assistants participated in a day-long seminar on assessment within the context of resident life.²³

Resident directors now understand that their primary role as cocurricular educators is to work in partnership with academic affairs to develop students of character. They have re-established our residents as the primary constituents, asking themselves what kind of persons we want our students to

become and how Residence Life will guide them to that end. They have now drafted seven measurable program objectives that students should demonstrate as a result of participating in residence life:

- A growing evidence of a lived-out spirituality.
- A profound value in and understanding of a thriving community.
- An ability to be engaged in and contribute to a diverse community.
- A commitment to developing as an integrated, whole person.
- Wise stewardship of body, mind, soul, and resources.
- A commitment to obtaining a healthy self-knowledge.
- An ability to grow deep in intimate relationships.

Residence Life is also working to develop a holistic system of cocurricular learning from freshman to senior year when students will be transitioning out of the undergraduate student experience. The program is intentionally moving to a place where students will have a clear idea of the role that Residence Life will play in their development where their cocurricular training and development will be as important and measurable as that which they find in the classroom.

Chapel

Our chapel program is intended to bring our community together regularly for worship and spiritual nurturing. Chapel has been a cornerstone of Biola since 1908, but the programming has changed over the decades to remain relevant to student needs. Our chapel program now includes a variety of weekly chapel venues, greater diversity in speakers and topics, a worship guild that provides student worship bands, a racial reconciliation chapel series, and a major conference each fall and spring during which classes are not scheduled. In a recent survey of undergraduate students to which over 900 students responded, 78% reported that chapel positively impacted their spiritual life, and 76% reported that it contributed to their character growth. This is consistent with the findings of our alumni survey in which 79% of recent graduates reported that chapel contributed to their overall spiritual growth while at Biola.

Student Ministries

Our Student Ministries program equips students to be involved in lifelong Christian service. It facilitates over 26 different service opportunities for students.²⁴ These range from weekly Bible studies and prayer groups, church-based ministries, AIDS hospice care, feeding the homeless, and urban service projects, to an ongoing Honduras project where students spend their spring break developing irrigation systems in local villages.

Within Student Ministries there are opportunities for team participation and peer mentoring, leadership opportunities, and leadership development training. The curriculum covers a wide range of spirituality, character, and leadership development topics. Evaluation of learning is achieved through the use of video documentaries, qualitative interviews, self-reflection papers, student self-evaluations, and spiritual life inventories.

Results of the American College Health Association's National College Health Assessment (ACHA-NCHA) survey indicated that 44% of Biola students provide between one and nine hours of volunteer service each week. An additional 7.3% reported that they volunteer between 10 and 29 hours each week. One student's volunteer work with an HIV/AIDS hospice was documented in an article published in *Christianity Today* magazine (Taylor, 2004).

Student Missionary Union

Our Student Missionary Union (SMU) is the largest student-led missionary organization in the United States. With 23 student staff, a faculty advisor, and hundreds of student volunteers, each year SMU sends an average of 200 students on short-term missions trips. Travel teams meet weekly to prepare for their trips, which includes team building activities, times of prayer, orientation on the areas to which they will travel, and practical preparation for the trips. In the past 10 years SMU has sent over 1,900 students to more than 34 countries and 11 locations in the U.S.²⁵

SMU (in conjunction with the chapel program) also organizes a 3-day missions conference each spring on campus that includes guest speakers, representatives from more than 40 missions organizations, cultural events, off-campus field trips that place students in cross-cultural settings, and global awareness mini-simulations of different countries.

Whether working with orphans in Romania, assisting missionaries in Malaysia, planting gardens in Swaziland, teaching English in China, working in a clinic in a refugee camp in Thailand, our students tell us that their lives are forever changed by their experiences on these short-term trips. SMU has captured many of these stories through video documentaries and student self-reports, and has used them to improve the training for future groups.²⁶

Curricular Programs

Biola's entire educational endeavor is designed to nurture spirituality and character. All curricular programs and courses are intended to acknowledge and address the whole person. Evidence for this is found across course descriptions, in student course evaluations, and in specialized programs for spirituality and character development.

Course Descriptions

Our course objectives and course descriptions at the undergraduate and graduate levels reflect a rich history of embedding spirituality and character in the subject matter.²⁷ In one example, course objectives in the Nursing program tap into the cognitive, affective, and psychomotor domains of learning in order to provide a holistic education for their students. In turn, these student learning outcomes are directly linked to assignments and assessments such as nursing process analyses in which the application of pathophysiology, appropriate nursing interventions, and integration of spiritual care is measured. Students are evaluated in a clinical setting with an assessment tool that examines the affective domain of providing spiritual support and sensitive, caring interventions to clients.

Student Course Evaluations

Each semester data are collected from students in the form of course evaluations. The Office of the Provost reviews the aggregate data and provides a copy of the evaluation for the faculty member. This evaluation is utilized as part of the faculty member's portfolio for promotion and tenure and also for departmental evaluation of courses and areas in which action or modification is required. Ten different items on the evaluation form directly relate to spirituality and integration of faith and learning. As noted in the CPR Report, the university average for these items is 3.6 on a 4-point scale.

Additionally, students are asked to provide written feedback on how courses impacted their spiritual lives and character. While too numerous to describe, the following comments from three students illustrate the impact:

Rosemead has challenged me to devote more time to examining my own character.

The professors are not only interested in students learning the content, but they are also interested in how we are doing in our spiritual lives. Every professor has contributed something toward the formation of my character.

I love how it all comes together!... We get to turn in a one-page character development paper in which we describe how the information and knowledge that we have learned over the last few weeks has changed our character—how it has changed the way we live, or approached God, or even changed the way we think about God.

Specialized Programs

Specialized programs have been developed to nurture spirituality and character. We describe three of these programs: (1) a character development program that serves all graduate students within a school, (2) a program that supports the transition of alumni into effective professional ministry, and (3) an interdisciplinary program that offers both a certificate and master degrees in spiritual formation.

Intentional Character Development Program.

Talbot School of Theology requires every graduate course at Talbot to include a character development and spiritual formation component. Known as the Intentional Character Development (ICD) program, it is designed to facilitate integrative growth in character and knowledge. The ICD program requires two specific courses of all students: Personal Foundations of Ministry and Spiritual Mentoring Groups. The program also coordinates spiritual mentoring, spiritual retreats, marital retreats, new student orientation, a family Baccalaureate celebration, and a required progress review involving self-reflection and evaluation covering theological, spiritual, academic, emotional, and practical concerns.

As examples of the impact of the program, 659 students have taken part in retreats since the spring of 2003. Seventy percent of the participants in marriage retreats either agreed or strongly agreed with the statement, “What I learned at this retreat will impact my marriage.” Over 85% of the participants in spiritual mentoring retreats reported that they left the retreats feeling refreshed and renewed in their spiritual life.

Segue Program. The Segue Program, another program of Talbot School of Theology, was developed to assist new graduates in their transition into a lifetime of ministry. The program includes a spiritual retreat, meeting with a personal counselor, spiritual direction, and mentoring experiences. The program was initially funded by a \$1.5 million 5-year Lilly Foundation grant. Since 2002 the program has continued with internal funding.

As data from the ICD and Segue programs were analyzed, we learned that students were heralding this type of spiritual and character development as an effective tool in their ministry preparation. Students began requesting additional coursework integrating biblical teaching and psychological development, and in part this led to a dedicated degree program in spiritual formation and soul care that we describe next.

Institute for Spiritual Formation. The Institute for Spiritual Formation (ISF), established in 2002 by Rosemead School of Psychology and Talbot School of Theology, in part grew out of increased demand by students for specialized study in spiritual formation. The institute focuses on ways to deepen one’s knowledge of and openness to God, as well as to deepen one’s understanding of self and others.

The institute offers a master of arts in spiritual formation and soul care, a master of arts with emphasis in spiritual formation, and a graduate certificate in spiritual formation. Courses are taught by faculty from both the school of psychology and the school of theology.

In addition to nurturing a realized spirituality in the ISF students, in fall 2004 the institute used trained ISF students, faculty, and staff to provide spiritual direction to 422 individuals. In spring 2005 a similar team provided spiritual direction to 557 people, including 353 undergraduate students, 79 Talbot stu-

dents in the Spiritual Mentoring Groups course, 45 additional graduate students, 60 pastors, and 9 Biola staff or faculty members.

Institutional Research

As stated in our methodology, Biola has both a program and an institutional level approach to assessing spirituality and character development in our students. Our intention is to have our institutional research show us the combined impact of our program-specific character development efforts and to help us understand how each program-specific effort contributes to our desired outcome of a life of realized spirituality. We now highlight our institutional research efforts.

The Spiritual Development Project

A faculty research team is presently conducting longitudinal research to measure various aspects of spiritual development in our undergraduate students through the Spiritual Development Project (SDP).²⁸ The team, whose work received substantial start-up funding from university grants, is also partially funded by a Meta-nexus (Templeton) grant.

SDP Methodology. The SDP is comprised of 24 validated quantitative and qualitative measures, including:

- A religious commitment measure
- A spiritual assessment inventory
- A forgiveness measure
- A purpose in life measure
- An attachment to God measure
- A quest measure
- Structured in-depth interviews²⁹

In 2003 the researchers began collecting data each semester on Biola's Class of 2007 from the time they arrived as freshmen to the time they graduate as seniors. These eight data points (one per semester) will allow the researchers to explore growth trajectories in explicit religiousness and implicit spirituality over the course of a student's college experience.

To explore *explicit religiousness* the researchers are using a measure of religious commitment defined by external behaviors such as frequency of prayer, church attendance, and reading religious literature.

While explicit religiousness is important, it does not necessarily tap into motivational and experiential components associated with a more internal form of spirituality, what we call implicit spirituality.

To explore *implicit spirituality* the researchers are using measures of perceived relationship with God and the extent to which faith is a guiding force, not just that a person is committed to a religious faith or trying to meet a set of behavioral requirements. It is assessing *why* a person engages in spiritual practices, is engaged in a spiritual community, or is involved in service to others. That is, do individuals engage in such practices out of a sense of obligation or some behavioral formula, or do they engage based on a set of spiritual values that become the very fabric of their being? It is this latter conceptualization of implicit spirituality that we are attempting to cultivate at Biola.

One characteristic of implicit spirituality is *quest*, defined as an approach to one's spiritual and religious experience "that involves honestly facing existential questions in all their complexity, while at the same time resisting clear-cut pat answers" (Batson, Schoenrade, & Ventis, 1993, p. 166). There are two types of quest: soft and hard. *Soft quest* includes the traditional dimensions of a willingness to change beliefs, an openness to explore a variety of conflicting points of view, and an embracing of questions. *Hard quest* includes such dimensions as skepticism of the existence of truth, the rejection of religion as a legitimate source to seek truth, the valuing of questions above answers, and the endorsing of the perspective that all beliefs are equally acceptable.

Initial Findings. Results reported here are limited to the freshman year (2003-04) as data reduction and analyses for the sophomore year (2004-05) are still being conducted.

Explicit Religiousness. Differences between Time 1 (September, freshman year) and Time 2 (February, freshman year) were negligible on all but one item; students at Time 2 report *less* spiritual participation (4.44 to 4.17 on a 6-point scale) than at Time 1. This finding may be due in part to the fact that some of the questions associated with this scale assess church activity and many Biola students may not have found a church home while away to college.

Implicit Spirituality. The measure *disappointment with God* yielded significant differences from Time 1 to Time 2. By Time 2, students reported more disappointment with God than they did when they were incoming freshmen. Perhaps the students were expressing disappointment with their station in life in that their actual college experiences may not have matched their high expectations, or perhaps they felt more comfortable than before in expressing disappointment with God.

Other measures include multi-item measures of two components of unforgiveness (revenge and avoidance) and a general *attitude toward forgiveness* measure. Forgiveness is a marker of both character and spiritual development, since forgiveness is a central theme of the Christian tradition. Of the two indicators of unforgiveness, Biola freshmen showed a small but statistically significant increase from Time 1 to Time 2 in their experience of revenge (1.96 to 2.12 on a 6-point scale) and a small (nearly statistically significant) decrease in their experience of avoidance (2.84 to 2.74 on a 6-point scale). Though the measure *attitude toward forgiveness* increased slightly (3.81 to 3.84 on a 6-point scale), the difference was not statistically significant.

Additional implicit measures include a *purpose in life* measure and an inventory that measures how attached to God an individual feels. Time 1 to Time 2 changes on these measures were negligible and statistically nonsignificant.

Quest. Biola freshmen report significant changes from Time 1 to Time 2 on both soft and hard quest. They report an increase on soft quest and a decrease in hard quest. The increase in soft quest may be due to the complexity of issues and the plurality of possible answers that are presented in the freshmen curriculum and in their cocurricular relationships. Indeed, for many freshmen, it is eye opening and hopefully refreshing, though challenging, to face the diversity of perspectives and experiences within an evangelical population.

Spiritual Development Project Focus Group.

As an additional piece of data, a recent focus group session with 16 students (mostly juniors and seniors with two sophomores) from a psychology of religion course investigated perceptions of spiritual change among Biola students. Many of the student comments reflected a notion similar to soft quest.

The group suggested that genuine spiritual development at Biola is not easy. Many freshmen, the group believed, come to Biola assuming that their particular conception of Christianity will be shared by all, but they are soon challenged to a broader understanding of the Christian faith. This permits students to see varying perspectives on the same issue, which becomes a challenge for some. The group thought that, as a whole, seniors did not seem to express the same level of certainty of belief as freshmen, and that this change reflected a spiritual growth beyond a shallow “Sunday school faith” with which some students arrive. For example, one student said:

Many freshmen come to Biola from committed Christian homes. They think they know a lot about the Bible, and most have been very committed to their home churches. By the time they are seniors they sometimes appear less committed even though they have learned a great deal of specifics about the Bible and have been surrounded by the Christian culture of Biola. Seniors have been forced to consider a wide array of complex issues that freshmen have simply not been exposed to.

Several students thought that questioning and doubt were most characteristic during the middle years of a Biola education and that, by the time they were seniors, many students had emerged with a different yet deeper understanding of their faith from when they were freshmen.

CIRP-Faithful Change

The Cooperative Institutional Research Program (CIRP)-Faithful Change project is an extension of the standard CIRP survey developed by the CCCU through the project “Taking Values Seriously.” The project is an annual survey designed to assess student faith and spiritual maturation throughout the college experience.

Current results from this ongoing study substantiate some of the focus group comments previously described. For example, 88% of graduating seniors said that their Christian commitment at graduation was deeper than when they entered as freshmen. In addition, the percentage of graduating seniors who reported *some growth* or *significant growth* was substan-

tial in each of the following domains: response to service opportunities (63%), respect for persons of different color and religious backgrounds (75%), improved diligence and discipline in work and study habits (78%), confidence in making ethical or moral choices (82%), and personal practice of prayer and devotional life (84%).

CSBV Freshmen Survey

In 2003 UCLA's HERI began developing the College Students Beliefs and Values Survey (CSBV).

One of our Psychology faculty members with expertise in measuring spirituality actively serves on the CSBV Technical Advisory Board. The purpose of the CSBV is to provide a national database with greater focus on spiritual and character values than is measured in HERI's longstanding CIRP. In fall 2004 approximately 100,000 students from a national sample of 236 colleges and universities took the first CSBV survey. The findings on Biola freshmen consistently demonstrated that they highly value spirituality and character within a classical Christian understanding of these constructs. The survey also showed that Biola freshmen were more likely to rate themselves *high* on spirituality, religious commitment, equanimity, religious engagement, spiritual quest, charitable involvement, and religious/social conservatism. Biola students were slightly higher on compassionate self-concept and social activism, and lower than others on spiritual struggle and pluralistic worldview.³⁰

Alumni Outcomes Survey

As described in Analytical Essay 1, in fall 2004 we conducted an alumni outcomes survey.³¹ Our hope was that our graduates were impacted in mind and character by their Biola experience and maintained their spiritual commitments and activities after leaving Biola. On a set of survey items related to spirituality and character, over 90% of our respondents rated 7 of 15 statements as true of them:

- Involvement in a local church.
- Relationship with God influencing family relationships and home life.
- Relationship with God influencing how they approach finances.
- Relationship with God influencing personal integrity.
- Relationship with God influencing work ethic.
- Seeking opportunities to help spiritual growth.

- Viewing vocation as a way to live out God's calling.

When asked the degree to which their Biola experiences contributed to their overall spiritual growth, our graduates gave academic courses and interaction with other students the highest ratings (90% and 94%, respectively). This underscores the importance of what happens in the classroom at Biola and the impact of peers on students' spiritual growth.

Some interesting shifts appeared between those graduating prior to 1996 and those graduating in 1996 or later: interaction with faculty, short-term missions trips, and off-campus and study abroad opportunities all increased in perceived impact for the more recent graduates.

Compared to the normative data, our graduates were much more involved in religious activities and organizations but less involved in environmental, political, and community activities and organizations. Involvement in religious activities and organizations was the highest rated item among a list of 11 activities.

A Case Study

As part of our institutional research two faculty members received funding and conducted a case study examining the impact of a short-term service project on student character. They examined pre- and post-assessment results on two aspects of spirituality (forgiveness and humility) among Biola students on a four-week SMU service project in Swaziland. They also conducted a qualitative assessment of a photo-journalism project that included interviews with a subgroup of participants about their experiences, thoughts, and feelings.

In fall 2004 planning for the service project began when a chapel speaker challenged Biola students to live out their faith by serving the hungry and dying in Swaziland, one of the many countries being devastated by HIV/AIDS and poverty. Dr. Bruce Wilkinson presented his vision, Dream for Africa, at the chapel and a faculty luncheon, and in response 127 students, a faculty member, our President, and our Provost traveled in summer 2005 to Swaziland for a SMU service project. As with all other SMU projects, these students met weekly during the spring semester for cross-cultural training, team building, and orientation to the service project of

planting gardens and providing HIV/AIDS and abstinence education in public schools.

The Biola group joined 123 other students from U.S. and African schools. After a week of intensive on-site training, these 250 students began their service in teams of 8 to 10. Biola students served either as team leaders or mentors for each team. Over a three-week period the teams visited 74 public schools and various orphanages, hospitals, and HIV/AIDS hospices. The teams spent two to five days (from 12 to 30 hours) at each school. At the conclusion of each school visit, the local students presented projects on “Saying NO to HIV/AIDS” at an all-school assembly and were invited to sign abstinence pledges. A minimum of 60% of the students at each Swazi school signed these pledges. The Dream for Africa teams—in partnership with Swazi students, orphans, and families—also planted 7,000 vegetable gardens.

Two Biola film students are now producing a documentary film of the project. Many of the returning students still meet weekly and are planning to return to Swaziland or other African nations to continue their work with HIV/AIDS prevention and poverty. Four students who graduated in spring 2005 are preparing to join Dream for Africa full time.

While the case study data are still being analyzed by the faculty researchers, excerpts from our students’ photojournalism projects illustrate the profound impact this project had on them.

Accompanying a picture she took of a Swazi family, Aimee O’Connor-Ganyo wrote:

We went to a nearby community and met two young boys who needed help cutting and carrying firewood for an elderly woman who lived near them. During that time, we learned that these two boys had just lost their parents to AIDS and were now living at home with their five other siblings. They told us they were in desperate need of a garden and asked us to come back. When we finished planting the four garden plots in a woodsy area near the family’s home, we had an authentic African barbeque with live chickens and all! This picture reminds me of how God began stretching me from

the very first day. I will never forget how joyful and grateful they were to have that garden and how good it felt to be used by the Lord in that unexpected and spontaneous way. And as odd as it may sound, I love that that humongous cow pile made it into the photo. For me, it serves as just one more reminder of being tossed from my comfort zone into experiences far more rewarding than I ever imagined.... Watching little Piwe wander around in the cold all day with no pants on gave poverty a whole new face for me.

Accompanying a picture he took of a young Swazi girl, Joseph Ross wrote:

This is an 8-year-old girl named Nosmil. Her dad died of AIDS two days before we met her. Her mom and her siblings moved into her uncle’s house. Throughout the next weeks we made frequent stops at her house to pray with her family, plant gardens, give clothes and food, and just hang out. Our team felt greatly blessed to be able to meet this young girl, and our hearts all broke for her. This girl brought to life all the things that I had been hearing about. All of the problems such as poverty, hunger, AIDS, become much more real to me through having met this girl. God showed me the need to have a heart for the needy through this girl and how we are to suffer with those who suffer.

Accompanying a picture of her service team, Heather Lenarth wrote:

This is a picture of my team in front of this waterfall in this mountainous area. This photo was taken right after we all washed each other’s feet. This was the one time that I felt that we were really a team, with all issues and cultural differences aside we were one. We were brothers and sisters brought together to serve one God. God worked a lot in me and these people helped to get me to a place where I was ready to let Him work.

Our Swaziland case study illustrates what realized spirituality (character) can look like at Biola. It also

illustrates organizational learning: upon returning to campus, the story of the Swaziland project and impact on our students' and faculty lives was shared at the Provost Administrative Council retreat, a faculty research luncheon, the fall Board of Trustees retreat, and in a student chapel. Because of the demonstrated impact on both student and faculty lives, as well as the corroborating evidence from our alumni survey about the relational aspects of spiritual growth, we made important decisions to: (1) encourage and support faculty who join student teams on future projects, and (2) replicate this kind of research with other service and missions projects. These decisions also support our initiatives to deepen our global awareness and understanding of diversity and develop whole faculty as discussed in Analytical Essays 3 and 4.

Reflection

We are committed to systematic evaluation of the effectiveness of our cocurricular and curricular programs and our overall learning community with respect to nurturing spirituality and character. This commitment flows from our mission to equip students in mind and character. Instead of an education bereft of character, a Biola education is infused with it.

Our institutional research informs our program efforts and program reviews. We thus fully expect that our institutional research on spirituality will illuminate the effectiveness of not only cocurricular and curricular programs but also specific program components. The findings from this research will serve leaders in making decisions.

With respect to our *structures and processes*, we have learned that:

- We have the internal expertise to determine how to assess spirituality.
- We recognize that we are playing an increasing leadership role in this area beyond Biola.
- We are well under way in our institutional research efforts.
- We are beginning to apply assessment frameworks to the evaluation of spirituality and character development in cocurricular programs.

- We have instances of innovation and cross-disciplinary collaboration in response to needs and opportunities (e.g., ISF, Swaziland, AS).

With respect to our *findings*, we have learned that:

- Our students arrive at Biola with a fairly high religiosity but not necessarily a robust implicit spirituality.
- Community (i.e., faculty/staff/student and student/student relationships) plays a central role in nurturing spirituality and character.
- Most programs that we examined seem to be effective at nurturing spirituality.
- Our students sustain their spiritual commitments long after they graduate from Biola.

With respect to the *challenges* that have emerged, we understand that:

- We need to complete our institutional research before we can make definitive statements about how our students' spirituality develops over time.
- Once we have a clearer understanding of how students' spirituality develops over time, there will be considerable work required to determine how to apply what we have learned.
- We need to continue implementing a framework for review and assessment of our programs with respect to spirituality and character development.
- We must sustain the labor-intensive spiritual development project, both in terms of ongoing funding and ongoing faculty resources required to continue the research.
- We need to be more routinely responsive to opportunities that require innovative and collaborative efforts (e.g., Swaziland).
- We need to synthesize our findings across research efforts and be aggressive in communicating those findings to inform decisions.

Nonetheless, we have provided evidence throughout this essay that we have both the means and commitment to meet each of these challenges, the willingness to learn and improve, and the ability to achieve the goal of a true education—intelligence plus character.

Analytical Essay 3: Engaging Diversity

For the teaching of the truths for which the Institute stands, its doors are to be open every day of the year, and all people, without reference to race, color or class will ever be welcome to its privileges.

—Lyman Stewart

The cornerstone of the original Bible Institute building in Los Angeles was laid on May 31, 1913, and dedicated with the words above. Spoken by Lyman Stewart, co-founder of the institute as well as the Union Oil Company, these words capture the heart of Biola's founders. Almost 100 years later, we are still challenged to fully realize this vision.

Context for Diversity

Although diversity continues to generate much interest in American higher education, the reality is that many institutions of higher learning continue to struggle with this issue.

A growing body of research identifies several dimensions that can serve as a framework for engaging the challenges of diversity. For example, Smith (2004) found access and success, campus climate and inter-group relations, education and scholarship, and institutional viability and capacity as key dimensions for evaluating campus diversity. The broad nature of this framework allows for individual campuses to develop their own approach to diversity based upon their unique institutional contexts.

Within the broad context of Christian higher education, in 2002 the Board of Directors for the Council for Christian Colleges and Universities (CCCC) approved an “advancing intercultural competencies” initiative. A commission was formed to carry out the initiative and advise the CCCC organization and member schools on the themes of race/ethnicity, world religions, internationalization, gender equity, human sexuality, and disenfranchisement (the poor, the hungry, the disabled, the prisoner, and the religiously oppressed).

Biola has also been engaging diversity and, prior to the CCCC initiative, had already started conducting institutional assessment on the issue of campus climate. In fact, the primary researcher from Biola was called upon to lend his expertise as a member of the

commission. This researcher, now our Associate Provost for Diversity Leadership, is also instrumental in Biola moving forward with developing, implementing, and assessing a comprehensive diversity initiative. The key strands of this initiative are:

1. Recruiting and retaining faculty and staff,
2. Recruiting and retaining students of color,
3. Scholarship support for students of color,
4. Institutional and student learning,
5. Environment (i.e., campus climate), and
6. Diversity leadership.

While we are putting into place the structures and processes to support this initiative, we have taken advantage of this WASC institutional review to examine where we are and what we need to do next to achieve our goal of enhancing Biola's campus climate and diversity.

Methodology

Our review was broadly defined by the research questions as stated in our Proposal. We then selected faculty leaders in this area to explore the questions, using quantitative and qualitative assessments. They began with a review of the published WASC statement on diversity and investigated the extent to which Biola has improved its capacity to engage and enhance diversity. They also investigated the effects of these improvements on campus climate; success in recruiting and retaining a diverse student body, faculty, and staff; and on student learning in the domain of intercultural understanding.

Institutional Learning and Improvement

Historically, the ability to achieve diversity has been a challenge for the university, yet the institution's willingness and determination to address the challenge is growing stronger with each passing year. As evidence of our commitment, several significant accomplishments have been achieved since Biola's last

accreditation review, including three achievements worth noting because of the impact they have had in shaping the institution:

- A statement on diversity adopted by the Board of Trustees in 1997 that has served as the institution's standard for diversity.³²
- A formal assessment of campus diversity in 2001 that provided the impetus for further improvements.³³
- An Office of Diversity Leadership created in 2004 to focus university priorities on diversity and intercultural understanding.

Biola Diversity Statement

In response to recommendations made by WASC in our last accreditation review, the President established a task force to develop a statement that would affirm the institution's commitment to diversity within our community. In May 1997, Biola's Board of Trustees approved the following statement:

We believe that Biola University has been uniquely situated within a geographic region of great diversity in language, culture, and ethnicity for the purpose of fulfilling its mission of biblically centered education, scholarship and service. Within this cultural milieu the University is called not only to respect this diversity, but to reflect it as well, for Christ intends his Church to be a multi-ethnic, multi-cultural, and multi-national body of believers.

We believe it is our purpose, therefore, to create an environment in which all believers, regardless of race, color, national origin, gender, age, economic status or physical ability, can pursue knowledge and personal development as they strive to become all God intends them to be. In order to maximize the learning of students and expose them to the diversity that exists in the culture at large, we seek to foster an understanding and appreciation of those elements in every culture which enhance human dignity and are consistent with scriptural teaching.

We are dedicated to expanding opportunities for Christians of all cultures, and ethnic

backgrounds to attend Biola, to be employed here, and to participate in the fellowship and mission to which we are called, always keeping in mind our desire to pursue excellence in all we do.

We are committed to work for the establishment of a community composed of believers from every race, culture, and class who are united in their devotion to Jesus Christ, their obedience to His Word, and in their willingness to serve one another.

Biola University does not discriminate on the basis of race, color, national origin, ethnic group identification, gender, age, or physical or mental disability. However, as a private religious institution, the University reserves the right to exercise preference on the basis of religion in all of its employment practices and student admissions.

The statement serves as our public commitment to diversity and is published in our catalog, our employee and student handbooks, and the Biola website.

Biola Diversity Study

In 2001 the Provost commissioned a formal assessment of campus diversity. This faculty-led study represented a significant milestone in the life of the institution as sensitive matters were openly investigated: inter-ethnic group relations, campus climate, faculty and staff attitudes toward diversity, the recruitment and retention of students and faculty of color, and curricular and cocurricular programming.

The assessment was conducted primarily through in-depth interviews and focus groups. In addition, enrollment and retention data were reviewed.

Although the 2001 study revealed several strengths, it identified a number of areas of need. These included lower retention rates for African American and Latino students, disproportionate enrollment for students of color and Caucasian students, poor inter-ethnic group relations, a lack of diversity in the curricular and cocurricular programs, few faculty and staff role models for students of color, and a less than supportive campus climate for people of color. Though students of color represented a significant percentage of the total campus

population (33%), they reported discomfort and difficulty associated with fitting into the majority culture and with expressions of cultural insensitivity.

Following the study the researchers made presentations to a number of key campus groups: the Board of Trustees and their Academic Affairs Committee, the President's Leadership Team, the Faculty Town Hall, the President's Faculty Luncheon, the Council of Instructional Deans, the Undergraduate Council of Chairs and Coordinators, and the Administrative Management Team. In addition, they used several informal student gatherings, classroom presentations, and a special three-part series in the student newspaper to discuss campus climate and diversity at Biola.

The findings were received with openness but also with some degree of disappointment and disbelief. However, our resolve to address the issues paved the way for a variety of new initiatives on campus. The study also demonstrated an institutional transition in assessment from a "culture of anecdote" to a "culture of evidence" and provided a baseline for future research.

Now that we have a baseline on our campus climate, we plan to replicate the 2001 study in order to measure any changes in campus climate after five years. We hope to find that our new initiatives have had a positive effect on both campus climate and campus diversity.

Office of Diversity Leadership

In fall 2004 the Provost established the Office of Diversity Leadership and appointed an Associate Provost to direct it. The office was created to focus university priorities on diversity and intercultural understanding, a logical next step in realizing Biola's goal of becoming a more diverse community. This office has been asked to give more careful attention to diversity, provide leadership, hold the institution accountable, serve as a campus-wide resource, and help sustain the momentum that has been built since the 1995 accreditation review. Along with our diversity statement, this office affirms diversity as a core value for the institution and represents a solid commitment to achieving our objectives.

The level of authority and responsibility given to the Associate Provost has sent a strong message to the entire campus regarding the importance of diversity.

This has had particular value for students, staff, and faculty of color who see their needs and concerns represented at higher levels and by a person of color. This has also responded to the findings of the diversity study regarding the need to address diversity issues at the highest levels of institutional leadership.

This office is now providing the necessary infrastructure to address diversity concerns more effectively. The relationship of the Associate Provost to the various units of the institution has resulted in a coordinated effort to achieve our diversity goals. For example, in July 2005 the Office of Multiethnic Programs was brought under the direction of the Office of Diversity Leadership. This has allowed multiethnic programs greater visibility across campus and provides a more coordinated approach to addressing diversity on a broader scale.

Office of Multiethnic Programs

The Office of Multiethnic Programs plays a critical role in addressing the needs of students of color, providing a variety of cocurricular programs and services designed to meet their cultural, social, and spiritual needs. These include a cultural encounters course, an annual student leadership retreat, advisement to student clubs, a reconciliation chapel series, and other special events. In addition, this office sponsors and hosts with our Associated Students the annual Student Congress on Racial Reconciliation attended by representatives from several other colleges and universities.

Diversity Leadership Committee

The Diversity Leadership Committee provides guidance for the various diversity initiatives on campus and addresses specific diversity concerns as they arise. Since the creation of the Office of Diversity Leadership in 2004, the committee has reported to the Associate Provost, providing leadership for a variety of campus diversity concerns. Two examples of recent improvements made by this committee include changes to our campus electronic conference folder on diversity and our new diversity complaint procedure, both of which are detailed in the campus climate section of this essay.

Student Recruiting

Biola has taken a number of important steps to improve effectiveness in recruiting students of color. For example, the undergraduate admissions

department created a position for an Assistant Director of Undergraduate Admissions focused on multiethnic recruiting, promoting a Hispanic staff member into the position. They also added two part-time student positions to specialize in relationship building with African American and Latino churches and communities. It should be noted that three of the last four Southern California admissions counselors hired have been persons of color. The current transfer-student counselor is African American, as is the Director of Undergraduate Admissions.

The B.E.A.T. (The Biola Ethnic Advancement Team) was established to help build relationships between the admissions department and urban community organizations and churches. The project to establish The B.E.A.T. was partially funded by a Diversity, Equity, and Access grant received through the Western Association of College Admissions Counselors.

The admissions staff have also developed strong relationships for student recruiting with key churches, pastors, and leaders in the greater Los Angeles urban community, including two of the largest and most influential predominantly African American churches: Faithful Central Bible Church in Inglewood and West Angeles Church of God in Christ in Los Angeles. Additionally, a strong relationship has been built between the university and the Young Black Scholars Program.

Leaders of Biola's off-campus programs in Inglewood have also forged strategic relationships with Christian leaders in the surrounding communities. One such effort is a Pastor's Summit held each year since spring 2003 that brings together pastors and leaders in Los Angeles to assist Biola in understanding the educational needs in their communities. As a result of this event, a community advisory council has been formed to advise Biola on future programming decisions.

Biola has also established a new advertising partnership with the Hobson/HACU (the Hispanic Association of Colleges and Universities) College Guide, which is marketed specifically to Latino students in California and the southwestern states.

Scholarship opportunities to support students of color have also been improved. In 2005:

- The Students of Under-Represented Groups of Ethnicity (SURGE) scholarship fund was increased from \$225,875 to \$275,426.
- A partnership was established with The East Los Angeles Community Union (TELACU) to provide matching scholarships for 10 Latino students.
- The Board of Trustees established a \$500,000 endowment specifically to support students of color.

Staff Development

In summer 2003 a required in-service on diversity in Christian higher education was presented to all university staff. The following year the annual all-staff in-service included a presentation on the role and significance of diversity in the university strategic plan. In January 2005 the Office of Diversity Leadership provided a staff in-service on the biblical foundations of diversity that was well received and that prompted requests for more specialized training in intercultural communication skills, inter-ethnic interactions, and problem solving. The office subsequently assisted human resources staff in identifying further topics for training, training resources, and campus experts who are able to provide more specialized training in these areas.

Faculty Development

In the area of faculty development we offer sessions on diversity in higher education for all new faculty as part of their orientation. In our annual January New Faculty Forum we present an extended seminar on the topic of diversity.

Sessions have also been held at our annual fall faculty conference. Most recently, our 2005 conference theme was diversity, and Dr. David Gushee, a noted scholar and author on racial reconciliation, social justice, and biblical ethics, served as plenary speaker. In his presentation Dr. Gushee challenged faculty on the personal, spiritual, ideological, and pragmatic levels. The keynote address was followed by breakout sessions where faculty leaders further engaged their colleagues in the discussion of diversity and its implications for the university.

Additional discussions and seminars have been conducted on issues of diversity in higher education and the classroom. For example, in 2003-04 the School of Arts and Sciences hosted a three-part series on diversity that included faculty and student

panels. The panels addressed diversity concerns related to faculty and students of color and female faculty and students. The concluding session featured prayer, introspection, and a challenge to make a personal commitment to promote diversity campus wide.

Women's Issues in Higher Education

The issues of women progressing through the faculty ranks and attaining leadership positions are of particular interest and importance to higher education. At Biola we are also concerned with these issues. Among our efforts to address them have been the encouragement, dissemination, and broad discussion of scholarship in this area. For example, female psychology professors from Biola and a sister institution (Hall, Anderson, & Willingham, 2004) have pursued research that examines how to make an institution “family friendly, where women...could thrive while being both parents and academicians.” Their work has been presented to faculty research forums, the undergraduate department chairs, and in various school meetings.³⁴

Another example of our engagement was a two-part presentation and discussion with the undergraduate department chairs about national gender studies and our own faculty research on women in higher education. The first session focused on the experiences of female students, and the second session focused on the experiences of female faculty. Two of our faculty members have conducted or supervised a number of research studies on such topics as experiences of discrimination among Asian women working in Christian higher education, the relationship between vocation and stress between Christian mothers in academia, and mentoring Christian women academicians. Other current topics explored include gender differences in God-image and coping styles of college students, and changing experiences of embodiment in women across the lifespan. Such programmatic research and presentation of findings have raised the consciousness of not only the Biola faculty and students but have also engaged the broader academic community.³⁵

Leadership Development Institutes

In 1996, as a response to the challenges to develop women and persons of color in academic leadership, the CCCU launched the Leadership Development Institute (LDI) and the Women's Leadership Development Institute (WLDI). These are a series

of annual meetings designed to identify and develop emerging leaders on our campuses. Biola has sent nine participants to these institutes, with seven out of the nine being women or faculty of color. These seven participants currently serve as Vice Provost for Undergraduate Education, Associate Provost for Diversity Leadership, department chairs, and an off-campus site director.

Six of our LDI and WLDI participants now serve as mentors to emerging leaders on other campuses and are frequently asked to make presentations at CCCU-sponsored events. They also serve on national and regional advisory boards and commissions. Progress has been made with an increased number of women and people of color in leadership roles across campus.

Student Learning and Improvement

Across the Curriculum

Intercultural competencies are embedded throughout our curriculum. For example:

- Our School of Intercultural Studies prepares students to work in diverse settings nationally and internationally with degrees in Intercultural Studies, Anthropology, Applied Linguistics, Teaching English as a Second Language, and Missiology.
- Our Education program offers a certificate in Cross-Cultural Language and Academic Development.
- Our Psychology program offers a specialization in cross-cultural psychology.
- A recent survey of all undergraduate and graduate courses taught at Biola found that nearly half included some component of demonstrated intercultural competency.³⁶

Within General Education

In an effort to further strengthen student learning with respect to intercultural understanding, we are in the process of adding intercultural competencies to our core GE curriculum. In 2004 the GE Council commissioned a task force for intercultural understanding. They were charged to:

- Review curricular models at other schools,
- Define core competencies for intercultural understanding,

- Identify where in the existing GE curriculum these competencies could be embedded,
- Identify what constitutes evidence of student learning, and
- Identify other ways of enhancing intercultural understanding across the GE curriculum.

The task force identified 33 competencies organized into 5 domains: (1) biblical and theological foundations, (2) ethnic and cultural diversity, (3) interpersonal communication and interactions, (4) intrapersonal development, and (5) global and societal awareness.³⁷ Embedding 33 competencies within the core curriculum, however, was beyond the scope of what could be achieved or measured, and the task force was asked to reduce their expansive list of competencies to a set of key learning outcomes. As a result, they identified five key learning outcomes and proposed piloting these in two GE courses:

1. Know and articulate the biblical and theological basis for diversity and intercultural understanding.
2. Understand and analyze diversity in historical and contemporary contexts.
3. Acquire intercultural communication skills and foster positive cross-cultural interactions.
4. Develop an appreciation of human diversity and assume personal responsibility in forming Christ-like attitudes and behaviors toward diversity.
5. Gain an enlightened consciousness of global, U.S., and Western societal issues pertinent to Christians in our contemporary world.

Two GE courses, World Civilizations and Early Christian History—Acts, were identified to pilot these learning outcomes. We are currently in the process of analyzing evidence of student learning in these courses. World Civilizations is actually two separate courses offered as part of the GE curriculum for undergraduate students. These courses highlight the history of Western, Asian, African, and Latin American civilizations. During the courses various aspects of diversity are explored such as ethnic, political, linguistic, religious, and environmental.

In the World Civilizations example, students were provided an opportunity to demonstrate their learning through various learning activities. These included reflective essays, student presentations, in-

class group exercises, and discussions. As part of the final assignment for the class, students reflected on their learning. A sample of student reflections provides evidence:

I must admit that when we looked over the diversity and intercultural domains the first week of school, I was rather skeptical about how the study of history could help me better understand world diversity. I can now admit I was foolish in thinking this.... Studying culture after culture this semester, I have gained a greater understanding of how diversity plays out in our modern world.

This course had an amazing effect on my understanding of world diversity....I thought the objectives for teaching us these things were very important. I consider these skills to be invaluable so we can all better interact with other cultures and for us to realize how sheltered many of us are from many of these cultures.

This class...has helped me to better relate to countless men and women from other backgrounds with whom I study, talk, and work on a daily basis.

Upon evaluating the domains of the general education core competencies of diversity and intercultural understanding from a historical perspective I can actually see how most of these domains were fulfilled in this World Civ I course.

Approximately 400 students enroll in the Early Christian History—Acts class every semester. According to the professor for the course (an anthropologist with theological training), the content is rich with interactions of culturally, religiously, and racially diverse people. In addition to lectures and discussions, students complete a series of “Living Out” projects. For example, one project requires them to engage in discussions with those they might normally avoid. In the process, they gain insights into their own prejudices and stereotypes. Students then respond to essay questions drawn directly from the five core competencies of intercultural understanding. A sample of their responses reveals both engagement and learning:

I have learned that often times I am rather harsh and unaccepting of other cultures. This class has helped me to gain an understanding and patience for others to find a common goal. I am more open to them and believe it or not, accepting.

I have learned that (1) I have a culture;
(2) it is not everyone else's culture;
(3) culture makes a big difference in being understood and understanding others.

I have learned the importance of respect for other cultures, the importance of understanding different cultures so as to relate and understand them more fully.

In both of these classes, we see students becoming more competent in intercultural understanding, and our next step is to expand our piloting efforts to several other GE courses.

Urban Plunge

Another outcome of the GE task force was the collaboration of two task force members to create an immersion experience for a group of honor students—an “Urban Plunge” designed to increase students’ awareness and understanding of urban issues. In spring 2004 students and faculty participated in a 12-hour interactive journey through culturally diverse areas of urban Los Angeles. The participants were exposed to a variety of ethnically and economically diverse people groups, as well as agencies that advocate for such groups. Informal evidence of the impact of this experience is seen in the following faculty and student comments:

Students saw for the first time what it was like to be a minority. They went into communities where they were outnumbered. That experience cannot be replicated by reading books about experiences. It's a great thing to walk around and see this is what it's like to be different and not fit in.

Faculty

I was surprised by the segregation and racism I experienced. I really appreciated what I learned throughout the day although it was not what I expected.

Student

I didn't realize how large of an issue race is still in parts of Los Angeles. I was challenged to find the root cause of a lot of the poverty in America. I felt that all we experienced today was fascinating and good to know about. All the activities influenced my thinking and taught me new things.

Student

Assessing Our Effectiveness and Improvements

Are we actually more engaged as implied in the words of the students and faculty portrayed above? Do we know if the changes to our institution as described in the preceding sections have led to improvement? To answer these questions, we now reflect on three key areas examined in this essay: student learning; recruiting and retaining students, faculty and staff of color; and campus climate.

Student Learning

Program effectiveness and student learning with respect to intercultural understanding are examined as part of our normal program review process as described in Analytical Essay 1. Analytical Essay 2 documents the impact of short-term missions trips on student learning and spiritual development. In this essay we specifically examine our efforts to embed intercultural understanding in our GE curriculum, providing preliminary evidence for student learning in two GE courses. We are currently awaiting the formal assessment of our pilot efforts.

The story of our Cross-cultural Ethnic Issues in Psychology class, told later in this essay as part of our review of improvements in campus climate, provides additional evidence of student learning. In the midterm project for the course, students are asked to immerse themselves in another culture for a brief time and reflect upon their observation and experience. Below are a few excerpts from their essays, which demonstrate their growth in intercultural understanding:

I can easily relate my experience to what I have learned in class for the basic fact that I, as the White person, was not in a role where I had power, and I was uncomfortable.

Caucasian female after exposure to an African American context

This experience has made me identify more as a minority. While I enjoyed it and had fun, the constant reminder that I was different reminded me what others who are minorities feel everyday.

Hispanic female after exposure to an Asian American context

This class has made me uncomfortable with myself, and I am using this level of discomfort to change. [Before,] my cultural filter would have caused me to react like a white racist. Now I feel that almost all of my ideas are going through a new filter.

Caucasian female after exposure to an Asian American context

Recruiting and Retaining Students, Faculty, and Staff of Color

Students. In 2002 the university approved a controlled-growth initiative that limited traditional undergraduate enrollment to an annual increase of 5%. One of the intended outcomes was to allow us to become more selective and intentional in diversity recruitment. Additionally, the following year an “Early Action” admissions process was instituted that enabled admissions staff to establish enrollment goals based on an increased applicant pool, including goals related to increasing student diversity.

Since our CPR Report of fall 2004, we have made further gains in the number of students of color. In fall 2004, 29% of our total student population represented students of color. This fall our percentage increased to 33%. This represents gains in our undergraduate students of color from 23% in 2004 to 28% in 2005. Our graduate student population has had a gain of 2% in graduate students of color with 40% in fall 2004 and 42% in fall 2005.³⁸

Retention data for students of color, particularly for African American and Hispanic students, is promising. Retention for these students increased steadily from 1998 to 2004, and in 2004 Hispanic students had a higher retention rate than Caucasian, African American, Asian, and international students.³⁹

Faculty and Staff. School deans, department chairs, and faculty search committees have been more intentional in seeking applications and in

hiring faculty of color. A concerted effort, together with creative means of expanding the applicant pool, has produced noticeable results. These efforts included expanding searches to areas with higher numbers of minority candidates, working professional networks, and advertising in new venues such as *Black Issues in Higher Education* and *The Hispanic Outlook in Higher Education*.

In addition, Rosemead School of Psychology used several postdoctoral fellowships to successfully retain promising faculty candidates of color. The School of Intercultural Studies and Talbot School of Theology recently kept positions open until appropriate candidates were found, eventually resulting in an African American, a Chinese, and a Cuban professor being hired.

These efforts have resulted in the number of full-time faculty of color increasing from 10% in 2002 to 16% in 2005.

Interviews with current and past faculty of color, as well as with school deans and department chairs, reveal that there are still several factors that make recruiting faculty of color a challenge for Biola: (1) the relatively small numbers of qualified faculty of color in the applicant pool, (2) a conservative evangelical culture, and (3) the cost of living in Southern California.

At the full-time staff level, over the past 10 years there has also been an increase of 6.8% in staff of color (from 20.8% to 27.6%). During the same period, at the executive/administrative level there has been an increase of 6.5% (from 14.8% to 21.3%).⁴⁰

Improvements in diversity have also been made in academic leadership. In 2000 there were 28 undergraduate department chairs and coordinators of which two were female and one was Hispanic. In 2005 there are six female department chairs, two of which are persons of color. At the dean and provost levels there are now a female academic dean, a female Associate Dean of Student Affairs, a female Vice Provost for Undergraduate Education, and a male Hispanic Associate Provost for Diversity Leadership.

Campus Climate

We have established a number of key structures and processes that we believe are encouraging more open dialogue and are more responsive to the needs of our students, faculty, and staff. Thus, we have raised the consciousness of this topic and have begun to create an environment that invites and supports this dialogue, as well as the expression of grievances.

Three illustrations demonstrate how the campus climate is being improved.

First, we found that the multiculturalism folder on our online conferencing system (BUBBS) had become an outlet for anger with the posting of insensitive comments and criticisms of individuals and ethnic groups. To help address this, the Diversity Leadership Committee studied the problem and found the following contributing factors: (1) insufficiently trained student moderators coordinating the conference, (2) lack of thoughtful editing before making postings public, and (3) a small group of individuals, including several alumni, who were dominating the conference with excessive and negative posts.

As a result, the committee initiated a new process that uses moderators comprised of committee members, faculty, and staff with expertise in the area of diversity.⁴¹ Along with the new moderators, the committee extended the time between the sending and posting of comments to allow for more thoughtful editing, feedback, and coordination of discussions. Finally, the committee decided to close the conference when school is out of session in order to prevent any individual or group from taking advantage of the “downtime” to overload the conference with negative and excessive posts. A spring 2005 assessment of the situation reported that the environment in the multiculturalism folder has improved as a result of these changes.

A second means of improving the campus climate was the development of a Diversity Complaint Procedure in fall 2005, which is currently under review for approval by the University Personnel Committee. It is intended to address discriminatory behavior and deal with it “in a timely manner, resulting in an appropriate response that eliminates the hostile environment that such comments or

behaviors create.”⁴² From time to time a complaint is received from an individual or group concerning an offensive remark or action that is in clear opposition to the university’s Diversity Statement. In the past, an offended party had neither a formal process for filing a complaint of this nature nor little assurance that it would be dealt with in a timely and effective manner. This formal procedure will elevate diversity complaints to the same level of priority as sexual harassment and will communicate our commitment to maintaining a campus environment that is safe for all of its members.

Third, a cross-cultural psychology class assignment was the impetus in raising issues of racism on campus. The students set up a booth where they invited students to share their thoughts, feelings, and experiences about racism on Biola’s campus. The response was so overwhelming that the Psychology students decided to host a meeting and invite the Associate Provost for Diversity Leadership to facilitate it. They secured a small classroom to host the dialogue. When over 200 students arrived, they found a larger venue. The professor and students expressed gratitude for having a safe and supportive forum to address issues of racism on campus. The professor later shared this story at our annual fall faculty conference as part of a faculty panel on how we can more effectively use our academic programs to improve campus climate.

Reflection

We now have in place various structures and processes that facilitate continuing improvements, including a new Office of Diversity Leadership, a more active Diversity Leadership Committee, and strategic positions in Enrollment Management focused exclusively on recruiting students of color.

Our students of color need faculty role models. Our faculty of color need colleagues on our campus where they are not the lone voice representing their ethnic group. Our programs need to be enriched by this diversity as well. Full engagement will only be realized when our students, faculty, and staff commit to a more profound intercultural understanding that is lived out in every area of campus life.

We have been chagrined to find that not all people feel welcomed at Biola. In raising our conscious-

ness, we have exposed problems that were previously hidden. We are increasingly aware of the subtle racism and sexism that is part of our campus environment even as we address the blatant instances of racism and sexism.

Nonetheless, we have found progress in recruiting more students, faculty, and staff of color. We have increased the scholarship funding for students of color, and we are seeing gains in our efforts to retain them. We have intercultural competencies represented across the curriculum, and they are now

being embedded in our GE program. We are gathering evidence of learning. One student, one class at a time, our campus is slowly changing as our students' worldviews change.

The challenges to move forward with our comprehensive diversity initiative are real. To sustain our efforts will require continued investment in human and fiscal resources, constant monitoring of our campus climate, ongoing assessment, persistence and wisdom in leadership, and people with hearts open to change.

Analytical Essay 4: Developing Faculty

If faculty are growing spiritually and intellectually, students are beneficiaries of that growth. We can't take students where we haven't been ourselves.

—Biola Faculty Member

Biola University has a particular feel to it, an appearance or impression that is often noticeable to those who come in contact with our community. This implicit awareness of something occurring among us is certainly not exclusive to our community. Organizations large and small have a tacit feeling about them, a culture unique to them. At Biola it is our intention to know this culture, plan for and cultivate it, and make strategic decisions to ensure that it continues. Since our faculty play a significant role in creating and sustaining our particular culture, our faculty recruitment and development efforts necessarily take on a central focus.

It has long been Biola's practice to attract and nurture a particular kind of faculty member. We envision certain characteristics to be essential and have purposefully set policies to facilitate finding such individuals. We seek and attract well-trained and professionally qualified individuals who embrace our mission.

Our new faculty orientations are structured to develop the whole faculty member, academically and professionally as well as personally and spiritually. For nearly 100 years our clear and straightforward purpose has been to equip our students in mind *and* character. Hence, we seek faculty who embrace our history, mission, and vision, and we are explicit in our statement of identity when recruiting and developing faculty.

Context for Faculty Development

It is commonly held throughout academia that faculty are the driving force behind an institution and that faculty excellence directly impacts the quality of all academic programming. Our faculty development programs are dedicated to promoting vitality and excellence in our faculty, assisting them in scholarship of teaching, scholarship of research, and scholarship of service.

Boyer (1990) suggests that a failure to utilize faculty effectively can become one of the greatest deficiencies to a university. He notes that the "rich mosaic of talent" existing in a university faculty can be (and all too often is) mismanaged. Individuals who are rewarded and promoted primarily in terms of research and teaching can find themselves on an unrelenting grind for the duration of their careers. Narrow reward systems can in the long term become destructive both to the individual and to the academic community.

Boyer (1990) highlights four requirements that he believes are essential to a healthy faculty in any university. These have been adopted by Biola and are reflected in our Faculty Handbook.⁴³ The faculty must:

1. Maintain their credentials as researchers, the foundational prerequisite for entry into a faculty career.
2. Stay professionally alive, keeping in touch with the developments in their particular disciplines.
3. Be held to the highest standards of personal integrity.
4. Use peer evaluation to sustain inspiration and a commitment to excellence.

At Biola we pursue all of these areas of faculty development. In Analytical Essay 2 we emphasized our goal to intentionally develop our students as whole persons, that is, in mind and character. Therefore, we invest not only in traditional faculty development programming, but also in development initiatives that help faculty grow as whole persons.

Methodology

Because our original guiding question was covered in depth in our CPR Report, the CPR Visiting Team suggested that we expand the topic. We have therefore added the following set of guiding questions:

- What is the nature of the role faculty play in student learning, scholastically and relationally?
- To what extent do the spirituality and character of faculty contribute to developing spirituality and character in our students?
- What evidence exists that faculty are impacting their students in both mind and character, and are more broadly influencing the culture of Biola's learning community to encourage students to develop as whole persons?
- Like our students, are faculty being intentionally developed as whole persons? Are they being provided opportunities and encouragement to develop integrated (academic and spiritual) selves, thus equipped to help students who are on the same journey?

In this review we carried out an investigation of the new guiding questions. We conducted various institutional projects, used multiple qualitative and quantitative measures of effectiveness, and gathered and analyzed evidence that supports our contention for the multidimensional role of faculty. Two separate issues were explored—the multidimensional impact of faculty on students and our development of whole-person faculty.

Evidence of Multidimensional Impact of Faculty on Students

We believe that faculty impact the lives of students in many ways, both inside and outside the classroom, and that this has significant impact on students' development as whole persons. In our CPR Report we referred to Biola's commitment to improve both as a learning organization—an institution committed to review, reflection, and improvement, and as a learning community—one committed to constantly improving the environment for student learning and faculty scholarship. As we evaluated the culture of Biola's learning community during that review and this current review, the role that faculty and faculty development play in our learning community came into clearer focus.

Student learning is impacted by the didactic interactions with faculty, inside and outside the classroom. Such interactions form a complex socialization process that ultimately influences the culture of the Biola learning community. Both explicit and implicit types of knowledge need to be considered

when assessing and developing such a learning community.

Explicit knowledge refers to knowledge that is more commonly transmitted via conventional communication channels, such as in a traditional classroom. It has benchmarks for mastery and more formalized structures and rules that organize and define academic and educational progress.

In contrast, implicit knowledge is more personal, context-specific, and at times difficult to quantify. It is more relational, usually communicated nonverbally, taught informally, and is more of a socialization process. Both however are central in forming the unique Biola culture that is apparent to guests to our community. While Analytical Essay 1 focused on assessing explicit knowledge and Analytical Essay 2 highlighted several aspects of implicit knowledge, in this essay we consider more specifically the ways in which our faculty development efforts contribute to implicit knowledge and relational learning.

One way to measure the effectiveness of our faculty development programs is to examine the role that faculty play in student learning.

Student Perceptions of Effective Pedagogy

In two research studies focused on student perceptions of effective pedagogy and effective faculty, it is clear that our students value faculty and the role they play in impacting their learning, both academically and spiritually. Further, results revealed that certain qualities in faculty are more highly valued than others, especially relationships and authenticity.

Hetzel and Walters (2004) examined student perceptions of effective pedagogy, learning activities, and learning relationships.⁴⁴ Four hundred and fifty-three undergraduates and 115 professors participated in the study. Findings indicated that relationships are of the highest value to undergraduates, in particular that their professors demonstrate Christian ethics in interactions with others. Rated closely to this was the value of treating all students equitably, regardless of gender, ethnicity, or disabilities. The highest teaching value was that faculty integrate a Christian worldview in their teaching of course content.

In a separate research project (Grace, 2005) undertaken for this review using the Rokeach Values Inventory, 120 Biola undergraduate students were asked what faculty qualities they valued. They were asked to sort along 16 possible value dimensions, such as a professor's influence in her field, intelligence, broadmindedness, ambition, spirituality, authenticity, and humility. Of the completed surveys (96), the highest ranked value for students was a professor's spirituality. An overwhelming 71% of the respondents listed this value among the top three qualities a professor should have. The other two highest rated values were honesty (44%) and authenticity (36%). Intelligence, devoutness, and humility were also valued qualities. In order to measure our effectiveness in attracting, retaining, and developing faculty who have these values, students were asked to evaluate whether their faculty possessed such qualities. They expressed the view that over 90% of our faculty were spiritual, authentic, and honest.

Student Learning Study

In an example of groundbreaking research on student learning, our late psychology professor Randy Sorenson completed a series of five studies on how students learn integration. This national collaborative research spanned 10 years and included more than 5,000 data points drawn from student perceptions of over 80 faculty at four schools. Its focus was a relational model for integration, with a unique approach to research from the students' experience, using quantitative measures that recognized students as consumers of integrative education.

Developing a relational process model of integration with colleagues from four other schools (Rosemead, Fuller, Wheaton, George Fox), Sorenson and others (Sorenson, 1997a; Stanton, Sorenson, & Vande Kemp, 1998; and Sorenson et al., 2005) explored the variables most essential to how students learn. While the focus of their studies was graduate students, their findings have implications for undergraduate students as well.

These studies illustrate the role of implicit learning on students' integrative learning. Students actively noticed and processed more information about a faculty member in the classroom than was formally communicated. For example, they assessed whether or not faculty were "safe" and sought evidence that

they were living a life consistent with what they were teaching. Implicit processing impacted students along many dimensions; this in turn impacted their capacity for learning.

The key findings provided insights into how students learned, in this case how they learned integration. They found that student progress and growth were a direct result of:

- How helpful a faculty member was perceived.
- How well they could determine that a faculty member had an authentic, lively, and growing relationship with God.
- How relational the faculty member was with students (i.e., non-defensive, emotionally unguarded, and even vulnerable).

How helpful a particular professor was to a student's integrative learning was not correlated with the faculty member's tenure or professional status, prominence in the field, or theoretical orientation. It was the personal modeling of an authentic life. Sorenson (1997b) summarized it this way:

Too often we think that teaching students our integration models is what they need in order to learn integration. Often what they want, however, is not our models but ourselves—or perhaps more accurately, they want us to model our own integration, and to give them access to our own relationship before God in an open and non-defensive manner. It is as though when they have access to us as not just professors but persons, and to our ongoing life before God—doubts and all, our joys and our terrors—students are well served in finding their own integrative pilgrimage. (p. 257)

Sorenson et al. (2005) stressed that students were evaluating something other than mere professorial piety. It was not the professor's relationship with God per se, so much as students being able to view the contours of that relationship. Professors could be estranged or distant from God, even angry with God, and still be very valuable to a student's integration.

Our research indicates that what is transformative for students is not reducible to Christian belief, not creedal orthodoxy, and

not even professorial piety. It's not that students exclaim, "Gosh, Professor X sure does believe that Jesus was born of a virgin!" or "It's obvious that Professor Y believes the Bible is God's Word." Professors X and Y may indeed believe both those things, but that's not the point of our research....Instead, our research shows that what is crucial to students' integration is a dynamic, ongoing process that a mentor is modeling before the students' eyes in ways to which students feel they have real access personally, perhaps even as collaborators in the project together. (p. 363)

This research indicated that the single most important variable in how students learned integration was that the professor gave evidence of an ongoing process in a personal relationship with God. Students wanted personal access to someone who was modeling integration before them, a personal manifestation of integration-in-process.

The following example illustrates the implicit learning that takes place in a classroom in which the professor is authentic and models integration as a process. In the example, a graduate student comments on her experiences teaching an undergraduate discussion lab.

One of the things I'm beginning to understand is that learning integration is not an easy process, nor is it a universal one. Many of the undergraduate students seemed to think that the end goal was to create a "Christian psychology" where all Christians would agree on how to think about certain issues in psychology (e.g., hypnosis, dream interpretation) and then that would officially become the "right" view to hold. Even if that were possible, which I don't believe that it is, I'm not sure that would be the best way to continue growing in faith while engaged in the discipline of psychology. I have found that growth often occurs when our beliefs are challenged and we are forced to reckon with opposing viewpoints....

Overall my experience leading the discussion groups was very positive. In seeing students make mistakes by overemphasizing the revelatory role of Scripture in

human understanding or by setting Scripture aside entirely, I was forced to look at my own approach to integration. I think the key is, as Randy Sorenson often said, to live integration. It's very difficult to search through psychology issue by issue or modality by modality and say, "Alright, this is the way Jesus would have done it!" A goal that I have for myself is to live as close as possible to how Jesus did and then look at how I do psychology. I hope that I was able to convey this approach to the undergraduate students with whom I worked.

Summary of Multidimensional Impact of Faculty on Students

Data gathered and analyzed at Biola and other schools provides evidence of the role faculty play in the lives of students. First, students learn in various ways, including implicit, relational learning to grow in mind and especially character. Second, faculty impact students multidimensionally, with their classroom words and actions. Students value faculty who are consistent in what they say and do and who above all are authentic. Thus, students perceive a faculty member's heart and helpfulness—in essence her character.

Our understanding of this research has obvious implications for faculty recruitment and development. We have determined that a comprehensive faculty development program must seek to nurture the whole faculty member, both in their professional life of scholarship and in their spiritual life of character. Neglecting one or the other would be a detriment to the distinct learning community we so highly value and purposely cultivate at Biola.

This leads us to ask, what is happening in faculty development at Biola given the findings we have just described? Are faculty development programs focused on developing faculty as whole persons? Are such programs effective, and what evidence do we have that they are?

Developing Whole-Person Faculty

An example illustrates both the heart of our whole-person faculty and our commitment to encourage and support their development. The Vice Provost for Faculty Development received the following request from a faculty member:

I don't know if this falls under your area or not, but (4 professors) have decided to meet together approximately once a month as a 'young Biola professors group.' Our purpose is to discuss readings and issues that relate to our teaching, scholarship, and ministry here at Biola. For instance, today we met to discuss an essay by pastor/theologian Brian McLaren on emerging values in evangelicalism and we had a great discussion on how we see or do not see these values in our students' lives and how we as Christian educators ought to respond to this situation. Since we come from different disciplines (philosophy, theology, communications, spiritual formation) the time is especially stimulating. We really see this group as helping in our development as Biola faculty members—both in terms of relationship building and also in terms of our understanding of our teaching ministry here at Biola. So here's the question: is there any money to support something like this?

Given that faculty development at Biola exists to provide the institutional support necessary to help all faculty achieve professional and integrative growth, this request was funded.

In this section of the essay we focus on those programs that most specifically encourage and develop our faculty as whole persons and not merely exceptional scholars.

Since the 1995 WASC review, a number of faculty development initiatives and programs have been implemented. What existed previously were programs that provided good support for faculty scholarship, such as sabbaticals, attendance at professional meetings, and some research assistance in the form of grants. New initiatives since then include our New Faculty Orientation and Forum required of all new faculty, our Integration Seminars in which over 50% of faculty have participated, and a new faculty mentoring program.

New Faculty Orientation and Forum

Faculty development begins for new faculty before their first class meets in the fall. All new faculty attend orientation sessions designed to provide an awareness of Biola's mission and historical place in

Christian higher education. During the New Faculty Forum provided each January, faculty receive a more academically focused and extensive orientation (and a \$1,000 stipend). Topics covered during the forum include: the history of Biola and its theological distinctives, issues in integration, diversity in the classroom, student life outside the classroom (cocurricular programs), and reaching the heart and soul of students. The forum also provides a review of the Faculty Handbook sections on promotion, sabbaticals, and tenure. The response of new faculty to the orientation process has been positive, with feedback gathered at the end of every forum. As one faculty member noted:

The speaker presented an extremely thorough, enlightening, and (in my experience) accurate picture of the challenges of faculty life. By ordering his presentation on the "professoriate seasons" and providing significant detail, practical advice, and an emphasis on the importance of mentoring relationships in career success, he unified the themes of the day. He allowed time for questions and answers and presented an ideal of a faculty career. The presentation on the faculty mentoring program was a positive as well, and shows Biola's commitment to faculty development.

Suggestions received in the feedback have resulted in refinements to the seminars, including changes in our session topics and list of presenters. Every year the program directors meet to discuss the new faculty evaluations, the speakers and the format, with changes implemented each year designed to provide better orientations.

Integration Seminars

Earlier assessment efforts helped Biola recognize the need to provide theological training for our faculty so that they could be better equipped to reflect critically on their own areas of specialization as they develop an integrative Christian worldview.

As a result of that assessment, integration seminars have been offered almost every year since 1994, with an average of 17 faculty participating every year. Each seminar has been different by way of subject matter and visiting professor, which has allowed for an enriching diversity. The faculty who have attended the seminars represent every school

and academic department, and each participant receives a stipend equivalent to the amount they would normally receive teaching an interterm or summer school class. Faculty are thus able to concentrate on their reading as well as writing a scholarly paper in which they reflect on their discipline in light of the theological insights gained during the seminar. The seminar leaders then critique each paper and offer suggestions for further research and writing.

A number of these papers have been published and/or presented in academic forums—one sign of the effectiveness of this program. Furthermore, participants have expressed that this seminar is one of their most enriching experiences at Biola. Perhaps one reason for the success is that the seminars are focused on crucial theological issues impacting the core of each faculty member's worldview. In each seminar, visiting scholars who have developed a distinctly Christian worldview are able to help the participants think through their own disciplines in light of scripture and theology, facilitating integrative growth and scholarship. The seminars have been an effective means of helping faculty develop a deeper theological and integrative foundation. Another reason for their effectiveness is that the seminars are cross-disciplinary, providing multiple perspectives and input into a faculty member's integrative understanding.

Spirituality in the Classroom

The faculty seminar on spiritual formation in the classroom is a relatively new program co-sponsored by Biola's Institute of Spiritual Formation and the Vice Provost for Faculty Development. The seminar explores spiritual formation issues in the classroom from a theological, psychological, pedagogical, and history of spirituality perspective. It includes an investigation into a developmental spirituality that attempts to understand the Holy Spirit and the dynamics of the soul within various stages of growth and the relevance of this to our approach to students in the classroom. Emphasis is given to discussion and practical application of the seminar material to Biola courses. Approximately 70 faculty have participated in the first four years (averaging 17 per year).

Responses to a faculty survey in spring 2005 revealed that the spiritual formation in the classroom seminars had the most impact on a faculty

member's personal integrative growth.⁴⁵ On a 4-point value scale with 4.0 being *extremely valuable*, participants rated the seminars at 3.24. Comments from faculty who changed their teaching because of their seminar participation also provide evidence of effectiveness:

The Spiritual Formation Seminar challenged me to think about it on a level of encouraging students to grow in their relationship with the Lord....I had students examine their motives for wanting to teach to be sure they were right motives. I had them think about where God had gifted them and how they might use those gifts for God's glory in the profession of teaching.

The seminar really opened my eyes to explore even deeper the issues of integration of faith and learning from a fresh perspective, more experiential, more intentional....I already met with one of my adjuncts this morning in order to share with her the instruction, and we decided that we are going to incorporate soul projects in our classes.

Faculty Mentoring

The first few years of a faculty member's career will have a significant impact on his lifetime career achievement. Faculty need to develop expertise in a variety of areas that are critical to their long-term effectiveness. Participating in a formal mentoring program benefits the mentor, the protégé, and the organization in numerous ways. According to Murray (1991) mentors (senior professors) experience enhanced self-esteem, revitalized interest in their work, a close relationship with their protégé, fulfillment of personal developmental needs, and fulfillment of mentoring components required for advancement to the rank of full professor. Protégés show higher performance and productivity ratings, increased career satisfaction, and greater knowledge of the organizational and technical aspects of the profession.

During the New Faculty Forum all new faculty are provided the opportunity for mentoring with a senior faculty member. They meet twice a month to discuss issues of professional growth and development. The mentors and protégés meet with the

program director twice each semester to discuss their progress and share areas of concern.

Feedback on the mentoring program has been encouraging. One protégé said:

The Mentoring Program really allowed me to ask basic questions about grading, faculty evaluation, promotions, syllabi, use of media, and so much more. There were so many basic things I wasn't aware of because I came from vocational ministry not another teaching institution. I wish there would have been more of this in other avenues of faculty development.

In addition to our university-wide mentoring program, both formal and informal mentoring takes place within individual schools. An example of a formal school-level program is Talbot School of Theology's peer-coaching program. This program matches a senior faculty member with a junior faculty member in the same discipline to help him or her develop as an effective professor. Mentoring also occurs informally in each school as experienced faculty meet with new junior faculty.

Evidence of Effectiveness in Developing Whole-Person Faculty

The effectiveness of our faculty development programs is evidenced by things like attendance and presentations at professional conferences, other research presentations, research grants, published books and articles in scholarly journals, and participation in sabbaticals. We also find evidence of our effectiveness of developing whole-person faculty in faculty annual reports, regular faculty evaluations of development initiatives, and surveys of faculty and students.

Faculty Annual Reports

A review of a sample of recent faculty annual reports reveals that our faculty are investing in the lives of our students beyond the classroom. In 2005, after reading hundreds of faculty annual reports and applications for promotion and tenure, the Provost noted:

I have seen a significant number of faculty referencing their determination to invest in the lives of their students by assisting them

with personal as well as professional issues. Many speak of their interaction in non-office settings such as the home or a coffee shop. There seems to be a real culture of commitment to helping our students grow in character through personal interaction that expresses love and concern for them as whole people in God's kingdom.

Such involvement in student lives is not only encouraged, it is rewarded during promotion and tenure reviews.

Faculty Development Survey

As part of our institutional review, we asked 175 full-time faculty to evaluate our various faculty development programs and their impact on student learning. One hundred and six faculty completed the survey (60%). Findings from this 2005 online survey indicated that the majority of faculty are pleased with the faculty development support they receive and that such support has positively impacted their scholarship as well as their students' learning.⁴⁶

When asked their overall perception of the effectiveness of faculty development programs, 74% responded that they were *very* or *extremely valuable*; 25% described them as *somewhat valuable*; and only 1 labeled them as *not at all valuable*. Faculty rated as their highest priority for the next phase of programs to focus on teaching methods, additional integration seminars, and student learning assessment. In terms of both professional growth and support for student learning, faculty report that seventh-semester leaves, sabbaticals, release time, and attendance at professional conferences have the greatest impact. As far as impact on their own integrative growth, faculty rated as highest seventh-semester leaves, release time, the integration seminars, and sabbaticals.

When asked how their participation in the above faculty development programs impacted student learning, and in what ways, the answers were consistently positive. Two comments were typical of faculty responses:

I would have to say that my experience has assisted my students by helping me better integrate my faith into my instruction. This has helped me be more responsive to my

students as whole beings created in the image of God.

If faculty are growing spiritually and intellectually, students are beneficiaries of that growth. We can't take students where we haven't been ourselves. Research allows faculty to grow intellectually and dialog with the best scholars in the world in a particular field. Integration seminars help faculty grow spiritually and in their ability to make connections between the Christian faith and their discipline. All of this is crucial to growing faculty that can lead students to a deeper walk with Christ and a more fruitful life of service.

Perception of Students Regarding Effectiveness

Faculty have told us that our development efforts have been effective in nurturing them as whole-person faculty and equipping them to be effective instructors. To further verify this, we asked our alumni and students the extent to which our faculty are effective in nurturing them in mind and character. The following is a summary of our findings.

Alumni Outcomes Survey. Our alumni survey findings illustrate the explicit and implicit roles faculty play in impacting students lives.⁴⁷ It is clear that in explicit ways faculty impact students through academic courses, research, and other scholarship. They serve as the primary deliverers of academic content. More germane, when recent alumni (those who graduated after 1995) were asked what contributed to their spirituality, two of the three highest rated items were academic courses (91%) and interaction with faculty (85%).

Our alumni also rated the overall quality of instruction as the highest aspect of their educational experience (4.4 on a 5-point scale). Also highly rated were the encouragement and support for academic success (4.4) and concern for students as individuals (4.1).

Student Satisfaction Inventory (SSI). In a recent Student Satisfaction Inventory (SSI), on a scale examining faculty and instructional effectiveness, Biola students rated 12 of 14 items of higher *importance* than students in the comparison group of

4-year private institutions. On all 14 items Biola students reported higher *satisfaction* than the national comparison group. Items from this scale included the beliefs that faculty were knowledgeable in their field, fair and unbiased, cared about students as individuals, and provided a culture for intellectual growth and academic excellence.

Biola students also responded to a set of SSI survey items that were unique to CCCU participants. On the item that "faculty are helpful in processing issues related to faith," our students reported both higher importance and higher satisfaction than the comparison group of other CCCU schools.

Course Evaluations. Course evaluation data provide additional evidence of faculty effectiveness. At the completion of every course students evaluate their learning experience by expressing their agreement with statements such as, "The instructor stimulated my thinking about the integration of my faith with the course subject matter." With over 10,000 responses each semester, over a 12-year period (1992 to 2004) the university average was approximately a 3.5 on a 4-point agreement scale.

Reflection

Our original guiding question for this topic was covered in depth in our CPR Report where WASC determined that we were effective in attracting, retaining, and developing faculty. We therefore used our Educational Effectiveness Review as an opportunity to dig deeper into what we believe to be two keys to our rich learning community: (1) the multi-dimensional impact that faculty have on our students and student learning, and (2) the intentional development of whole-person faculty.

Our findings indicate students actively seek to determine whether or not faculty are consistent in what they say and do. They want to know:

- Do faculty integrate a Christian worldview into their course content?
- Are they growing in their relationship with God? Do they personally manifest integration-in-process?
- Are faculty transparent in the dynamic, ongoing process of their relationship with God? Do they make this process accessible to students?

- Do they exhibit fairness and honesty in dealing with others?
- Are faculty living out an authentic Christianity?

This essay has presented evidence that, when students ask these questions, the answer on the whole seems to be yes. This was not a surprise. We intentionally recruit faculty who resonate with Biola's mission, and we develop them professionally and integratively as whole persons.

We have presented evidence of the effectiveness of our whole-person faculty development efforts. While encouraged with these findings, some challenges remain. We understand that to sustain our effectiveness, we must be constantly vigilant to:

- Recruit faculty who are both professionally exceptional and spiritually minded.
- Provide ongoing faculty support for professional development and integrative training.
- Assess and know our students, faculty, and programs.

- Study how students learn, both explicitly and implicitly.
- Study the relationship between whole-person faculty and whole-person students.
- Listen to faculty about the unique pressures brought on by this kind of faculty-student community.
- Remind our faculty frequently of the profound impact they have in the lives of our students.

We believe that our institutional review, including our CPR Report, demonstrates that we have the structures, processes, and commitment to sustain the necessary vigilance.

Overall, our review validates the notion that our faculty do indeed have a multidimensional impact on our students and their development as whole persons. We have created a culture of learning that is wide ranging, broad in its impact, and certain to have long-term effects. We are convinced that whole-person faculty lead to whole-person students.

Integrative Reflection

We believe that we have demonstrated our Core Commitment to Educational Effectiveness through the evidence and reflection in this Educational Effectiveness Review Report. The Analytical Essays in our report provide an honest picture of our institutional efforts to advance student learning, nurture spirituality and character, engage diversity, and develop faculty. We believe the effort put forth in this review has resulted in significant progress in our becoming a more learning-centered institution deeply committed to ensuring educational excellence.

Institutional Review

Beginning with the Proposal and culminating with this EE Report, we have embraced the WASC institutional review as an opportunity to:

- Examine evidence that we are fulfilling our mission,
- Discover what we are doing well and what we can improve,
- Engage our campus in deeper dialogue,
- Reflect on our future direction, and
- Pursue educational excellence.

While all institutional reviews present unique challenges, we believe that our review process was successful because we: (1) engaged our entire constituency—especially the faculty, (2) had a mission statement that was widely shared and held in high regard across our community, (3) had topics for review that were recognized as being of great consequence to the institution as a whole, and (4) had dedicated executive, research, and writing teams that guided the process. It was the whole-hearted response of our community to the entire accreditation process that enabled us to meet the challenges.

Our Capacity and Preparatory Review

In the CPR Report we established our commitment to the WASC standards and examined the progress we had made toward achieving the goals and challenges identified in our Proposal. We demonstrated that we were meeting these challenges effectively and were fulfilling the Core Commitment to Institutional Capacity. We noted that, among other things,

our unprecedented enrollment growth was being met by unprecedented capacity expansion, and that the challenges of growth and capacity were being forthrightly discussed.

The CPR Visiting Team affirmed our work when they concluded: “Biola University has demonstrated substantial compliance with the expectations of each of the four WASC standards and has been diligent in responding to recommendations of previous visiting teams and the Commission.” Furthermore, the WASC Commission commended Biola “for the serious and insightful manner in which the institution as a whole was brought into the planning and preparation for this [CPR] presentation and visit.” They acted to receive our CPR Report, continue the accreditation of the university, and invite us to present our EE Report in December 2005 and proceed with the EE Site Visit in March 2006.

While affirming our CPR Report, the Commission highlighted several issues for focused attention in the upcoming EE Review: (1) sustaining momentum in assessment, (2) continuing to build a culture of diversity, (3) attaining adequate faculty and staff, and (4) preparing for the EE Review.

Our Educational Effectiveness Review

For each of our EE topics we carried out the plan specified in our Proposal and conducted additional research to strengthen our review. We believe that we have not only achieved the goals and outcomes of our Proposal, but have gone beyond what had been proposed.

Analytical Essay 1: Advancing Student Learning.

With respect to the review of our effectiveness in advancing student learning, we: (1) conducted a comprehensive alumni outcomes survey, (2) created assessment maps for all undergraduate programs, (3) completed an inventory of educational effectiveness indicators for all graduate programs, (4) identified where our academic programs are in their transition to a more learning-centered model, (5) launched CLEAR, (6) created a new assessment handbook for undergraduate program reviews, (7) completed seven undergraduate program reviews, and (8) continued GE research

and other GE improvements initiated prior to our WASC review.

We recognize that to sustain our efforts requires both a great investment in fiscal and human resources and an appreciative inquiry approach that genuinely celebrates our achievements, even as we identify ways to enhance learning.

Analytical Essay 2: Nurturing Spirituality and Character. For Analytical Essay 2 we profiled several of our cocurricular and curricular programs, examined the evidence gathered in a number of national and institutional research projects, and completed a case study on an overseas service project.

We found emerging evidence that our cocurricular and curricular programs were effective at nurturing spirituality. We are well under way in our institutional research efforts to assess growth in spirituality and character, and we have both the internal expertise and institutional support to complete this task. We also found that community plays a central role in nurturing spirituality and character and that our students sustain their spiritual commitments long after they leave Biola.

Analytical Essay 3: Engaging Diversity. With respect to engaging diversity, we believe that we have evidence not only of deep engagement across the institution but also evidence of *enhancing* diversity. The numbers of students, faculty, and staff of color continue to show gains, and there is strong evidence of improving campus climate and student learning related to a set of intercultural competencies. We are encouraged with the creation and sustained support of the Office for Diversity Leadership and the creation of a new scholarship fund specifically to assist students of color.

Analytical Essay 4: Developing Faculty. Biola is committed to attracting and developing faculty who are professionally exceptional, spiritually minded, and have a heart for students. For Analytical Essay 4 we conducted various research projects to explore two distinct issues related to this commitment—the multidimensional impact that faculty have on students and our effectiveness in developing whole-person faculty.

Our research found that faculty indeed have a multidimensional impact on students. All students implicitly and explicitly observe and evaluate faculty. At Biola our students look for faculty who demonstrate an authentic Christianity. They report that our faculty both evidence authenticity and contribute to their growth as integrative, whole persons. Furthermore, we found evidence that our faculty development efforts are effective in nurturing our faculty as whole persons.

Closing Reflection

As we reflected on the institutional review, several things have come into focus.

We are developing a learning organization mindset. We are moving beyond Angelo's notion of "teaching factories" and are well into the transition of becoming a learning-centered institution. We are committed to student learning, ongoing assessment, quality improvement, and accountability. Transforming an entire institutional culture is hard work, whether to a culture of diversity or to a culture of evidence. But we believe we have the expertise and dedication to complete both.

The enduring keystone of the entire Biola educational experience, which holds up all that we do, is the comprehensive integration of mind *and* character. Our passion for developing whole persons sustains our commitment to assessment, continuous improvement, and educational excellence.

The findings and evidence presented in each of our CPR and EE reports have been widely disseminated and reflected upon and continue to inform our community. We are convinced, and trust that others will find, that at the heart of Biola there exists a vibrant Christian academic institution where faculty and staff are deeply committed to equipping students in mind and character—the hallmark of a true education.

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Endnotes

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- ¹ Summary Data Form, Fall 2005; Response to Capacity and Preparatory Review Report. (Exhibits A1, A2)
 - ² Inventory of Educational Effectiveness Indicators–Graduate Programs. (Exhibit A5)
 - ³ Undergraduate Program Assessment Maps, 2005. (Exhibit A6)
 - ⁴ The Biola University Catalog, 2005-2007; Alignment of EE Report and WASC Standards and Criteria for Review. (Exhibits A3, A4)
 - ⁵ Inventory of Educational Effectiveness Indicators–Graduate Programs; Undergraduate Program Assessment Maps, 2005. (Exhibit A5)
 - ⁶ Program for Assessment of the Academic Departments and Majors, 1996. (Exhibit B1)
 - ⁷ Academic Assessment Handbook, July 2005. (Exhibit B2)
 - ⁸ Undergraduate Program Assessment Maps, 2005. (Exhibit A6)
 - ⁹ GE Council Survey on Writing, March 2002. (Exhibit B3)
 - ¹⁰ Writing Competency Memo to GE Council, December 10, 2004. (Exhibit B4)
 - ¹¹ Strengthening Our Undergraduate Integration Seminars, February 2003. (Exhibit B5)
 - ¹² Letter of invitation to GE Diversity Task Force, November 19, 2003. (Exhibit B6)
 - ¹³ GE Diversity Task Force Status Update for Intercultural Understanding, April 2, 2004. (Exhibit B7)
 - ¹⁴ Report on Biblical Studies Survey of GE Bible Students, January 2005. (Exhibit B8)
 - ¹⁵ Criteria for Evaluating Graduate Programs, Graduate Studies Committee, 1984. (Exhibit B9)
 - ¹⁶ Guidelines for the Academic Self-Assessment and Review of Graduate Programs, Graduate Studies Committee, October 2001. (Exhibit B10)
 - ¹⁷ Toward an integrated model of assessment. *Theological Education*. (Exhibit B11)
 - ¹⁸ Character and Assessment Plan, March 26, 2004. (Exhibit B12)
 - ¹⁹ Alumni Outcomes Survey, 2004-05. (Exhibit B13)
 - ²⁰ The Spiritual Life of College Students (Executive Summary of 2005 CSBV). (Exhibit C1)
 - ²¹ Biola CSBV Data Summary, 2005. (Exhibit C2)
 - ²² Assessment Master Plan for Student Affairs, August 2005 Update. (Exhibit C3)
 - ²³ Residence Life Seminar on Assessment, Fall 2005. (Exhibit C4)
 - ²⁴ Student Ministries Brochure, 2005-2006. (Exhibit C5)
 - ²⁵ Summary of SMU Trips, 1996-2005. (Exhibit C6)
 - ²⁶ DVD of SMU Summer Missions, 2004. (Exhibit C7)
 - ²⁷ The Biola University Catalog, 2005-2007. (Exhibit A3)
 - ²⁸ Biola Spiritual Development Project: Initial Report on Data from June 2003 to May 2005. (Exhibit C8)
 - ²⁹ Instruments for the Spiritual Experiences Questionnaire. (Exhibit C9)
 - ³⁰ Biola CSBV Data Summary, 2005. (Exhibit C2)
 - ³¹ Alumni Outcomes Survey, 2004-05. (Exhibit B13)
 - ³² Biola University Diversity Statement. (Exhibit D1)
 - ³³ Biola Diversity Study, November 2002. (Exhibit D2)
 - ³⁴ Diapers, dissertations, and other holy things: The experiences of mothers working in Christian academia. *Christian Higher Education*. (Exhibit D3)
 - ³⁵ Women's Issues Research List. (Exhibit D4)
 - ³⁶ Programs and Courses with an Intercultural Understanding Component, 2005. (Exhibit D5)
 - ³⁷ GE Task Force Recommendations: Core Competencies of Intercultural Understanding, May 21, 2004. (Exhibit D6)
 - ³⁸ Biola University Enrollment Report, Fall 2005. (Exhibit D7)
 - ³⁹ Graduation/Retention Summary by Ethnicity, 1991-2004. (Exhibit D8)
 - ⁴⁰ Twelve-Year Diversity Statistics, Biola Faculty and Staff. (Exhibit D9)
 - ⁴¹ Instructions and Guidelines for Moderators: Biola University Diversity Conference Folder. (Exhibit D10)
 - ⁴² Draft Complaint Procedure for Actions in Violation of the Diversity Statement. (Exhibit D11)
 - ⁴³ Faculty Rank Structure, Faculty Handbook Section 8.3. (Exhibit E1)
 - ⁴⁴ An Examination of Gaps Between Professorial and Student Perceptions, 2004. (Exhibit E2)
 - ⁴⁵ Faculty Development Survey, 2005. (Exhibit E3)
 - ⁴⁶ Faculty Development Survey, 2005. (Exhibit E3)
 - ⁴⁷ Alumni Outcomes Survey, 2004-05. (Exhibit B13)