

**Seven-Year Program Review Report
for 2016 - 2023**

**Department of Religious Studies
Westmont College**

September 5, 2023

**Helen Rhee, (Former) Department Chair
Holly Beers
Charles Farhadian
Caryn Reeder
Sandra Richter
Sameer Yadav
(Telford Work on Sabbatical)**

Table of Contents

Table of Contents	2
A: INTRODUCTION	4
A.1 Mission Statement	4
A.2 Program Learning Outcomes (PLOs).....	4
A.3 Key Questions	5
A.4 Program Review Committee Recommendations	6
B: STUDENT ASSESSMENT AND PROGRAM REVIEW	9
B.1 Student Learning	9
B.1.1 Key Findings.....	9
B.1.2 Methodology.....	15
B.2 Alumni Reflections.....	16
B.3 Curriculum Review	19
B.3.1 Mission/Outcomes	19
B.3.2 Courses of Study.....	20
B.3.3 Faculty	21
B.4 Program Sustainability and Adaptability	22
B.4.1 Serving society.....	22
B.4.2 Serving Westmont (cf. Key Question #5).....	23
B.4.3 Challenges:.....	25
B.4.4 Conclusions.....	26
B.5 Contribution to Diversity	26
B.5.1 Common Contexts Classes	26
B.5.2 Upper Division Curriculum	29
B.5.3 Student Survey	29
B.5.4 Campus Participation.....	32
B.5.5 Concluding Comments	32
B.6 Additional Analysis	32
B.6.1 Faculty	33
B.6.2 Facilities.....	33
B.6.3 Collaboration with the RS library liaison and tutoring program	34
B.6.4 Student Participation in Off-campus Programs	34
C: CONCLUSIONS AND LOOKING FORWARD	36
C.1 What the Department Learned	36
D: APPENDICES.....	37
Appendix 1.1	37
Appendix 1.2	38
Appendix 1.3	40
Appendix 1.4	43
Appendix 1.5	45
Appendix 1.6	48

Appendix 2	49
Appendix 3	101
Appendix 4	102
Appendix 5.1	103
Appendix 5.2	106
Appendix 6	113
Appendix 7	131
Appendix 8	132
Appendix 9	133
Appendix 10	135
Appendix 11.....	136

A: INTRODUCTION

A.1 Mission Statement

Westmont College's Religious Studies major offers the curriculum and the experiences that students need to gain competence in the study, understanding, and articulation of the Christian tradition in lively conversation with other religious traditions.

To that end, the Religious Studies major guides students toward:

- biblical literacy and growing skill in biblical interpretation enriched by interdisciplinary approaches and appropriately critical engagement with the history of interpretation;
- theological literacy and sound theological judgment marked by the ability to articulate clear and relevant theological convictions;
- familiarity with forms of Christianity worldwide with attention to historical and local identities of the Church in their social and cultural contexts; and
- strong faith in Jesus Christ and orthodox theology marked by a thoughtful and sustained commitment to the life of the Christian community and the disciplines and virtues that life requires.

This mission statement is posted on the departmental program review section of Westmont's website: <https://www.westmont.edu/departmental-program-reviews/program-review-religious-studies>

A.2 Program Learning Outcomes (PLOs)

Our three PLOs reflect the Religious Studies Department's commitment to excellence in educating our students' minds and hearts so that they will be equipped with confidence, knowledge, and wisdom, in order to be faithful to the gospel in many circumstances and callings throughout life. Over the past seven years, we have assessed these outcomes, identifying where students excel and where the program could be strengthened to further develop student learning.

1. **Hermeneutical Competence:** Our graduates will be able to apply a range of skills in the interpretation of biblical and other religious literature.
 - a. They will employ close reading skills with regard to primary sources; observation; inquiry; attention to genre, context, intertextuality, and literary influence; awareness of their own assumptions and cultural biases; awareness of intended audience(s) and effects on readers.
 - b. They will display judicious use of scholarly resources (e.g., language tools, commentaries, monographs, journals, dictionaries, encyclopedias, electronic databases, library holdings, inter-library loan, web-based tools). They will acknowledge dependence and influence through appropriate notes and bibliography.

- c. They will appropriate a range of critical methodologies (e.g., historical, literary, textual, rhetorical, socio-cultural), draw on insights across the range of relevant disciplines (e.g., linguistics; anthropology; sociology; philosophy; archaeology), and recognize the insights and pitfalls of various ideological approaches (e.g., postcolonial, feminist, Marxist).
- 2. Theological Judgment:** Our graduates will understand the fundamental claims and logic of the Christian faith, appreciate the development of Christian theological traditions over time, and be able to think theologically.
- a. They will faithfully interpret texts including the Bible and other primary sources in the worldwide Christian tradition.
 - b. They will fairly evaluate the theological claims of secondary sources and current voices within and outside the Christian tradition.
 - c. They will thoughtfully address the intellectual and practical issues involving both narrowly theological matters and concerns in other disciplines.
 - d. They will be acquainted with, and increasingly formed in, the practices that Christian theology serves, including worship, fellowship, mission, study (especially of the Bible), and ethical conduct.
- 3. Ecclesial Engagement:** Our graduates will be marked by a passionate commitment to the Christian church and its mission.
- a. They will increasingly recognize connections between personal faith, scholarly inquiry, and the shared life of God’s people in the world past and present.
 - b. They will sense a harmony between rigorous intellectual inquiry, faithful service, and passionate worship.
 - c. They will establish lifelong disciplines marked by theological reflection, Christ-like compassion, and robust engagement in the public square.

These PLOs are posted on the Religious Studies departmental website (under “Key Skills Our Graduates Develop”) and the departmental program review section of Westmont’s website: <https://westmont.edu/religious-studies>; <https://www.westmont.edu/departmental-program-reviews/program-review-religious-studies>

A.3 Key Questions

We have focused our attention and efforts to engage the following key questions identified in the last Six-Year Report in 2016:

1. How do we build a robust major that attracts more students?
2. How do we reconfigure our understanding of Ecclesial Engagement or expand it to include global church realities and non-Christian religions?
3. How do we balance academic rigor with the development of Christian affections,

spirituality, and practice?

4. Should we reconfigure religious studies curriculum into “concentrations” or “tracks”?
5. Regarding sustainability, how do we most effectively meet General Education requirements (Common Contexts courses) and teach major courses so that we can pique the interest of students who do not want to take Common Contexts courses?

A.4 Program Review Committee Recommendations

The most substantive PRC recommendations during this seven-year cycle and our efforts to address them are as follows:

- *Collect student works over time to form larger and more representative samples:*
 - The RS department has collected a total of 51 student works from RS 180 Senior Seminar in this report cycle as we have assessed each PLO in our annual report. This data includes student work as well as focus group interviews. The department maintains a shared Google drive for preserving materials from Senior Seminar, as well as data on historical grading trends in the three RS GE classes (001, 010, 020). Furthermore, the Google drive also contains the CUPA related surveys and CUPA RS senior survey results (2018). Finally, during the 2020-2021 academic year, the RS department conducted two major surveys (the Faith Development survey and the Ethnicity and Race survey). Administering, analyzing, and discussing these surveys took significant effort.
- *Provide the summary of the collected evidence in relation to each PLO in your future reports:*
 - As mentioned, since 2017 we have assessed each PLO in our annual report based on the direct and qualitative assessment of student papers and focus groups interviews: Hermeneutical Competence (2020); Theological Judgment (2019, 2022); and Ecclesial Engagement (2018, 2021).
- *Strengthen the language of their Common Contexts courses with the emphasis on reconciliation, race and diversity in the light of students’ request to address questions of race, racism, and racial identity in their RS experience and fortify the departmental involvement in relevant campus-wide conversations:*
 - The department augmented the language of the Common Contexts courses regarding reconciliation, race, and diversity in collaboration with the GE Committee as follows (see the highlighted sentence in particular):
 - Interpretive Statement (2021)
RS courses will constitute a center for the GE curriculum by establishing a common core of Christian knowledge, by addressing the ways the gospel of Christ directs us to live and act, and by providing a foundation for fruitful conversation with and among all the disciplines of the liberal arts and areas of the GE. Our students will recognize that robust Christian faith is not an isolated mental or spiritual compartment, but is shaped by and shapes personal, church, family, academic, and public life. Thus, these courses lay a foundation for students to think deeply about worship; the communion of saints; mission; evangelism; the prophetic identity of the Body of Christ as one people birthed from all

nations, tribes, peoples, and languages; and our shared work toward justice and reconciliation in a fallen world as they explore other GE and curricular areas.

- *Present a more substantive analysis of student learning in your Common Contexts and, perhaps, other General Education courses:*
 - This report provides a robust analysis of student learning in the three RS GE courses as well as upper-division GE courses in both **B.1 Student Learning** and **B.5 Contribution to Diversity**.
- *Continue monitoring student learning and success for professor-specific initiatives and interventions. Share the results of these interventions:*
 - Over the past four years, the department has addressed several overarching concerns, including support for the development of students' faith; the integration of racial and cultural diversity, and more specifically, guidance in addressing race and racism in Christian perspective; and the development of strategies for helping students survive and thrive in the RS GE courses. Professors have developed a variety of tools, assignments, and course readings to meet these concerns in individual classes.
 - The following examples address particular professors' initiatives with positive results:
 - **Holly Beers:**
 - Continues to give a "hermeneutical perspectives" assignment in RS 010 (supporting students' faith development and ability to appreciate diverse perspectives)
 - Chose readings reflecting a diverse range of authors in upper division classes, supported by thorough discussions of potential strengths and weaknesses in the various perspectives, with positive feedback from students (supporting students' desire to engage with non-White intellectual and spiritual traditions)
 - **Charles Farhadian:**
 - Started the organization, Santa Barbara Sending, of which Westmont's Campus Pastor's office is a member, to host an annual mission conference at Westmont that features Christians from all over the world who demonstrate Christian reconciliation through the work and teaching of medical doctors, nurses, Bible translators, business persons, educators, and more. This multi-day event serves Westmont and the Santa Barbara community. Students in the course, Christian Mission, are required to attend the event. Classroom discussion includes how these students may have been inspired, challenged, and called to gear their talents and major areas of study toward participation in God's worldwide mission (supporting students' faith development)
 - Continues to include and add to current books and articles written by people from a variety of ethnic backgrounds, in part to illustrate global similarities and differences in a wide range of subjects (supporting students' desire to engage with non-White intellectual and spiritual traditions)
 - **Caryn Reeder:**
 - Incorporated essays and a final class discussion in RS 010 to allow students to explore the practical implications of course material for a life of faith (supporting students' faith development)

- Continues to adapt course structures, assignments, and policies to make RS 010 accessible for all students, especially first generation and minoritized students; the results of in-class assessments in spring 2022 suggests these interventions have successfully flattened the inverted bell curve of grades (supporting student learning in the RS GE classes)
- **Helen Rhee:**
 - Continues to introduce students to not only global Christianity and African-American church history but also American church's responses to racism in Reformation and Modern Christianity (supporting students' desire to engage with non-White intellectual and spiritual traditions)
 - Continues to assign a faith and learning paper in all classes so that students can think through their faith through the course materials and engage the latter in their faith journeys (supporting students' faith development)
- **Sandy Richter:**
 - Addressed the tension of God's justice and mercy in lectures, assignments, and discussions in an upper division class on Isaiah, with positive results – students engaged the material in their own presentations and research (responding to point 7 of the results of the Faith Development Survey in 2020-2021, that students have difficulty understanding how divine punishment and justice can be held together)
 - Introduced Mayterm students to diverse cultures and religions in Israel and Palestine in RS 155; students learned about local religions as well as political and cultural divides, engaging these topics intellectually, emotionally, and empathetically (supporting students' desire to engage with non-White intellectual and spiritual traditions)
- **Telford Work:**
 - Incorporated books from Black Church perspectives (James and Rosamond Johnson, *The Books of American Negro Spirituals*; Voddie Baucham, Jr., *Fault Lines*; Esau McCaulley, *Reading While Black*), global south perspectives (The Voice of the Martyrs, *Hearts of Fire: Eight Women in the Underground Church*; Simon Chan, *Grassroots Asian Theology*), and otherwise addressing issues of ethnicity and justice (Thaddeus Williams, *Confronting Injustice without Compromising Truth*) with a variety of viewpoints (supporting students' desire to engage with non-White intellectual and spiritual traditions)
 - Structured regular theological and biblical analysis of issues involving race, ethnicity, justice, ideologies, etc. into class discussions; revisit and reformulate for improvement and as social contexts shift (supporting students' faith development)
- **Sameer Yadav:**
 - Incorporated Vince Bantu, *A Multitude of All Peoples*, as a course textbook to address the diverse range of theological perspectives in the early church in RS 020 (supporting students' desire to engage with non-White intellectual and spiritual traditions)

- Added an assignment to help students navigate the ways this textbook adds to or complicates a more traditional western-focused analysis of the church's theological development (supporting students' desire to engage with non-White intellectual and spiritual traditions)

Overall, the RS department has taken the PRC's recommendations seriously and have appropriately addressed them in this assessment cycle. As this report will show, the department's curriculum is solid and robust; and the department is largely encouraged by the level of student learning while recognizing and responding to the significant challenges of teaching the Common Contexts GE courses in light of ever-declining biblical and theological literacy and changing demographics and cultural trends.

B: STUDENT ASSESSMENT AND PROGRAM REVIEW

B.1 Student Learning

Below is **1)** a reflection on the substance of our key findings from the assessment work on student learning conducted over the past seven years, followed by **2)** reflections on our current assessment methods for measuring student learning.

B.1.1 Key Findings

The four sections that follow offer a summary of our assessment of student learning over the past seven years for **1)** our three PLO's of Theological Judgment, Hermeneutical Competence, and Ecclesial Engagement, as well as **2)** our participation in ILO assessments of diversity and the role of our GE courses in meeting CUPA standards, **3)** the Key Questions concerning student learning raised by the immediately preceding six-year report from 2016, and **4)** the new areas of concern we have uncovered along with some proposed changes going forward.

1. PLOs

RS has identified three primary PLOs—Hermeneutical Competence, Theological Judgment, and Ecclesial Engagement (see *Appendix 1.1*). In the 2016 report, the Key Findings showed that students are meeting these PLOs within the “developed” to “highly developed” range, and identified a department goal to “move more toward the ‘highly developed’ mark for all of our students” (4). Our annual reports indicate that we have met this goal. Having assessed a total of 51 senior assignments across all three PLOs, more than half (27/51) were “highly developed” while a significant proportion of those scored “developed” were approaching “highly developed” (18/51). This suggests that our students have continued to meet our PLO benchmarks across all three areas, and further that we have seen improvement in overall performance of our seniors in meeting them.

Our direct assessment of student achievements in Hermeneutical Competence has primarily taken the form of research papers that require a demonstration of exegetical skills both with biblical texts and religious literature. The Spring 2020 assessment of this PLO among seniors in the capstone seminar (RS-180) found that “classes have prepared them to be thoughtful biblical interpreters, and they are able to integrate issues and questions of theology, spiritual development, and ethics.” Likewise, in our Spring 2019 and 2022 assessments of Theological Judgment via sermon assignments and comparative theology essays we found all of our students meeting our benchmarks for showing critical skills in asking hard questions, demonstrating the relevance of theology for making a difference in life, and using theological lenses as tools for gaining insight into contemporary issues. Ecclesial Engagement was assessed with case study papers in Spring 2018 and preaching exercises from Spring 2021, showing evidence of highly developed Christian commitment, inquisitiveness, and robust understanding of Christian community and missional or public engagement from the majority of our seniors.

In our qualitative assessment of our PLOs via annual senior focus groups, we found students consistently rating their own skills along all three PLOs as highly developed. From year to year, however, there were some discrepancies between the ways students rated themselves and the quantitative measures of their learning via assignments from the capstone course. In those few cases where there was such a discrepancy, the students tended to rate themselves lower than their scores indicated. In those years where this was found to be the case the sample sizes were all quite small (5 or fewer). One signal that clearly emerges from these focus groups across all of the Spring semesters of the past seven years, however, is student requests for more curricular and co-curricular attention to our “Ecclesial Engagement” PLO. Some of these requests were for church internships and attention to ministry contexts and vocational futures for the major, and many requested more explicit curricular engagement with the range of Christian denominational and theological traditions. This student self-assessment regarding Ecclesial Engagement resonated with a dominant theme in their self-assessments regarding Theological Judgment and Hermeneutical Competence as well, which was an appreciation and request for a wider range of theological views in the curriculum. Presently, discussion of denominational histories and their theological distinctives happens through Sameer Yadav’s Doctrine course and Helen Rhee’s Early and Medieval course and Reformation and Modern Church History course (Helen Rhee’s assignments include visiting and engaging with Catholic and Orthodox churches for several weeks and visiting an African American church). However, these histories and distinctives might be reinforced and further explored more systematically across our course offerings.

2. ILOs

The two ILO’s that have figured most prominently into our assessment work over the past seven years have been the CUPA standards and matters pertaining to diversity. We have dedicated a separate section of the report to discuss our contributions to the institution-wide attention to the diversity ILO, so this section will focus on our participation in the CUPA assessment.

Our department met with Lisa DeBoer (who led CUPA assessment) on August 13, 2018, to offer feedback on designing assessment instruments to survey graduating seniors with respect to course content from the RS GE, including RS-001, 010, and 020 (introductions to OT, NT, and Doctrine, respectively). Department members responsible for teaching these three courses collaborated on designing questions for their respective portions of the survey and the CUPA team administered it. We discussed the results of that survey—which showed less favorable retention rates for course content than we might have hoped—during the 2019-2020 year (see *Appendix 1.2*). We determined that the results were best at assessing factual knowledge from the GE courses but not as good at assessing interpretive or critical skills, whereas the survey did not afford sufficient information to diagnose the reasons for low retention rates. Rather these results seemed symptomatic of what those of us teaching the GE courses have observed over the past seven years (also identified in the 2016 report) regarding the continued diminishing rates of basic biblical and theological literacy we are seeing with each new incoming class of students. This CUPA assessment therefore reinforced the need to address the literacy and retention required for the “Christian understanding” dimension of the ILO.

We have worked to address the diminishing rates of biblical and theological literacy (identified long before this CUPA assessment) through revisions to our curriculum. Helen Rhee taught a first year seminar on the Bible in Fall 2018, but it was met with low enrollment, and the course didn’t achieve sufficient enrollment to run when it was offered again in Spring 2019. After the CUPA RS-GE survey, the department members responsible for 001, 010, and 020 assessed our courses for pedagogical strategies that specifically target learning outcomes of short-term and long-term retention. We discussed and implemented instructional strategies of repetition, use of the same information in multiple contexts, the use of framing devices, the creation of learning supports such as timelines for historical information, the introduction of projects targeting application of key information, and identifying students for added tutoring and GE learning support beyond the classroom (See *Appendix 1.3*).

As of the Spring 2023 semester, however, all of us continue to recognize significant challenges in building biblical and theological literacy for our GE students, recognizing that the increasingly lower ground floor of such literacy is a “new normal” which raises questions about whether our GE courses require more significant restructuring to accommodate it. When Lisa DeBoer presented at a faculty meeting in 2020 the results of the CUPA assessment that included our GE survey—along with a Christian Life survey developed by Taylor that our department had no part in designing or administering—she identified current and changing demographics as a significant factor in our interpretation of the results. DeBoer highlighted in particular open admission policies regarding faith commitments among our students as a significant factor in explaining our capacities to meet our CUPA benchmarks. Rick Ostrander has echoed what many sociologists and scholars of American religion have reported: declining numbers of churchgoing or committed Christian young adults within the demographic constituencies from which Westmont has historically drawn most of our students (white evangelical Protestants). Department members have likewise observed increasing numbers of

students in our GE classrooms with more diverse as well as more tenuous faith commitments and/or disaffected relationships to Christian church communities. It is also the case that many students who do come with vibrant faith and enthusiasm have been ill-equipped by their churches.

3. 2016 Key Questions

Three out of the five Key Questions that our department identified in our 2016 six-year report (questions 2, 3, and 4) concern student learning. Those questions were:

<i>2. How do we reconfigure our understanding of Ecclesial Engagement or expand it to include global church realities and non-Christian religions?</i>
<i>3. How do we balance academic rigor with the development of Christian affections, spirituality, and practice?</i>
<i>4. Should we reconfigure religious studies curriculum into “concentrations” or “tracks”?</i>

Our annual reports over the past seven years demonstrate that the department has worked hard to address each of these questions and have uncovered significant findings with respect to each one.

First, the senior student survey and assessment data from the 2016 report revealed that our students were holding a truncated conception of “Ecclesial Engagement” that was limited to their connection to local church ministries and internships. This signaled the need for us to project a broader vision of our Ecclesial Engagement PLO. In the intervening years since that finding, our department has devoted time during department meetings to discuss how our teaching and assessment practices regarding Ecclesial Engagement should encompass a wider spectrum of intellectual and practical interface with “the church”—one that includes regional and global Christian movements, Christian engagement in the public sphere, and a greater awareness of denominational and inter-Christian difference. Results of this adjustment in the operational definition of “ecclesial engagement” in our assessment and the corresponding changes in pedagogical framing regarding church-engagement in our classrooms were borne out in the annual survey data among our majors. Student self-assessment on Ecclesial Engagement consistently trended higher than it had been in the 2016 report. Where students reported dissatisfaction regarding this PLO, moreover, it was not primarily tied to desiring local ministry involvement or internships (though some expression of interest in more such opportunities persisted). Instead, student requests regarding more attention to ecclesial engagement interfaced with the broader conceptions we had aimed to establish, such as desiring greater attention to inter-Christian difference and the public engagement of “the church” in a wider sense.

Second, the 2016 report identified the need to balance academic rigor with the Christian practices, affections, and spirituality, with the primary question being how to do so. We have worked to address this question in two ways. First, our participation in the CUPA assessment provided valuable feedback about the impact of our GE courses on the Christian understanding of Westmont’s graduating seniors. What we learned was that

despite the considerable academic rigor of our GE courses, graduating seniors displayed difficulty with retention of key factual information conveyed by those courses, leading to some curricular and pedagogical revisions. But, secondly, since our participation in the CUPA assessment centered on factual retention rather than practices and affections, we determined that we ought to collect qualitative data on the practices, spirituality, and affections of our majors in order to close the loop on that dimension of our Key Question.

We designed and administered a faith development survey and conducted focus groups during the 2020-2021 academic year in our major electives and senior seminar, and discussed the results of these instruments during department meetings (See *Appendix I.4*). We found that students showed a good balance of growth in faith in unexpected ways by way of rather than in spite of their critical engagements in Bible and Theology, making them more rather than less confident in their faith confessions. We saw little sign of danger from shipwrecked or disrupted faith due to their initiation into the scholarly literatures and discussions regarding Christian faith and practice, though we did note they desired guidance and mentorship in navigating these issues. These findings indicate that the department is generally doing well in striking the balance, and even suggests that “balance” may not be the best way to frame the dynamic, insofar as it assumes that academic rigor and affection are opposing forces. Survey results suggest instead that these are potentially complementary and mutually reinforcing forces when the harmony of rigor and faith commitment are properly modeled for students. There was also some expression of the challenge of retaining “devotional” Bible reading practices, but we noted no significant correlation in a lack of such practices with the nature of the academic work in their majors. In response to this finding, our department discussed and implemented extra-curricular Bible studies led by two of our department members in New Testament (Holly Beers and Caryn Reeder).

Finally, we had raised a Key Question regarding whether we ought to re-introduce areas of concentration or distinct tracks of study within the curriculum of our major. Assessment data concerning our PLOs suggest that a revision of this kind is not necessary. We have no data to suggest that doing so would strengthen our learning outcomes, nor do student surveys indicate any desire for formal concentrations in the major. Given the increasingly small size of the major, the increase in the infrastructure of course offerings and planning required to satisfy concentration requirements would be inefficient. Moreover, rigid tracks for a formal concentration in the major would undermine the flexibility of informal concentration afforded to students via electives, whereas that has served student interests well thus far.

4. Proposed Changes

Our continued assessment along the trajectory set by our previous six-year report has reinforced some ongoing needs for improvement as well as uncovering new areas requiring our attention going forward. A review of our annual reports together with a review and meta-analysis of the minutes from our department meetings over the past

seven years suggests that two broad areas to target for changes to improve student learning, one old and one new.

First, we note an ongoing need to address the dramatic decreases in biblical literacy we encounter in our GE classes. While the CUPA assessment prompted some greater pedagogical attention focused particularly around student retention, we may need to also consider assessing whether our course learning outcomes and goals are appropriately matched to the biblical and theological background knowledge, familiarity, and skills that students bring with them to our GE classrooms. Our past efforts at remedial instruction on biblical and theological literacy also indicates an ongoing need to determine where best to invest this energy: should we change the curriculum of our GE courses to be themselves more remedial in nature, or should we devise alternative means of supplementary instruction akin to first year seminars, etc. in order to maintain current standards, or some combination? Determining which sorts of changes to make ought to be data-driven (for example, we have found some reason to suppose that first-year seminars would be ineffective, as well as reason to suppose that the underlying explanation for diminished literacy is demographic rather than pedagogical, programmatic, or institutional). But we also face the prior question of departmental priorities and values, which might skew either toward seeking to lift students toward a higher standard or else to adjust standards to meet them nearer to where they are.

The order of proposed changes to address literacy concerns, therefore, ought to be first to determine these departmental priorities, and then to determine which sorts of curricular or co-curricular changes are best suited to them, whether adjusting benchmarks or seeking new means of meeting current benchmarks, and finally to implement the relevant changes and assess the results. Such assessments might usefully include a repetition of the CUPA assessment that enables us to compare outcomes in biblical and theological literacy longitudinally.

Second, and by far the most dramatic factors impacting student learning since late 2019 has been the COVID pandemic, the erratic moves back and forth to and from online to in person instruction, and the social, emotional, and educational consequences wrought upon our students. Those consequences continue to be felt with incoming classes who have encountered these impacts at earlier stages of their academic preparation for college, suggesting that we will be facing the repercussions for several years. As we have experienced them thus far, such repercussions have manifested in both narrowly academic and more broadly behavioral deficits. Academically, our department has observed broadly decreased performance in our classes, which has been particularly noted among the GE courses, where we have found an overall lower average for exam scores over the past two years in particular. We have also observed a dramatic decrease in basic skills of note-taking, analytical reading skills and comprehension, and rhetorical and dialogical skills in classroom discussion. Behaviorally, students demonstrate significant failures in standard forms of academic etiquette and conduct. Department members have reported greater tendencies among students disrupting their classrooms, challenging their competencies in evaluating student work, and engaging in academically dishonest practices.

Our regular observations and discussions regarding these post-COVID impacts have prompted us to pursue several proposed changes to address them. Some proposed changes might be to develop as a department more systematic and intentional academic skill-building into our GE courses, and to pursue greater coordination with student success coaches to assist us in reinforcing and supplementing our efforts at inculcating basic academic skills among our students. Other changes might require wider institutional coordination, such as coordinating with the admissions team to collect relevant data on the academic preparation of incoming classes that might help us to target relevant skills, and working with the GE committee to assess what further infrastructure and initiatives might be developed to compensate for these deficits. A recent New York Times article highlights multiple studies that reveal the importance of teaching study strategies and skills to promote capacities for student independence and autonomy in their own learning (see *Appendix 1.5*). Sandy Richter has already begun a process of working with Student Success in suggesting requirements for incoming students that ensure the acquisition of basic study skills (see *Appendix 1.6*).

B.1.2 Methodology

The adequacy of our assessment and proposed improvements detailed in the Key Findings above depends upon the accuracy and effectiveness of our instruments and analysis. The following three sections remark briefly on **1**) our approach to date, followed by **2**) an evaluation of current practice, and concludes with **3**) some proposed improvements going forward.

1. Current Practices

Our current practice in quantitative data collection and analysis has been to conduct annual assessments targeting a different PLO every Spring based on one or two targeted assignments from our capstone senior seminar. Assignments are rated on a four point scale ranging from “highly developed” (4) to “undeveloped” (1) relative to the PLO being assessed. We also maintain a running list of grades for GE courses in order to query trends. Qualitative data collection comes primarily in the form of annual senior focus groups given every Spring at the conclusion of our capstone senior seminar, as well as targeted surveys that we as a department design and disseminate as needed throughout the academic year. Finally, we have participated in ILO assessments conducted beyond the department, relying on their instruments and incorporating the findings into our own annual reports.

The findings from these assessment methods are collected in our annual reports, and our six (or in this case, seven) year reports proceeds for the most part as a meta-analysis of the findings recorded in the annual reports, reverting to the underlying data when necessary to verify trends or patterns that emerge across the annual reports.

2. Evaluation

Our current practices for annual assessment have proven to be an effective means of measuring student achievement and has provided us with useful information that has

guided our work. Each year we have collected and analyzed the results of our previous year's assessment work, identified areas for improvement, and effectively implemented new initiatives that have resulted in correspondingly improved outcomes in student learning.

Perhaps the most regularly recurring concern that has arisen in our assessment methodology has been our sample size, given the small size of our major and accordingly the small number of students assessed and surveyed each Spring. But we have determined that this sample size does not present a significant obstacle to our assessment work. While small, our numbers are consistent enough to enable reasonable diagnostic extrapolations about needed areas of improvement as well as reasonable projections about the impact of proposed changes. However, we can note two further concerns that warrant attention.

First, while our department has designed and distributed various surveys, including the GE survey for the CUPA assessment, the faith development survey and race and diversity surveys for our majors, none of us is actually trained in sociological best practices for survey design or the collection of qualitative data. We might therefore worry about the reliability of these instruments and our analysis based on them. Second, the impact of our department on student learning clearly extends beyond both our majors and beyond the impact of our GE courses on the CUPA benchmarks. Our elective courses are routinely populated with non-RS majors as well as non-RS minors, and we currently have no way to measure these impacts of our department work for student learning and achievement.

3. Proposed improvements

Three proposed changes would help us to address the concerns raised above.

First, our department could benefit from a consultation with a social scientist in conjunction with our design and administering of a survey instrument for our students for assessment purposes. If we could request a modest stipend to offer to someone in the Sociology department to review our instrument or give us some help in ensuring the quality of our data, this would improve the reliability of the results that guide our internal assessment work.

Second, it might improve our departmental self-assessment regarding the scope of our institutional impact if we could extend the reach of our assessments beyond the major and the GE contributions to CUPA. One way to do this might be to collaborate further not only with those administering CUPA assessments but also those responsible for assessing other ILOs as well to design questions aimed at determining the role that RS courses are playing in meeting their benchmarks.

Finally, as detailed above, changing student demographics has proven to be a significant variable in assessing our PLO benchmarks, but we currently lack demographic data about the faith backgrounds of our students. This suggests the importance of working with the admissions office, campus pastor's office, or other relevant institutional bodies to determine how best to collect this data and incorporate it into our assessment work.

B.2 Alumni Reflections

Our department administered the alumni survey during the Spring of 2023. Sixty-six alumni were contacted (or we attempted to contact them; the email addresses were no longer working for a handful of students), and thirty-eight completed or partially completed the survey. Several reminder emails were sent. The alumni who completed the survey cover the entire range of years, from 2016 to 2022 (See *Appendix 2: Religious Studies Department Alumni Survey*).

Overall, the Religious Studies department is pleased with the feedback we received from our alums. As a group they are satisfied with the program, as it prepared them well for life after Westmont in a variety of areas. For many of our alums, our program provided opportunities to apply disciplinary skills and knowledge in venues while at Westmont and after it. All of our alumni graduated in four years or less; 67.7% have completed or are pursuing graduate degrees. The graduate institutions cover the spectrum, including schools such as the Southern Baptist Theological Seminary, Yale Divinity School, Fuller Seminary, Gordon Conwell Theological Seminary, Colorado State University, Duke University, Trinity Law School, and Northeastern University. The degrees also cover a wide range, from Bible and theology to Healthcare Administration, Public Policy, Clinical Psychology, and Church and State Studies, though a majority are Master of Divinity (or related) degrees. The alumni are quite satisfied with the academic preparation they received in our department as it relates to graduate study, with all but one indicating “excellent” or “good” (and the last one indicating “adequate”).

Our alums have worked in a wide range of jobs since college, including as teachers, pastors, various roles in nonprofits, coordinators or assistants at a variety of companies, admissions counselors, and camp directors. After graduation from Westmont, 88.8% of respondents had secured their first professional job within nine months. Currently, 45.5% of respondents are employed full-time, 22.7% are employed part-time, and 22.7% are students.

At graduation (from Westmont), the alumni indicate at fairly high levels (between 42% and 65%) their self-awareness of being thoughtful scholars, grateful servants, faithful leaders, and having been prepared for global engagement in a variety of areas. Of the alumni who completed the survey, the levels of satisfaction with their education in our department are very high: 92.6% indicate either “extremely satisfied” or “satisfied” levels. Regarding the teaching they experienced, 95.8% indicate the teaching was “superior” or “strong.” Alumni comments include: “Professors loved what they were teaching and were very encouraging” and “An aspect of Westmont’s Religious Studies department that I found superior was the way that they taught us how to think, not what to think. I don’t see that coming from many of my peers at other Christian institutions.”

Our three departmental program learning outcomes (PLOs) are hermeneutical competence, theological judgment, and ecclesial engagement. For the first (hermeneutical competence), 87.5% indicated that they have successfully achieved this outcome, with either “superior” or “strong” success. Regarding theological judgment, 75% ranked themselves as “superior” or “strong,” and for ecclesial engagement, 83.3% selected “superior” or “strong.”

Only 41.7% of respondents completed an internship while at Westmont, mainly in church contexts. Unsurprisingly, some alumni indicated on the survey (in the comments) that they

would recommend more internships for current students, especially if they did not participate in one while they were a current student. There is tacit acknowledgement here that many of our alums did not take advantage of the opportunities that were available to them while at Westmont, and they regret that decision. Alums also expressed interest in internships beyond ministry contexts. Our department will continue to have conversations about such possibilities for our majors.

The final two sections of questions on the survey were the following: **First**, what aspects of the Religious Studies program have you appreciated the most? Also, in what ways did the RS program equip you in your own spiritual formation and life of faith, both individually and as a participant in community? **Second**, what improvements would you suggest for the program? Also, how could the RS program better equip students in their spiritual formation and lives of faith, both individually and as participants in community?

First, alumni commented on their exposure to “a wider understanding of Christianity” across the branches and denominations of Christian faith and expressed appreciation that the RS professors “did not push a certain theological agenda” and made an effort “to include voices from the margins—i.e., scholars and authors that do not fit the typical image of a biblical/theological scholar. As I have spent more time outside of Westmont, I recognize the time and care it takes to do so.” The skills gained relate to current jobs: “The professors all had incredible insights and perspectives that encouraged my appreciation for varying worldviews. In my job now, perspective is everything. Listening and attempting to understand another’s point of view aligns leadership and allows for engagement company-wide.”

There were many comments on the impact of relationships with professors, especially for discipleship. For example, “These opportunities for being discipled from Westmont professors still affect my life today, even after graduation. It has spurred me on to disciple others.” Also: “You also equipped me to not be afraid to ask questions and to wrestle with the text, and to sit in ambiguity and complexity. There was also a focus on developing spiritual practices and engagement with the church—you offered me a space not only to grow academically and professionally, but also spiritually and holistically.” One alum commented that the “time at Westmont & the RS department specifically is a huge reason why I haven’t needed to hop on the deconstruction/ex-evangelical train. I had a place I was safe to wrestle in and professors that modeled faithfulness in the midst of questions and struggle. Don’t get me wrong- there was plenty of ‘deconstruction’ but Westmont was big for my reconstruction along the way.”

However, **second**, there are several comments related to deconstruction (six out of twenty-two respondents), including “I felt like my class did a lot of breaking things down, without building them back up.” There were also a few comments on how the RS courses offer a breadth of critique regarding the current church, but not enough appreciation and commitment. Our department has been aware of such critiques for several years and has attempted various strategies to resolve them; we will continue to do so.

There were many requests for more intentional spiritual formation in the curriculum (including peer-discipleship programs for majors), more connection to local churches and ecclesial engagement, and more time with professors over meals and in mentorship. The challenges here

include the number of students we teach and the time constraints that are then involved, though at least one member of the department is currently designing a discipleship/mentorship program while on sabbatical (Telford Work). We have also discussed as a department the idea of collaborating more intentionally with the Campus Pastor's Office in order to offer on-campus discipleship and training for broader discipleship and ministry.

On an unrelated note, this survey was onerous because there was very little support for producing it. We are required to use this survey format and Limesurvey but then are not given appropriate support to implement it.

B.3 Curriculum Review

We analyzed our curriculum in light of our program learning outcomes (PLO), our current faculty, our alumni/ae survey, our knowledge of our disciplinary standards and trends, our contemporary social and cultural context, and our comparison with similar institutions, including Azusa, Biola, Wheaton, and Calvin. In addition, we considered data from Chapman and Cal Baptist. None of the peer institutions listed in this comparison is completely analogous to Westmont. In fact, we included Chapman and Cal Baptist in our survey in order to obtain a sampling from schools that might be considered to have related but different educational missions than Westmont.

Most of the institutions listed in this comparison are larger in student body size; some have larger endowments, more faculty and programs, and differ in their institutional and departmental mission and outcomes. Given this variation, it is difficult to assess exactly the points at which differences between Westmont and these institutions signal our relative weaknesses or strengths. Nevertheless, the observations below attempt to make such assessments in three areas: 1) departmental mission and outcomes; 2) courses of study offered; and 3) faculty.

B.3.1 Mission/Outcomes

On the whole Westmont presents a comparatively clear and direct statement of its departmental mission and outcomes (e.g., the emphases on Bible, theology, and church engagement), whereas some other institutions tended to provide longer statements that noted several intended outcomes. Azusa Pacific University's department statement is broader and it cannot be compressed into a single focused statement of purpose; it includes an outcome of training students in "just responses to human need" and to be "culturally sensitive participants in intercultural and interreligious dialogue." Biola's is comparable but emphasizes the goals that reflect virtuous Christian living and explicit Christian witness of making disciples: e.g., students will "lead lives of integrity and will engage the world of ideas, their vocations, their local church communities, and their society as responsible citizens, being faithful stewards of God's gifts to them and, empowered by His Spirit, carrying out Christ's commission to make disciples of all nations." Wheaton's is somewhat similar to Westmont's, but Wheaton has a major in "Christian formation and ministry" (CFM). Calvin's program emphasis is broader as it foregrounds the equipping of students to engage with the world thoughtfully and actively." Comparing two outlier institutions, Chapman and Cal Baptist, we note that Chapman's emphasis is vague, underscoring their

goal of creating original thinkers and the “kind of people who can accomplish anything,” while Cal Baptist integrates academics with spiritual and social aspects of learning. Our department’s mission is, by comparison, clearer and more succinct than most of our peer institutions. Our department’s identification of three outcomes better succeeds in offering three manageable targets for assessment that reflect the priorities of our curriculum and the college.

Two changes that these observations might lead us to recommend is to consider giving more attention to the encouragement of transformative practice of Christianity and the gospel’s engagement with other religious traditions. Christian practice can be subsumed under our current “ecclesial engagement” outcome. However, we can expand this outcome by training students to be active Christian witnesses to those without knowledge of Jesus Christ for the sake of the Triune God’s mission to the world. Therefore, we can expand our mission statement to accurately correspond to our desire to show the relevance of Christian self-understanding for engagement with non-Christian communities and the global church. Similar to our previous six-year report, what we have in mind “is not ecclesial engagement with non-Christians merely for the sake of helping Christians to understand *themselves* better, but ecclesial engagement with non-Christians for the sake of mission and personal and social transformation.”

B.3.2 Courses of Study

As compared with peer institutions, our course offerings seem well suited to our stated mission and outcomes (see *Appendix 3: RS Major Checklist*). The lack of explicit outcome statements in peer institutions makes this harder to assess and compare. While most have similar sequencing of courses to Westmont, the different theological or ideological commitments of the various departments are evident in their array of courses. For instance, Cal Baptist has additional courses that are geared to the practice of Christian faith, whereas Chapman’s approach reflects a more typical “religious studies” perspective that are disconnected from confessional commitments.

There seems to be some correlation between the departments that offer more practical courses and higher number of majors. For instance, Biola, Wheaton, and Cal Baptist have comparatively higher number of majors than Chapman or Calvin. Chapman is a non-confessional university that teaches the most typical “religious studies” approach, whereas Cal Baptist explicitly integrates academics with spiritual and social development, particularly through their Bachelor’s in Applied Theology (BAT) degree. Wheaton is the most comparable to Westmont in its requirements for study of theology and biblical studies. Unlike Westmont, APU offers and requires interdisciplinary crossroads of religious studies (e.g., sociology, psychology, and philosophy of religion). Biola, Wheaton, and Calvin, on the other hand, place comparatively little emphasis outside the mainstream Western Christian tradition and approaches. A notable difference between our department and other school’s with comparatively higher numbers of majors is our relative lack of “Christian Ministries” as a dimension of the curriculum. This seems, for us, to raise a further question about what we mean by “ecclesial engagement” as an outcome. If by that we mean “preparation for ministry” then our course offerings may be insufficient to achieve our stated outcome. In

addition, as a “religious studies” department, Westmont only offers a few courses in different religions of the world. Our department focuses heavily on Bible and theology.

A distinctive contrast we observed between our course of study and those of our selected peer institutions is that other colleges offer internal concentrations in various sub-disciplines. Several years ago, we eliminated our tracks so that we could offer a more robust core while at the same time giving students more options to complete their major by taking courses throughout our department’s sub-disciplines (e.g., Bible, theology, history, mission, world religions). A question we might want to discuss as a department is whether we should offer World Religions or Christian Mission as part of our required options for all students. That is, all students would take 3 courses from Old Testament, New Testament, Doctrine, World Religions or Christian Mission. By doing so, we would encourage students to think about the gospel’s engagement with other religious traditions. This could also help departmental efforts to attract more students to the RS major and/or minor (cf. Key Question #1).

B.3.3 Faculty

The information we have gleaned about these departments has come from websites and personal email communications with department chairs of the peer institutions noted above. There is a general, and sometimes dramatic, trend downward in terms of the number of department faculty and majors at many peer institutions. Some faculty members increasingly serve the broader college in order to remain employed, since their own departments cannot provide sufficient work.

APU reports that they have seen a “huge drop off” in majors in Biblical Studies and they have had to sunset their Religious Studies major. Currently, APU has about a dozen Biblical Studies majors, which is about a third of the number in 2015. This, they believe, jibes with national trends. Some at APU note that students are not as interested in Biblical and Religious Studies as in the past, in part because they do not see a degree in religious studies as providing a viable career.

Biola, which includes intentional spiritual development and vocational preparation, maintains a robust program for their majors. Since the university requires all undergraduates to minor in Biblical and Theological Studies, the department and its faculty are more structurally secure within the larger university.

Wheaton College experienced a noticeable drop in majors after 2008-09, perhaps because of the national economic downturn. Wheaton recognizes that, since 2008, there was a decline in the humanities across the board in favor of business/economics and STEM courses. The number of majors and minors have fluctuated; however, their hunch is that majors in Christian Formation and Ministry (CFM) might increase, even while numbers in Biblical and Theological studies (BITH) may drop. Wheaton’s faculty contribute significantly to their general education curriculum (e.g., introductory courses in Old Testament, New Testament, and Theology) as well as to their core courses (e.g., a first-year seminar and advanced integrative seminar). Since 2018, Wheaton has eliminated 4 full-time faculty lines at the undergraduate level; three of these were due to departing faculty who were not replaced, one

due to a reduction implemented recently. Wheaton's department teaches the most contact hours in the college.

Calvin University has experienced a decrease in the number of religion majors. Over the last several years, their numbers have declined by about 50%, with current numbers of majors being in the range of 4-5 annually. The number of full-time faculty has steadily reduced from 10 to 6, due to retirement without replacement, but they still maintain the same course offerings.

Chapman notes that a retired faculty member was not replaced and a new faculty tenure track position was canceled. While the university appreciates the significant contribution of the GE (with approximately 25% of students taking at least 1 religious studies course), the university is not pleased that 75% of their courses are taught by part-time faculty; yet the university is unwilling to consider an additional full time hire. Chapman's GE offers significant choice, so there is no longer a requirement in Religion/Philosophy/Humanities as there was several years ago.

Cal Baptist has over 230 majors and 200 minors. Those numbers are growing mostly as a result of double majors and endowed double major scholarships. This means that Cal Baptist graduates nearly 60 majors annually. Cal Baptist notes that no one goes to study religion anymore but instead they go for ministry, philosophy, and missions.

The structure of our department's outcomes (biblical, theological, ecclesial) suggests that there is room for curricular definition surrounding "ecclesial engagement." If we provide courses that are more attractive to students (e.g., praxis oriented) and that prepare students for engagement with non-Christian religions or non-Western Christianity, then our department may see more number of RS majors but may be understaffed in this regard. Implementing strategic changes could forestall or prevent the downward turn we have seen in the departments of many peer institutions.

B.4 Program Sustainability and Adaptability

B.4.1 Serving society

Religious studies majors and minors are well-prepared to serve society in professions associated with religious studies as well as the array of vocations that emerge from the liberal arts. As regards professions associated with religious studies, our students have high acceptance rates at seminaries that train for ministry and those that train for the academy. These students are going on to serve in pastoral and parachurch ministries as well as pursuing the PhD for the world of the academy. 94% of those reporting claim that they received "good" or "excellent" preparation for these pursuits with 53% claiming "excellent preparation" (See *RS Alumni Survey*). As regards professions outside of religious studies, our minors are utilizing their well-developed Christian worldview to serve in an array of vocations with the added moral fabric and confidence they have acquired in our courses in Bible and theology, the expanded perspective of Church History, and the passions and cross-cultural skills culled from courses in missiology and comparative religions. Our students'

sensitivity to the marginalized and a just society, learned via courses such as RS 159 Christian Mission, EB / RS 148 Theology and Economics of Wealth and Poverty, RS 131 Jesus and the Meaning of Life, strengthen them as Christian citizens for a world in need of compassion, direction, and the stability of a moral framework that derives from God as opposed to humanity. We are also pleased that a number of RS students are dipping into the Environmental Studies major/minor and seeking out professions that serve society in our current environmental crisis. Caryn Reeder and Sandra Richter's courses have been cross-listed with this important new focus at Westmont College (RS 116 The Apocalypse and RS 134 Gender in Theological Perspective, and RS 101 The Book of Deuteronomy)

Santa Barbara Sending, launched by Charles Farhadian of World Religions and Christian Mission has become an annual focus for local churches in their quest to reach beyond their walls and touch the world with the message and mission of Christ. Many members of the Westmont Community have become involved in this conference, and as a number of alumni spoke of their desire for more training in evangelism and apologetics, this initiative seems to be an excellent place to foster and expand those interests. Recent donor contributions have opened up the possibility of supporting student interns in this program; the RS Department looks forward to collaborating with the Campus Pastor's office on this front.

B.4.2 Serving Westmont (cf. Key Question #5)

Westmont College intends to be “an undergraduate, residential, Christian, liberal arts community serving God's kingdom by cultivating thoughtful scholars, grateful servants and faithful leaders for global engagement with the academy, church and world.” The Religious Studies department plays an essential role in this objective as our courses cover the General Education requirements in Bible, theology, Church History, and missiology. Identifying God's kingdom and defining the “Church” as set out in the Westmont mission statement are the primary curricular tasks of our department.

In service to that curricular objective the Religious Studies department annually offers an average of seven sections of Introduction to the New Testament, eight sections of Introduction to Old Testament, six sections of Christian Doctrine. In addition, we offer two sections of upper division study in New Testament, two sections of upper division study in Old Testament, two sections of upper division study in Theology, three sections of Church History, two sections of World Religions, and two sections of Christian Mission. We offer Greek language through the fourth semester, and Hebrew language through a third semester. We are also responsible for a bi-annual historical geography course in Israel (RS 155 “Geography, History, and Religions of the Holy Land”) and a variety of other off-campus programs: “Footsteps of Paul” Mayterm in Turkey and Greece; Peace and Conflict May Term in Israel/Palestine and Northern Ireland; and a Mayterm in India.

As a result, the Religious Studies department is currently responsible for 4,558 student credit hours. This in comparison to departments such as History that are responsible for 2,276, English 3,097, Biology 1,749. In sum, 12% of all student credit hours are taught by our department, with our closest competitor being the Kinesiology & PEA department at 8.4%. According to the Faculty Load Report 2021-2022, our department taught 1,327 students with seven full time faculty and one adjunct. This in comparison to the Sociology Department which taught 347 students with four full time faculty and one adjunct, Biology that taught 994 students with eight full time faculty and two adjuncts, and Mathematics that taught 609

with six full time faculty and six adjuncts. Moreover, the cap on our introductory General Education courses is 50, whereas throughout the rest of the college the cap for a General Education course is 40. We serve this many students and this many credit hours with seven full time faculty members, bringing in adjuncts only when a department member is on leave.

A closer look at our department further demonstrates that we need to equalize our individual course loads.

Faculty Member	Students Taught	Faculty Load Report 2021-2022
Beers	206	
Farhadian	53 (ASP)	
Reeder	79 (Sabbatical)	
Rhee	135 (ASP & co-taught)	
Richter	224	
Work	250 (ASP & co-taught)	
Yadav	194	

Our faculty also regularly serve on high-impact committees (Faculty Council, CUPA, Faculty Senate, Faculty Personnel), campus-wide mission and curriculum discussions (ILO assessment, General Education Committee, Program Review Committee), campus and departmental search committees, and are regular representatives at campus forums. The faculty of our department are good campus citizens and eager to both teach and engage, but these numbers are not sustainable nor equitable.

As is apparent in the chart below, our major numbers are not high given the number of students we serve as might be the case in other departments. And those numbers have fluctuated throughout the past seven years. But our level of service to the larger college via the GE far outweighs the number of our majors and minors.

Grad Year	Major	Minor	Total
2016 - 17	15	4	19
2017 - 18	8	6	14
2018 - 19	4	6	10
2019 - 20	14	14	28
2020 - 21	10	3	13
2021 - 22	7	9	16
2022 - 23	14	8	22

Total	72	50	122
-------	----	----	-----

Students from every major spend time in our courses, and each of these students has chosen Westmont in part because they are invested in expanding their knowledge of Bible and theology. We see an opportunity here to expand our minor among all students.

Our curricular objectives for the coming years include:

1. Further partnership with Scott Lisea in the ministry internship program. As a number of our alumni noted in the Alumni Survey, students are eager for practical experience in fields of ministry, but the RS department is weak on practicum in the vocation of ministry. Our plan in the next several years is to further collaborate with our campus pastor's office to strengthen these offerings for our students, potentially incorporating these internships as elective credits toward our major or minor.
2. Continue to develop our Hebrew Language program. With the future hire of the OT tenure-track faculty, we look forward to a future with a full set of offerings in Old Testament and Hebrew language. This new hire should give us the ability to regularly offer Elementary and Intermediate Hebrew language and bring our Hebrew language offerings into balance with our Greek Language offerings.
3. Continue to move forward with our Israel's studies program with the bi-annual offering of RS 155 "Geography, History, and Religions of the Holy Land." The very successful launch in the May Term of 2022 (30 students enrolled) will be repeated in 2024. We expect to offer the India May Term bi-annually.
4. Revisit our "Westmont in Jerusalem" program in discussion with the Global Education director which, after several years' hiatus, needs to be redesigned and redeployed. Our hope is a well-rounded global education opportunity in which every discipline in our department is represented in the real time and space of the land of Israel.
5. Continue to work with our Registrar and Provost's Office to solidify our partnership with the Wheaton archaeology program at Tel Shimron. Continue our work with the Vice President for enrollment, marketing and communication to raise the visibility of that partnership and thereby expand Westmont's attractiveness to incoming students.

B.4.3 Challenges:

1. The faculty of the RS department are over-extended. Our class sizes, the number of students we teach per term, our service on campus committees and in campus events and the amount of pastoral care expected from us for those students is unsustainable. We request:
 - a. That our classrooms be capped at 40 as are those of the rest of campus so that we can offer our students the sort of classroom experience Westmont expects.
 - b. Resources that allow us to establish a stable pool of qualified adjuncts to assist in course offerings.
2. Due to dwindling majors (in part because of enrollment trends but primarily because of the reconfiguration of seminary education), we need to raise the visibility and viability of our RS Minor. Students at Westmont are typically eager to expand their theological education and integrate that education with their major; therefore, a more explicit and visible "on ramp" for RS minors is one of our objectives in the coming six years.

3. Porter Center is in desperate need of attention. The building needs to be painted, water regularly leaks into the lower offices, office doors need windows, and the electrical panel needs attention. For the past ten years the departments in Porter Center have been asking for a simple deck on the front of the building to provide gathering space and visibility to our departments (Education, Philosophy, and Religious Studies). This request, although seemingly a small one, has been repeatedly denied. The building has not been remodeled in over 20 years. In addition, the AC/heat in Porter is woefully inadequate. Recent interactions with Tom Beveridge have confirmed that three new central air heat pumps for AC/heat were installed in 2009 in order to maintain a constant humidity level, eliminate the fire hazards in offices, and deal with air quality. But these measures have not proven sufficient. Rather, in order to make the offices in Porter habitable, *every* person in our building makes regular use of space heaters to maintain comfort.
4. We need to better attend to our Sabbatical and leave schedules such that only one professor per discipline is absent in any given year.

B.4.4 Conclusions

Overall, we believe the quality and extent of the curricular and campus service offerings emerging from the Religious Studies department is substantial. We have robust enrollments, good placement of our graduates, and a strong curriculum. We are proud of the ways that we have been able to serve our students, campus, and the community in recent years. Our most pressing need is bringing equity and sustainability to our teaching loads in order to help ensure the ongoing health and sustainability of the department. Our second most pressing need is for further institutional support in improving the physical condition of Porter Center. We continue to press forward to improve and expand our curricular offerings to meet the needs of our current generation of students.

B.5 Contribution to Diversity

The Religious Studies Department has focused significant attention on diversity (including various categories: race, ethnicity, gender, socio-economic, ability) and inclusivity over the past seven years. We have held regular departmental conversations on student success in our three Common Contexts courses; individual professors continue to incorporate readings that reflect diverse authors, and assignments and class discussions that ask students to engage with questions of justice and reconciliation; and we have conducted surveys on student perceptions of our departmental efforts. Assessment of our department's efforts with respect to diversity indicate that we still have work to do in ensuring equal access to our Common Contexts courses for students from diverse backgrounds. Our work has been successful in guiding our majors and minors to understand diverse perspectives and the centrality of justice and reconciliation in Christian theology.

B.5.1 Common Contexts Classes

The Religious Studies department recognizes and is committed to connecting our three Common Contexts courses—Introduction to Old Testament, Introduction to New Testament, Christian Doctrine—with justice and reconciliation. As the interpretive statement

in the GE document explains, “these courses lay a foundation for students to think deeply about ... our shared work toward justice and reconciliation in a fallen world.”

In support of these aims, professors teaching the three Common Contexts courses incorporate readings, resources, and topics related to justice, reconciliation, and diversity:

- In Introduction to Old Testament, students thoroughly engage issues of ethnocentrism, sensitivity and empathy for “the other,” and cultural literacy as they explore the peoples and cultures of the Ancient Near East. Grappling with the narrative of the Old Testament includes addressing issues of racial bias, marginalization, immigration, warfare, refugee populations, and the impact of power, wealth, and religious syncretism on the people of God. The profound message of Galatians 3:28, present throughout the biblical narrative, is regularly emphasized as an essential value of citizens of the Kingdom of God.
- In Introduction to New Testament, students read selections from Kat Armas, *Abuelita Faith: What Women on the Margins Teach Us about Wisdom, Persistence, and Strength* (Brazos Press, 2021); Matthew V. Johnson, James A. Noel, and Demetrius K. Williams, *Onesimus Our Brother: Reading Religion, Race, and Culture in Philemon* (Fortress Press, 2012); and Esau McCaulay, *Reading While Black: African American Biblical Interpretation* (InterVarsity Press, 2020). Assignments ask students to engage with a variety of hermeneutical approaches and apply their developing understanding of the New Testament to questions of racial justice.
- In Christian Doctrine, students read from Tokunboh Adeyemo, ed., *Africa Bible Commentary* (Zondervan, 2006); Vince Bantu, *A Multitude of All Peoples: Engaging Ancient Christianity’s Global Identity* (InterVarsity Press, 2020); James Weldon Johnson and Rosamond J. Johnson, *The Books of the Negro American Spirituals* (De Capo Press, 1989); and Brian Wintle, ed., *South Asia Bible Commentary* (Zondervan, 2015). Lectures introduce students to the history of the Black church in the United States and to culturally and ethnically diverse representations of Jesus.

While our Common Contexts courses integrate and address issues of racial and ethnic diversity, two additional areas of diversity should also be considered. **First**, part of becoming a Hispanic serving institution means also serving high percentages of Catholic students. Second, an increasing number of students do not identify with any religious faith tradition (this number was 10% of incoming students in 2016, and 15% in 2021). Since the three Common Contexts courses are required for all students, ensuring that these classes are welcoming and equitable for all students is a necessary task.

A second concern which remains a priority for the department is the underperformance of minoritized students. The chart below summarizes the final grades given in Introduction to Old Testament, Introduction to New Testament, and Christian Doctrine during the 2021-2022 academic year (data provided by the Program Review Committee):

	# of Grades	GPA	Std Dev
American/Alaska Native	2	2.350	0.919
Asian	70	2.874	1.095
Black or African American	16	2.275	0.997
Hawaiian/Pacific Islander	6	2.667	1.122
Hispanic/Latino	173	2.499	1.128
Non-Resident Alien	19	2.689	1.291
Two or More Races	63	3.013	1.023
Unknown	67	2.787	0.957
White	488	3.091	0.961
TOTAL	904	2.906	1.044

This data is consistent with final grades from the 2020-2021 academic year. As the data suggests, White students tend to perform better than minoritized students—significantly better in the case of Black and African American students, Hispanic or Latino students, and American or Alaska Native students.

The accessibility of college classes for minoritized students is an issue that extends beyond our department. But given the number of General Education courses students must take in our department, we have dedicated significant time toward addressing pedagogical strategies for supporting minoritized students (strategies which, of course, benefit all students). We discuss these strategies at department meetings, and we maintain a resource folder in our departmental Google drive with research articles and assignment designs. (Many resources come from one department member's participation in the Faculty Institute on Diversity at Cornell University.)

Some effective strategies department members have instituted include:

- Transparent assignment design clarifies the instructions, resources, and purpose of assignments; understanding the way the assignment contributes to student learning and the development of skills encourages greater investment in the assignment by students, as well as fostering a sense of belonging.
- Reflective writing assignments ask students to consider how the information, ideas, or skills needed for a particular class contribute to their educational or professional goals; by recognizing the relevance of class material, students gain motivation for completing the work needed for the class.
- Incorporating assignments that develop students' basic skills and completing practice examples in class supports students who are less academically prepared; particularly because the Religious Studies General Education classes are normally taken in the first or

second year, these activities help provide students with the tools they need to meet academic expectations.

The department is committed to continuing to implement pedagogical strategies to support student learning in ways that make our three Common Contexts courses equitable and accessible for all students.

B.5.2 Upper Division Curriculum

Upper division classes in the Religious Studies Department ask students to engage with a variety of cultural and racial contexts; a diversity of perspectives; and deep questions concerning the nature of human relationships, justice and injustice, and reconciliation.

Several Religious Studies courses satisfy the Thinking Globally GE requirement: Early and Medieval Christianity; Reformation and Modern Christianity; Islam; World Religions; Christian Mission (which is also an elective in the Ethnic Studies minor). All Religious Studies courses incorporate readings and topics that reflect diverse perspectives, and ask students to engage in the difficult conversations around race, racism, and reconciliation. The examples below provide illustrations:

- In Reformation and Modern Christianity, students explore the history of African American Christianity, and they learn about African Christianity, Latin American Christianity, and Indian and East Asian Christianity through the scholarship of indigenous theologians and historians, including Jemar Tisby, *The Color of Compromise: The Truth about the American Church's Complicity in Racism* (Zondervan, 2019).
- In Geography, History, and Religions of the Holy Land, students learn about the diverse cultures and religions of Israel and Palestine, including local religions and political and cultural divides.
- In Paul and his Legacy, students engage with the challenges of interpreting Paul's letters given their historic use to support racial and gender oppression, reading selections from Jin Young Choi and Mitzi J. Smith, *Minoritized Women Reading Race and Ethnicity* (Langham, 2020), and Uriah Y. Kim and Seung Ai Yang, *T&T Clark Handbook of Asian American Biblical Hermeneutics* (T&T Clark, 2019).
- In Gender in Theological Perspective, students research a variety of hermeneutical approaches to scripture, including Womanist, Mujerista, Asian women's interpretation, and African women's interpretation. In addition, students engage with issues of gender justice throughout the course.
- In Christian Mission, the diverse readings and lectures help students appreciate cultural, religious, and linguistic diversity and the integrity of worldwide Christianity and Christian mission.
- In Jesus and the Meaning of Life, students engage multiple interpretive frameworks for understanding and imitating Jesus, including the experiences and perspectives of Black theology (Howard Thurman and James Cone); Womanist interpretation (Kelly Brown Douglas and M. Shawn Copeland); Asian American theology (Sang Hyun Lee); and the relevance of immigrant experience for theology (Cathy Park Hong).

B.5.3 Student Survey

The student assessment survey administered to our graduates in spring 2020 indicated that students wanted a more comprehensive integration of diversity, racial justice, and reconciliation in Religious Studies courses. In consultation with Blake Thomas, director of InterCultural Programs, the department developed a questionnaire on the correlation between the RS courses and students' engagement with matters of diversity, justice, reconciliation, race, and racism (the questionnaire is included in *Appendix 5.1*).

The questionnaire was first administered in spring 2021 to General Education students in Christian Doctrine; majors and minors across several upper division courses; and recent alumni. The results indicate:

- Students in Christian Doctrine (the majority of whom had also taken Introduction to Old Testament and Introduction to New Testament) for the most part expressed satisfaction with the General Education courses, though a few respondents were pointed in their critiques regarding racial issues in those courses and suggested broader readings and topics (for instance, the incorporation of non-Christian religious traditions or non-Christian perspectives on Christianity, and global Christian perspectives).
- Among majors, minors, and alumni, most respondents expressed a desire for a more explicit focus on race and justice (often broadened to include issues of gender and sexuality), in both the General Education courses and upper division courses. Some students also encouraged departmental involvement in campus conversations on racial justice and more intentional engagement with the intersection of race and faith.
- Most students report their growth in engaging biblically and theologically with respect to ethnicity, race, and cultural competence over their time at Westmont (though some students cited non-Religious Studies courses as more formative).

Departmental discussion of the questionnaire noted the presence of readings, topics, and critical issues representing diverse perspectives in the Religious Studies curriculum. We also noted that students don't always recognize how course material relates to diversity, racial justice, and reconciliation. The "closing the loop" activities that resulted from the questionnaire included two goals: 1) Professors continue to incorporate readings, topics, and critical questions related to diversity, racial justice, and reconciliation in Religious Studies courses; and 2) Professors make the relationship of these concerns to diversity, racial justice, and reconciliation explicit in syllabi or classroom conversations.

The questionnaire was administered in spring 2023 to graduating seniors, including Religious Studies majors (12 students) and minors (1 student) in the senior capstone course (a summary of the questionnaire results is in *Appendix 5.2*). This group included several students who participated in the initial questionnaire in spring 2021. While the group was more focused than the first questionnaire, the results allow for comparison and recognition of how departmental efforts to incorporate and highlight readings, topics, and critical questions related to diversity, racial justice, and reconciliation have been received by students. The results indicate:

- Students recognize the contribution of their Religious Studies courses to their understanding of diversity, racial justice, and reconciliation. Six of the twelve students noted significant increase in their understanding as a result of their RS courses (a gain of

four or more levels in their “preparation to engage biblically and theologically” on these issues), while an additional four students noted an increase of three levels.

- Students consistently cite the inclusion of readings from scholars representing diverse backgrounds as formative for their understanding of diversity, racial justice, and reconciliation. Reformation and Modern Christianity is frequently identified as a formative course which “forces students to wrestle with past events, issues, and decisions through the history of Christianity that have greatly influenced our modern picture of race and gender and justice in the church.” World Religions and Christian Mission likewise “examine an array of cultures and really challenge students to deeply engage with cross-cultural interactions.”
- Students would like to see continued integration of global and minoritized perspectives in coursework, with such perspectives made integral to courses (not sectioned off in their own unit); the inclusion of more non-Christian perspectives; attention to specific issues, including sexualities, gender, and environmental justice; and more practical experiences—from field trips to ministry to spiritual development.
 - Several unique student suggestions deserve further attention from the department: (1) A request to include “the success of oppressed groups” alongside the analysis of racial injustice; (2) An empathetic analysis of and critical response to common critiques of our current social and political conversations around race and racism; (3) the inclusion of racial diversity and justice in the Common Contexts General Education courses.
- The following reflections on the relevance of Christian faith and life to issues of diversity, racial justice, and reconciliation represent the breadth of student engagement:
 - *“I think it is incredibly important to the Christian life and faith to be considering and incorporating these discussions. The reason for this goes beyond just the ‘Christian call’ to ‘make disciples of all nations’ but is also incredibly important because of how detrimental the church has been as an active player in the marginalization of people groups and historical (and current) blatant racism. It is important to embed diverse understandings of the gospel into our thinking about it to avoid a white gaze of the gospel, and it is really important to wrestle with the fact that as Christians we hold significant historical burdens for how the church has abused race.”*
 - *“Extremely relevant. Considering the call of Jesus to love God, love neighbor, love enemy, make disciples of all nations, it seems that we must talk about and consider the ways in which our world’s organization may hinder these endeavors and the specific ways we must overcome the fallenness which permeates humanity and human-made systems.”*
 - *“One of the biggest framework shifts for me in my time at Westmont (in RS and elsewhere) has been realizing how important justice, reconciliation, repair, and faithful living through resisting oppression is to authentic Christian faith. Seeing both the history of the church and race in the US (esp. the white church) as well as the examples of other kinds of church (global, the black church) has made this even more clear. Seeking justice is a crucial part of Christian faith and life, and this certainly includes matters of race.”*

The questionnaire was administered in late spring semester, so the department has not had adequate time to reflect upon student responses. We will continue to discuss the results of the

questionnaire during our departmental meetings in the coming academic year. “Closing the loop” activities will be explored and implemented as a consequence of these discussions.

B.5.4 Campus Participation

Religious Studies faculty have been engaged with issues of diversity, justice, and reconciliation across campus. Two faculty members, Charles Farhadian and Sameer Yadav, participate in the Ethnic Studies minor. Telford Work served on a task force to address the replacement of a stained glass window in the Voskuyl Chapel with images representing diverse perspectives. Caryn Reeder led a Bible study on minoritized interpreters and interpretations for students involved with InterCultural Programs as well as Religious Studies majors. Telford Work served on the Justice, Reconciliation, and Diversity General Education task force, and all department members participated in revisions to the proposal. Sameer Yadav, Caryn Reeder, and Helen Rhee participated in a number of events hosted by the InterCultural Programs office.

B.5.5 Concluding Comments

The Religious Studies department has made diversity, racial justice, and reconciliation a key concern. Faculty work to incorporate diverse perspectives in General Education and upper division courses, and students are invited to think deeply and theologically about justice and reconciliation. We will continue to engage the question of student learning in terms of parity and equity for minoritized populations, as well as ensuring our classes are welcoming to all students.

B.6 Additional Analysis

For the Common Contexts General Education, Religious Studies is solely responsible, and different parts of this Seven-Year Report (1. Student Learning; 4. Program Sustainability; 5. Contribution to Diversity) have extensively addressed and analyzed the data using the CUPA Assessment, Student Diversity Data (2021 and 2022), Faith Survey (2020), and Race/Ethnicity Survey (2021).

Religious Studies Courses in General Education Curriculum

Common Contexts	Common Inquiries	Common Skills	Modern/Foreign Languages	Compassionate Action
<i>RS-001: Introduction to Old Testament</i>	<i>RS 103: Christian Apologetics</i>	<i>RS-125: Theology</i>	<i>Grk-001: Greek I</i>	<i>RS-113: Church in the NT</i>
<i>RS-010: Introduction to New Testament</i>	<i>RS-119: Early & Medieval Christianity</i>	<i>RS-126W: Doctrine of the Word</i>	<i>Grk-002: Greek II</i>	<i>RS-148: Theology and Economics of Wealth and Poverty</i>

<i>RS-020: Introduction to Christian Doctrine</i>	<i>RS-120: Reformation & Modern Christianity</i>	<i>RS-127W: Catechetical Theology</i>	<i>Hb-001: Hebrew I</i>	<i>RS-190SS: Practicum</i>
	<i>RS-139: Islam</i>	<i>RS-129W: Interdisciplinary Theology</i>	<i>Hb-002: Hebrew II</i>	
	<i>RS-142: World Religions</i>	<i>RS-131W: Seminar in Theology</i>		
	<i>RS-151: History of World Christianity</i>	<i>RS-135: Embodiment and Suffering (starting the Fall, 2023)</i>		
	<i>RS-158: Christianity in the Roman Empire</i>	<i>RS-180: Senior Seminar</i>		
	<i>RS-159: Missiology</i>			

B.6.1 Faculty

Section, 4. Program Sustainability and Adaptability, addresses a faculty load issue. Religious Studies faculty members are experienced and acclaimed teachers and scholars in their fields. Each of them was awarded either a Faculty Teaching award or a Faculty Research award, or both; each of them has authored two or more books and numerous scholarly articles and chapters in edited books. We do not anticipate any retirements in the next Six-Year Report cycle. As of June 30, 2023, we have hired Elizabeth VanDyke for the one-year appointment in Old Testament and there are two open positions in tenure-track in the department: Old Testament and Theology. One of our colleagues was not awarded tenure in May, 2023, although this colleague had been recommended for tenure by the Faculty Personnel Committee. Regarding upcoming sabbaticals, there are three faculty members (Caryn Reeder, Holly Beers, and Sandy Richter) who will be eligible for sabbaticals in the year 2027-2028. They intend to work out their sabbatical schedules in such a way that there will not be an overlap and that they will not affect the department's teaching schedule in a negative way.

B.6.2 Facilities

Working jointly with the chairs of Philosophy and Education Departments, we have converted one of the offices (Porter Center 14) in Porter Center into a lounge in June, 2021. This lounge has been used as a multipurpose room, providing a space for various kinds of meetings and make-up exams. As mentioned in Section, 4. Program Sustainability and Adaptability, Porter Center needs serious structural attention. The chairs of Religious Studies, Philosophy, and Education Departments (Helen Rhee, Jim Taylor, and Michelle Hughes) have worked hard in requesting and getting permission to build a patio since

October, 2021. However, with the retirement of Randy Jones in March, 2022, the patio project has been significantly delayed, and at this point (as of February, 2023), we have to re-submit our proposal for a CIP approval and construction plans.

B.6.3 Collaboration with the RS library liaison and tutoring program

Since 2010, Jana Mayfield Mullen has served as the library liaison for the Religious Studies department. During that time our partnership has evolved from a primary focus on purchasing and supporting access to monographs, reference resources, and periodicals, to more of a focus on instruction (On Library instructional services see **Appendix 6**). This included information literacy instruction by Jana Mullen for specific upper-division courses; training and supervising tutors for Old Testament, New Testament, and Christian Doctrine; Mullen's occasional teaching of RS Christian history subjects for Helen Rhee and Sandy Richter; and Mullen's involvement with the CUPA Task Force as General Education Committee liaison in 2018-2019.

To be more specific, several RS professors have regularly invited Jana Mullen to visit upper division classes to review research tools for biblical studies: for example, RS 101, 108, 134 (fall 2022) and RS 180 (spring 2023). She has worked responsively to make the reserved collections and databases more available to students, and point them toward faculty members' recommended resources. Students have expressed great appreciation for her guidance in using ATLA and other databases, and have also wished they had such guidance earlier in their studies.

The RS Common Contexts GE professors continued to work with the tutoring program organized by Theresa Covich for the last five years. Holly Beers and Sameer Yadav both incentivized attendance for struggling students. Sameer Yadav also created quizzes for tutors to give students to help prepare for exams. Caryn Reeder reminded students of tutoring sessions in each class period, and encouraged struggling students to attend through personal emails and in personal meetings. Sandy Richter continued to use tutoring during the COVID period. One tutor worked with Jana Mullen to create ZOOM-based tutoring sessions with the students. These seemed to work as well as the in-person meetings. She offered the feedback that the benefit of the online gatherings was that she could record and post them for students who could not attend. Sandy Richter has found the library tutoring program very helpful to her Introduction to Old Testament students, especially this past year when her sections were so large. Collaborating with Theresa, she has been able to identify strong student tutors who have significantly encouraged and supported student learning. However, for RS 010 (NT) and 020 (Doctrine), it was not great this year (2022-2023). It does not appear that many students regularly used tutoring. Tutoring remains a struggle—how to get students to the tutoring sessions and how to help tutors use the time well. For Doctrine courses, the tutoring program has not made a discernible difference for student academic performance though tutors were often appreciated by the few students who participated.

B.6.4 Student Participation in Off-campus Programs

The Religious Studies department offered a number of off-campus programs during this period. For semester-long programs, our former New Testament colleague **Bruce Fisk** led the Westmont in Jerusalem in the Spring of 2017 and 2019. It was one of the most successful programs at Westmont, offering 8 out of 16 units in Religious Studies (RS104 Jesus in the Land and RS165: Religions in Context) and attracting a good number of RS majors and minors (6-10) each time. It was set to run in the Spring of 2021, but due to COVID it was canceled and since then it has not been offered. **Helen Rhee** also led the Westmont in East Asia in the Fall of 2016, offering 4 units of RS 151 History of World Christianity. One RS major and several RS minors participated in the program.

Several RS faculty members led off-campus Mayterm programs. **Charles Farhadian** led the India Mayterm in 2016 and 7 out of 18 participants were RS majors and minors. It combined academic coursework and service. Students served in various locations of Mother Teresa's Homes throughout Old Kolkata and then among poor communities in rural Chennai, so that students would avoid being passive learners. Students were encouraged to develop Christ-like attitudes and demonstrable responses to the challenges they encounter.

Caryn Reeder co-led two Mayterm programs with Deborah Dunn: "Belfast to Santiago: Reconciling Memory and the Way of Peace" (2016) and "Borders, Boundaries, and Brexits: Peace and Conflict from Jerusalem to Belfast" (2019). Students studied conflict and reconciliation in Northern Ireland (2016) and Israel/Palestine and Northern Ireland (2019). For the 2019 program, 8 out of 18 students were RS majors and minors. The students engaged with the history of the "holy land"--from the Bible through the Christian era to today, thought through religious conflict, and sought to develop Christian habits of reconciliation and peacemaking. In the 2019 program, students also explored theologies of ecology and environmental activism.

Sandy Richter also organized two programs: "RS 155 The Historical and Geographical Settings of the Bible" (2018 and 2022). She and Telford Work co-led the 2022 Mayterm program and 6 out of 30 students were RS majors and minors. One of the students described the impact of the trip as follows: "To read Scripture from the place it was written in, to see what the authors themselves observed as they wrote it gave me a newfound appreciation of the Word of God. This trip was formative on academic, practical, social, and spiritual levels." According to another student: "My relationship with God and my faith has grown exponentially since our time in Israel and it is because I am now able to make real world connections to Scripture. Being able to see and walk where many important figures have been before is more powerful than anything I have witnessed before."

Finally, **Holly Beers** co-led a program with Scott Lisea this May (2023): "Footsteps of Paul in Turkey, Greece, and Rome." It offered 6 RS units and at least 6 out of 32 students were RS majors and minors. Three students who had never been baptized were baptized outside Philippi, and the group, while shifting in different small groups, has included everyone in the community and actively engaged in theological conversations. Students were regularly testifying how the Spirit was at work in their lives.

C: CONCLUSIONS AND LOOKING FORWARD

C.1 What the Department Learned

1. Several parts of the report mentioned that we need to have clearer understanding of and pay more curricular (and co-curricular) attention to our “Ecclesial Engagement” PLO (e.g., see p. 10); there needs to be a more explicit curricular engagement with the wider range of Christian denominational and theological traditions in addition to a church engagement.
2. The department as a whole, but the professors who teach the three Common Contexts GE courses in particular, continue to face substantial challenges in equipping students with biblical and theological literacy in light of significant cultural and demographic changes. The department and those professors have been working diligently to help struggling students in various pedagogical ways and to make their courses more accessible to those students who come from more religiously and ethnically diverse backgrounds. It raises a question of departmental priorities for those courses in terms of accessibility for a broader range of student knowledge as well as focusing the courses on key skills that students can use whether they continue studying the Bible and theology or not.
3. The department recognizes a negative impact of COVID for students’ basic academic skills and their academic performance in general especially in the Common Contexts GE courses.
4. The Religious Studies alumni survey shows high satisfaction with the departmental curriculum and experience in general. In terms of our curriculum, our area of growth is to provide more praxis-oriented assignments in different classes and more practicum/internship opportunities for our majors not only in a church/ministry context but also in a broader context. Currently, a good number of RS majors either have taken or will take a ministry internship course offered by Campus Pastor Scott Lisea.
5. The department has focused significant attention on the issues of justice, reconciliation, and diversity in the Common Contexts GE courses and upper-division RS courses. This departmental and individual efforts have yielded students’ growth in biblically and theologically engaging these issues. The department will continue its collective and individual pedagogical engagement with these issues for all courses.

C.2 Changes to Pursue and Key Questions

In light of what we have learned, we want to pursue the following changes and key questions:

Changes:

- We will collaborate more closely with Campus Pastor’s Office in providing ministry practicum/internship opportunities and design more praxis-orientated assignments in upper division courses.
- We will develop strategies for our major students to expand and deepen their vision of ecclesial engagement in our curriculum.
- We will pursue various strategies to establish a more robust minor to support students across a variety of disciplines.
- We will pursue greater opportunities to develop community ethos among our students and faculty, including pursuing a Porter Center patio project. The patio project has already been

granted the CIP by both the Provost Office and the Academic Resource Committee (ARC) as of February 2023. Along with Philosophy and Liberal Studies departments, we will continue to pursue a patio project in front of the Porter Center to create physical space for enhancing our community experience.

Key Questions:

1. What are departmental priorities for the Common Contexts GE courses in light of ongoing cultural and demographic shifts and religious diversity? How can we help our students understand the fundamental content of the Bible and theology and develop lifelong skills to study them in their proper contexts?
2. How do we better train and equip our students to think empathetically and to engage missionally about non-Christian religions?
3. (In light of the third bullet point in “Changes”) How do we best configure a RS minor to meet the felt need of our students as they head into diverse vocations and disciplines? How do we recruit for this minor?
4. How do we help our students think ethically about the use of artificial intelligence (e.g., ChatGPT), and structure assignments in ways that teach students not to abuse such resources?

D: APPENDICES

Appendix 1.1

RELIGIOUS STUDIES PROGRAM LEARNING OUTCOMES (PLOs)

Our three PLOs reflect the Religious Studies Department’s commitment to excellence in educating our students’ minds and hearts so that they will be equipped with confidence, knowledge, and wisdom, in order to be faithful to the gospel in many circumstances and callings throughout life. Over the past five years, we have assessed these outcomes, identifying where students excel and where the program could be strengthened to further develop student learning.

1. **Hermeneutical Competence:** Our graduates will be able to apply a range of skills in the interpretation of biblical and other religious literature.
 - a. They will employ close reading skills with regard to primary sources; observation; inquiry; attention to genre, context, intertextuality, and literary influence; awareness of their own assumptions and cultural biases; awareness of audience(s) and effects on readers.
 - b. They will display judicious use of scholarly resources (e.g., language tools, commentaries, monographs, journals, dictionaries, encyclopedias, electronic databases, library holdings, inter-library loan, web-based tools). They will acknowledge dependence and influence through appropriate notes and bibliography.

- c. They will appropriate a range of critical methodologies (e.g., historical, literary, textual, rhetorical, socio-cultural), draw on insights across the range of relevant disciplines (e.g., linguistics; anthropology; sociology; philosophy; archaeology), and recognize the insights and pitfalls of various ideological approaches (e.g., postcolonial, feminist, Marxist).
2. **Theological Judgment:** Our graduates will understand the fundamental claims and logic of the Christian faith, appreciate the development of Christian theological traditions over time, and be able to think theologically.
 - a. They will faithfully interpret texts including the Bible and other primary sources in the worldwide Christian tradition.
 - b. They will fairly evaluate the theological claims of secondary sources and current voices within and outside the Christian tradition.
 - c. They will thoughtfully address the intellectual and practical issues involving both narrowly theological matters and concerns in other disciplines.
 - d. They will be acquainted with, and increasingly formed in, the practices that Christian theology serves including worship, fellowship, mission, study (especially of the Bible), and ethical conduct.
 3. **Ecclesial Engagement:** Our graduates will be marked by a passionate commitment to the Christian church and its mission.
 - a. They will increasingly recognize connections between personal faith, scholarly inquiry, and the shared life of God's people in the world past and present.
 - b. They will sense a harmony between rigorous intellectual inquiry, faithful service, and passionate worship.
 - b. They will establish lifelong disciplines marked by theological reflection, Christ-like compassion, and robust engagement in the public square.

Appendix 1.2

Senior Survey 2018: RS GE classes

The positives:

- 10 students identified Old Testament as a valuable GE class; 21 students identified New Testament as a valuable GE class; 27 students identified Christian Doctrine as a valuable GE class; and 18 students identified the RS GEs in general as valuable (76 responses in total, with some respondents identifying multiple classes as important)
- Understand the Bible in context; important to learn about history, context, and specifics of faith

- “I didn’t know what I believed or why before taking [Christian Doctrine]” • Learned different perspectives on questions of Christian faith and biblical interpretation • Foundational for Christian faith and life
 - Strengthened student’s personal faith commitment
 - Foundational to a Westmont education
 - Helped (along with Perspectives on World History) in establishing an “adult worldview”

An interpretation: These results are what we want for our students. The student learning outcome for these three Common Contexts courses focuses on literacy in Christian scripture and doctrine, and these student responses are indicative of success. Moreover, as part of the mission of Westmont in general, our RS GEs are useful in helping students develop toward a mature Christian faith, founded in a solid understanding of the Bible, Christian history, and belief.

The negatives:

- 6% of respondents would drop the RS GEs as required courses (9 students)
Bible classes presuppose student knowledge, so it is more difficult for students with little background knowledge to survive these courses
- RS GEs are “ridiculously hard” and require more time than they should
- Old Testament (3 respondents):
 - Hard to follow and understand – should be simplified
 - High work load with little payoff
 - Unhelpful for faith
- Christian Doctrine (5 respondents):
 - Less about Doctrine (which the student wants), more about worship
 - Too much work; didn’t learn enough
 - Overkill after OT/NT
 - Turned student away from Christianity
- New Testament (1 respondent):
 - Disappointed

An interpretation: The negative evaluations of the RS GEs come from a significantly smaller segment of the total respondents. I would say none of these comments are surprising; the RS GE professors have heard such assessments from students in person and in course evaluations for centuries (or some other really long time period). Here’s how I would interpret this assessment:

1. No RS GE professor assumes prior knowledge – or at least, we do our best not to assume prior knowledge (though sometimes we do not realize what our students don’t know – the RS GE assessment this year should be immensely helpful with this element). We all actively encourage our students to ask questions when we mention a name, place, event, or idea that they do not recognize or understand.
 - a. Another issue here is pacing: We introduce basics, but also move on quickly to more advanced concerns of interpretation – so students who are just learning the basics may have more difficulty in keeping up.
2. The divide between those who know and those who don’t is more a matter of student perception. Even those who think they know, and may have familiarity with some biblical or

theological characters or motifs, don't have the deep understanding we introduce in the RS GE classes.

1. There are pedagogical differences in professors' approaches here. Some would like students to come in with the same baseline knowledge; others appreciate having the students with less knowledge (because there is then less to break down before rebuilding a solid contextual understanding of events, stories, peoples, ideas).
3. When students apply themselves and study, they find that they can learn the material. There is a strange perception that I have noticed in students that RS GEs are somehow different from other classes (Sunday School or Bible study, which means they don't need to study, right?) – but as I encourage students to realize, they should approach these classes like any others (chemistry, statistics, history...): That is, they actually need to study the material! When students take this message seriously, they have no problem succeeding in the RS GEs. A question we have in this regard is the possibility of helping students hear this message before they get into our classes – through advising appointments, or the way other professors talk about these three classes.
4. In terms of the perceived disconnect between the RS GEs and personal faith, students from faith backgrounds find it challenging to shift from a devotional, personal response to biblical texts or Christian doctrines to an appreciation for contextualized faith. It can take time to realize what the RS GE classes are doing, especially because this approach to biblical interpretation or engagement with the doctrines of faith is not generally taught in churches, or even in faith-based schools. As the positive responses to the RS GEs indicate, however, many students do recognize what these classes are doing, and find it a helpful element in the development of their faith.
 1. Students have to unlearn what they thought they knew, in order to learn what we are doing in these classes. It's a destructuring of assumptions that seems threatening, even if it results in greater and deeper understanding.
5. Conversations and curricular changes in the RS department around these issues:
 - o The first year Bible seminar as a way for students who fear the Bible to get a basic introduction before diving into the GE classes (and the possibility of making this available for upper class students)
 1. In-class educational strategies (Caryn's RS 010 revisions; placing the students with some familiarity in groups with students who know little)

Appendix 1.3

Religious Studies Departmental Response to CUPA Assessment of RS 001, 010, and 020

The Religious Studies Department used department meetings on 17 September 2019 and 14 January 2020 to discuss the results of the CUPA Assessment of RS 001, 010, and 020 carried out in fall 2018 (the RS 001 and 010 survey and the senior survey administered in fall 2018, as presented in "2018 RS GE Senior Survey Results Summary"). We addressed the value and limitations of the CUPA Assessment survey; the alignment between the assessment survey and our GE course learning outcomes and departmental learning goals for GE students; and the pedagogical practices to support and develop student learning in the three RS GE courses.

For ease of reference, the RS GE learning outcomes are as follows:

“Students will demonstrate literacy in Christian scripture and Christian doctrine” (Westmont College General Education Learning Outcomes). To meet this broad learning outcome, students will:

- Demonstrate literacy in the content of the Old and New Testaments (i.e., books, genres, literary structures, themes, stories, chronology, major characters, histories, and theologies);
- Apply appropriate interpretive approaches to Scripture and other sources to recover original meaning and subsequent significance of the texts (for Church, kingdom, and wider world), taking into account historical backgrounds and critical issues.

1. Value and limitations of the CUPA Assessment survey

The assessment survey was developed by the RS GE professors at the request of the CUPA Assessment team in fall 2018. The relevant Old Testament and New Testament surveys were administered at the beginning and end of RS 001 and 010 in fall 2018, and the full survey was administered to graduating seniors in fall 2018.

The survey has value in tracking student retention of factual information from the three RS GE classes. Comparing the results from students who were at the time enrolled in RS 001 and 010 with results from graduating seniors has some advantages towards developing longitudinal data on GE curriculum, though the RS department also notes that tracking the same students through their academic careers could lead to a more specific data set on student performance.

In creating the assessment survey, professors included factual questions to assess the GE learning outcome of biblical and theological literacy, along with questions that were more interpretive or constructive in nature to assess the GE learning outcome of interpretive approaches. However, due to the limitations of the survey design, the majority of the questions were concerned with content (testing students’ biblical and theological literacy). In our two discussions, professors identified specific course structure, pedagogies, and assessments (including essays, more creative assignments, class discussions, and exams) as more useful for developing and assessing interpretive skills.

2. CUPA Survey, GE Learning Outcomes, and RS Departmental Goals

As stated above, the assessment survey questions skewed toward content, supporting our assessment of RS 001, 010, and 020 concerning biblical and theological literacy. In this respect, it is useful to note particular areas in which the percentages of correct answers either dropped sharply or rose significantly between the survey administered to RS 001 and 010 students and graduating seniors.

The questions on which students performed poorly in general, or the rate of correct responses dropped sharply between the RS GE courses and the senior survey, could reflect multiple factors. Since the assessment survey was created by the collaboration of professors teaching different sections of the three GE classes, it is likely that certain questions reflected the vocabulary, focal issues, or concerns addressed primarily by a particular professor. As such, the results for individual questions are less useful in tracking weak areas in the department.

The questions on which performance was strong across all groups, or the rate of correct responses rose distinctively between the RS GE courses and the senior survey, are useful for identifying core concerns of the GE classes that are shared across the RS department and, potentially, across campus. Particularly for questions in which seniors performed better than students enrolled in the RS GE classes, the results indicate that these concerns were reinforced by other classes, or as part of spiritual development in the chapel program or Bible studies.

Questions which showed strong performance or increased performance tend to reflect “big picture” concerns (more on the interpretive side of our GE learning outcomes) – for instance, reflecting on the location of major biblical themes in the narrative, the meaning of core concepts like “kingdom of God,” and similar issues. The stronger performance on these questions than on more specific content-based questions affirms certain departmental strengths. On some questions, however, the weaker performance of students enrolled in RS 001 and 010 suggests that time for reflection and reinforcement of key themes is necessary for student retention of material.

As the departmental discussion of our twenty-year goals for our GE students suggests, we are as a department concerned with developing healthy approaches to biblical and theological questions. We are pleased with the strong showing on these bigger picture questions as a result, though there is of course room for improvement. In particular, we question whether the poorer in-course performance on some big picture questions (than on the senior survey) is a weakness to address, or whether it reflects a normal trajectory of student development over their college careers. This question requires more analysis.

3. Pedagogical Practices

We discussed a number of pedagogical practices and assessment tools used in each RS GE course to support student progress toward the GE learning outcomes. One concern is the overlap between the three GE courses. Because students can take RS 001 and 010 in any order, and because some students also take RS 020 before RS 001 and 010, each professor has developed strategies for teaching or reviewing material from the other GE courses as necessary. (For instance, Caryn Reeder begins each RS 010 course with two weeks’ review of major Old Testament theologies, narratives, and characters as foundation for reading and understanding the New Testament.) The overlap between GE classes functions to reinforce particular themes and concerns for students. (This factor can help explain why seniors might perform better on particular questions than students enrolled in RS 001 and 010.)

Reflecting the GE learning outcome of interpretive approaches, the RS GE professors are keen to develop students’ ability to read texts well, know how to identify and ask appropriate questions, how to go about interpreting texts, and how to think theologically about particular issues. These skills move beyond an understanding of content (that is, biblical and theological literacy). They are more difficult to assess with multiple choice survey questions. However, RS GE professors use a variety of methods to help students develop and practice these skills. First, professors model good interpretive methods by class lectures and discussions. Second, in-class discussions and small group work allow students to practice these skills with each other (particularly in RS 010 and 020).

Assessments of student abilities include essays, creative writing assignments, short written responses, and written exam questions; GE professors are overall satisfied with the evidence of student development of interpretive skills in GE courses. The department is interested in pursuing the development of assessment tools to add to the evidence of the CUPA Senior Survey with evidence of student ability to interpret texts and traditions.

Appendix 1.4

RS Faith Development Survey

RS faith development survey, fall 2020 (optional) name: _____

Which Religious Studies courses have you taken? Please specify course name, semester-year, and instructor.

Where were you on these aspects of your faith (1-7) when you entered Westmont? Underline that number or draw a **box** around it. Where would you put yourself in that aspect now? **Circle** that number or **highlight** it.

Westmont's doctrine of scripture (*boldfaced on other side*): (doubtful) 1 2 3 4 5 6 7 (confident)

Westmont's Statement of Faith as a whole (*on other side*): (doubtful) 1 2 3 4 5 6 7 (confident)

How have RS courses challenged your faith? Circle/**highlight all** that apply. *If D-I, detail courses & issues at right.* A. No deep challenge, just gaining and assimilating knowledge.

- B. Passing storms as I've adjusted to new knowledge/concepts.
- C. Overload: unable to come to terms with so much information.
- D. Transformative/revolutionary, in faith-affirming ways.
- E. Disconnect between academic content and my life of faith.
- F. Ongoing crisis over critical approaches or Bible's reliability.
- G. Ongoing crisis over Bible's content or perceived tensions.
- H. Ongoing crisis over one or more doctrines.
- I. Ongoing crisis over one or more aspects of Christian history.

Influential/formative courses, conversations, etc. along the way:

Please specify/explain areas you circled in the Statement of Faith, where your confidence is low.

Where could RS improve students' long-term confidence, love, and reliance on scripture?

Where could RS improve students' confidence in particular claims or areas of our faith?

Underline claims you are especially confident of. **Circle or highlight** claims where you lack confidence.

... In faithfulness to God, who is the source of truth, and under the authority of Scripture, we joyfully and humbly affirm the following articles of faith, which guide our learning, teaching, and living.

The Lord our God alone is God, holy and loving, revealing in creation and in Jesus Christ God's own power and glory, grace and mercy. The Lord our God alone is God, just and true, perfect in being and trustworthy in action.

The Lord our God is infinite and beyond imagination; our minds can never fully know God nor our hearts completely grasp his ways. The Lord our God is faithful and steadfast, unfailing in word and deed.

The Lord our God is Triune—one being in three persons—Father, Son, and Holy Spirit in co-equal, co-eternal communion. The Lord our God, Creator and Sustainer of all that is, redeems the world from its fallenness and consummates his saving work in a new heaven and a new earth.

God the Father is the source of all that is good. He is Father to his eternal Son, Jesus Christ, and to all who are adopted as his sons and daughters through faith in Jesus Christ. He has sovereignty over us, affection toward us, and glory for us.

God the Son became incarnate in Jesus Christ—one person in two natures, fully human and fully divine—who was conceived by the Holy Spirit and born of the virgin Mary. In his life and in his death on the cross he conquered the powers of darkness, paid the penalty for our sin, and demonstrated God's love for the world. In his bodily resurrection his life and death are vindicated, and he is revealed to be the only judge and redeemer of the world. He intercedes for us now before the Father and will return in glory.

God the Holy Spirit is Lord and Life-Giver, the one who empowered Jesus Christ and who empowers his people to continue God's work today. God the Holy Spirit convicts us of sin,

*brings us to faith in Jesus Christ, and conforms us to the image of Christ. **The Spirit inspired the authors of Scripture and guides the church in faithful translation and interpretation. The Bible, consisting of the Old and New Testaments, is God-breathed and true, without error in all that it teaches; it is the supreme authority and only infallible guide for Christian faith and conduct—teaching, rebuking, and training us in righteousness.***

God created humankind for unbroken relationship with God, one another, and the rest of creation. Through Adam’s disobedience, we fell into sin and now suffer alienation and brokenness. The effects of sin are so pervasive that apart from God’s grace we are lost and dead. Only by God’s grace through faith in Jesus Christ are we saved and made alive.

In bringing us to faith in Jesus Christ, the Spirit incorporates us into the body of Christ, his church, the community of all believers in heaven and on earth. The church is called to bear witness to Christ among the nations by praising God, preaching the good news, discipling believers, healing the sick, serving the poor, setting free the oppressed, and caring for creation. The gifts and fruit of the Holy Spirit empower the church for this mission.

Jesus Christ will return one day in his glorified body to judge the living and the dead. Those who do not believe in him will be raised to suffer forever a just punishment. Those who believe in him will be transformed, their bodies raised imperishable and incorruptible, to live and reign with him forever in a new heaven and a new earth in which there will be all that is good and true and beautiful, but no sorrow, no tears, and no evil thing.

Appendix 1.5

“There Are Better Ways to Study That Will Last You a Lifetime”

New York Times

Picture your preschooler’s teacher pulling you aside at pickup time to say that your child was “not taking responsibility” for learning the alphabet. You’d be puzzled and probably angry. It’s not up to a 4-year-old to make sure he learns the alphabet. That’s the teacher’s job.

But as your child gets older, he’ll increasingly be expected to teach himself. High school seniors must read difficult books independently, commit information to memory, schedule their work, cope with test anxiety and much more.

These demands build slowly across the grades, essentially forming a second, unnoticed curriculum: learning how to learn independently.

For most American students, that curriculum [goes untaught](#). In a 2007 survey, just 20 percent of college students agreed that they study as they do “because a teacher (or teachers) taught you to study that way.”

And that lack of instruction shows. Students don’t know much about how they learn.

In [one study](#), researchers asked college students to select which of two scenarios would lead to better learning. For example, students were asked to compare creating one’s own mnemonic with using one the teacher provides. (Creating your own is better, previous research shows.)

For two of the six scenarios, students picked the worse strategy as often as the better one. For the other four, most students actually thought the worse strategy was superior.

How could they be so misinformed? You would think that after years of studying and then seeing their test results, students would figure out which methods work and which don't.

Students get studying wrong because they don't assess whether a method works in the long run. Instead, they pay attention to whether the method is easy to do and feels like it's working while they're doing it.

By analogy, suppose I were trying to get stronger by doing push-ups. You watch me train, and are surprised that I'm practicing push-ups on my knees. When you suggest that push-ups on my toes are a better exercise, I reply: "I tried that, but I can do lots more on my knees. And this way they're not so hard!"

Students try to learn by doing the mental equivalent of push-ups on their knees.

For example, [student surveys](#) show that rereading notes or textbooks is the most common way students prepare for a test. Rereading is easy because the mind can skitter along the surface of the material without closely considering its meaning, but that's exactly why it's a poor way to learn. If you want to learn the meaning — as most tests require you to — then you must think about meaning when you study.

Yet, insidiously, rereading feels effective.

Rereading a textbook makes the content feel familiar. But judging that content is familiar and knowing what it means — being able to describe it, being able to use that knowledge when you think — are supported by different [processes in the brain](#). Because they are separate, familiarity can increase even if knowledge of the meaning doesn't increase. That's what's happened when a person looks very familiar but you can't identify her.

And so, as students reread their textbooks, the increasing familiarity makes them think they are learning. But because they are not thinking about the meaning of what they read, they aren't improving the knowledge that actually builds understanding.

Psychologists have developed much better ways to study, some of them counterintuitive. For example, if you've only partially learned some material, trying to remember it is a better way to solidify that fragile learning than studying more.

In [one experiment](#) demonstrating this effect, students read educational passages of about 260 words (for example, about sea otters) under one of three conditions. Some students repeatedly read and studied the text for four consecutive study periods, each lasting five minutes. A second group read and studied the text for three periods and in the fourth, which lasted 10 minutes, wrote as many ideas from the passage as they could remember. A third group studied for one period and tried to remember the material during the other three.

After the four periods, students judged how well they had learned the material and, unsurprisingly, the more students had studied, the more confident they were in their knowledge.

A week later, everyone returned for another test, and the results showed how misplaced student confidence was. The people who had studied just once (and recalled the material three times)

remembered the passage best. The worst memory was shown by those who had studied the most — and had been the most confident about their learning.

When students read textbooks, they again gravitate toward easy methods that, misleadingly, feel effective. They [like to highlight](#), which adds little time to reading, and which students assume can guide future studying. But research shows there's [little benefit](#) to highlighting over simply reading, in part because [students mostly highlight definitions](#), not deeper concepts.

Educational psychologists have developed strategies for effective reading that even middle school students can use. Readers are told to perform a task while they read, for example, to [identify](#) conclusions and ask themselves how they are supported. This task requires that students focus on high-level themes as well as the details that support them.

Psychologists have even developed strategies to address one of the most pernicious problems in schooling: Students cram for tests and rapidly forget what they've learned.

In [one study](#), college students used a flashcard-like program to test themselves on a subset of concepts from an introductory psychology class they were taking. There were six practice sessions, each separated by a couple days or more.

On the course exam, students scored modestly better on the practiced than the unpracticed content, 80 percent correct versus 69 percent correct.

But the real payoff came three days later, when students came to the laboratory for another test of the concepts.

Researchers expected that students had crammed for the course exam and would have forgotten most of the content. And indeed, students scored 14 percent correct on the unpracticed content questions, even though only three days had passed.

But when tested on the content they'd reviewed in those six brief practice sessions, students got 66 percent correct. On a follow-up test three weeks later, they still scored 65 percent correct.

These are striking results, but studying days in advance of an exam requires planning, and most college students don't see the need. When [surveyed](#) about how they decide what to work on, 13 percent of college students mention following a plan. The most common answer is that they just work on whatever is due next.

This is another challenge to improving study skills: Students think some tasks are so straightforward that they don't require a strategy.

For example, most of my students see no need for a strategy when listening to my lectures. It feels like they're part of an audience, attending a performance. Who uses a strategy to watch a movie?

And they're right; comprehending a movie is easy. True, they must piece together the individual scenes to understand the plot, but movies are structured as narratives, and that familiar framework helps. What's more, movies are honed and reworked by experts to be easily understood and instantly entertaining.

Just as movie scenes must be knit together into a plot, a student attending a lecture must not simply understand facts but understand how they relate to form a theme or argument. But my lectures are not entertaining stories, devised by an expert communicator.

As they have for reading, educational psychologists [have developed](#) strategies for listening that encourage students to relate individual points to broader conclusions. That helps them discern the organization of the lecture and thus understand it more deeply.

Or would, if students knew about this strategy and were persuaded it would help them. And that seems to suggest an obvious next step: High schools should require a study skills class.

Carefully structured classes of this sort [show promise](#), but they would be more effective if *all* teachers could help students tune those skills to their specific classrooms.

Often, teachers can't, because they [don't know](#) the best study strategies. You would think that comprehensive knowledge of how children learn would be part of teacher education, and most programs do require a course in educational psychology or child development, but the impact seems limited. [Teachers in training](#) don't know the best study strategies, either.

State lawmakers can help by reviewing teacher licensing examinations. Most require knowledge of principles of learning, but the expectations are low [and many](#) even refer to scientifically discredited ideas like so-called learning styles.

Most people hope that schools will encourage each child to become a lifelong learner, which means teachers must show students how to learn effectively on their own. That's unlikely until teachers have that knowledge themselves.

The post [There Are Better Ways to Study That Will Last You a Lifetime](#) appeared first on [New York Times](#).

Appendix 1.6

Sameer Yadav <syadav@westmont.edu>

learning gaps

Sandra Richter <srichter@westmont.edu> Fri, Apr 28, 2023 at 10:04 AM To: Sameer Yadav <syadav@westmont.edu>

Cc: Helen Rhee <rhee@westmont.edu>, Caryn Reeder <creeder@westmont.edu>, Charles Farhadian <farhadia@westmont.edu>, Holly Beers <hbeers@westmont.edu>, Telford Work <work@westmont.edu>

On Mon, Apr 24, 2023 at 10:54 PM Sandra Richter <srichter@westmont.edu> wrote:
Hey Jesse,

I'm writing to you because of your larger role with the faculty. I've sent these thoughts along to Eileen as well, and had some related conversations with Sonya Welch.

With my large sections this year, I've had the chance to see the preparedness of a large swath of our incoming students. And what I'm seeing isn't good. Way too many of my students have almost no study skills, cannot write a paragraph, don't know that a verb is required to make a sentence a "sentence." The essays I'm receiving are mostly junior high quality. I'm curving every exam. This even though these students came to us with very high GPA's.

My Intro to OT classroom is super organized--study guides, deeply invested TA's, and two weekly tutoring sessions. There really is no further support I can offer. These students are simply not up to the task. I'm hearing similar reports from Sameer and Holly (also teaching large sections). And my friends who are public school teachers are in no way surprised based on how the school system chose to deal with COVID and its aftermath.

So what to do? I want to suggest that we discuss this and think about an institutional response. I am thinking that we could redeploy our student success team with *required* freshman seminars on studying and writing--cohorts instead of the individual coaching they now do. And I'd even encourage us to advertise it--Something akin to "Westmont is not lowering its standards; it is raising its students." This problem isn't going to go away, and I for one would be thrilled to see Westmont meet it head on.

Thanks for listening,

Sandy

--

Sandra Richter
 Professor of Old Testament
 Robert H. Gundry Chair of Biblical Studies
 Westmont College
[955 La Paz Road, Santa Barbara 93108](https://www.westmont.edu/955-La-Paz-Road-Santa-Barbara-93108)
 (805) 565-6168

Appendix 2

Religious Studies Department Alumni Survey

Religious Studies Department Alumni Survey 2023

Results

Survey 251552

Number of records in this query:	38
Total records in survey:	38
Percentage of total:	100.00%

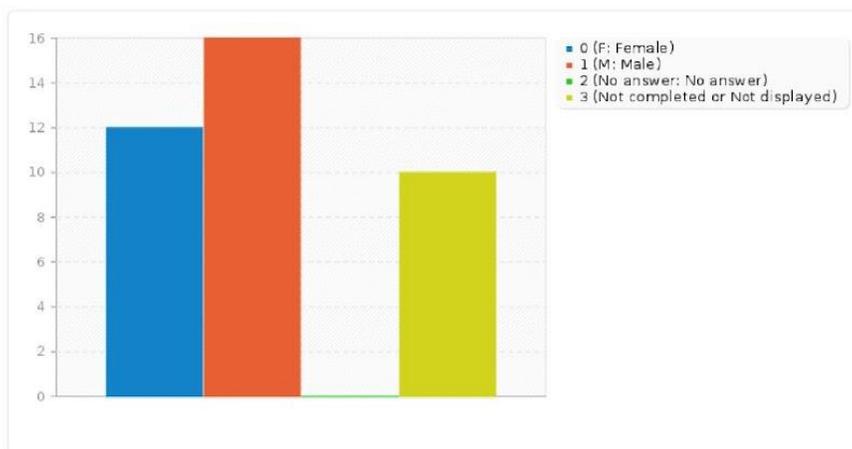
Summary for Q00

Gender

Answer	Count	Percentage
Female (F)	12	31.58%
Male (M)	16	42.11%
No answer	0	0.00%
Not completed or Not displayed	10	26.32%

Summary for Q00

Gender



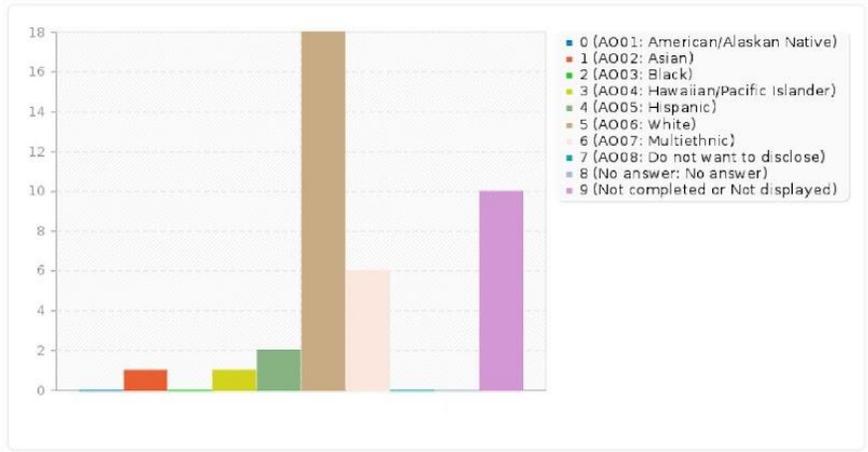
Summary for G01Q02

Ethnicity/race

Answer	Count	Percentage
American/Alaskan Native (AO01)	0	0.00%
Asian (AO02)	1	2.63%
Black (AO03)	0	0.00%
Hawaiian/Pacific Islander (AO04)	1	2.63%
Hispanic (AO05)	2	5.26%
White (AO06)	18	47.37%
Multiethnic (AO07)	6	15.79%
Do not want to disclose (AO08)	0	0.00%
No answer	0	0.00%
Not completed or Not displayed	10	26.32%

Summary for G01Q02

Ethnicity/race



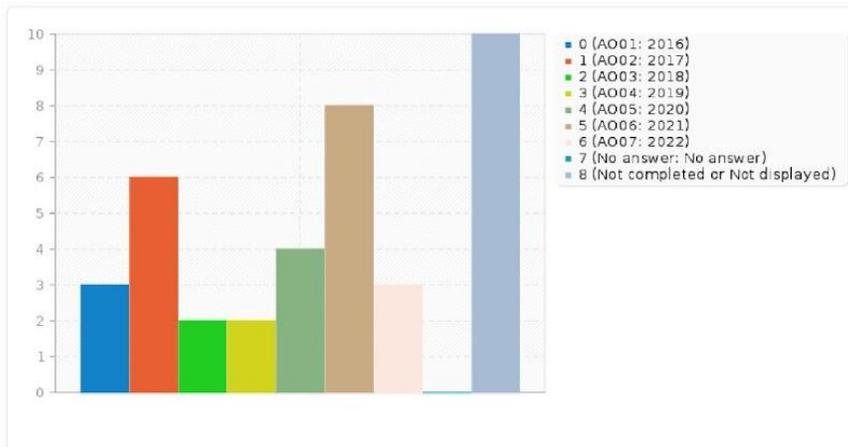
Summary for G01Q03

Year graduated

Answer	Count	Percentage
2016 (AO01)	3	7.89%
2017 (AO02)	6	15.79%
2018 (AO03)	2	5.26%
2019 (AO04)	2	5.26%
2020 (AO05)	4	10.53%
2021 (AO06)	8	21.05%
2022 (AO07)	3	7.89%
No answer	0	0.00%
Not completed or Not displayed	10	26.32%

Summary for G01Q03

Year graduated



 Summary for G01Q04

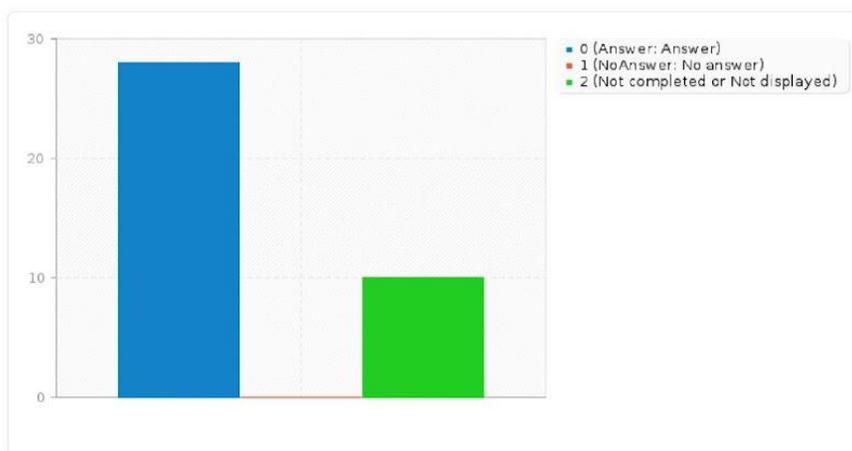
 Specific major

Answer	Count	Percentage
Answer	28	73.68%
No answer	0	0.00%
Not completed or Not displayed	10	26.32%

ID	Response
6	Religious Studies
7	RS
10	Religious Studies
11	Religious Studies
13	Religious Studies
14	Sociology
15	Religious Studies
16	Religious Studies
17	Religious Studies
18	BA Religious Studies, Biblical Studies focus
19	Religious studies
20	Religious Studies
21	Religious Studies
24	Religious Studies
25	Religious Studies
26	Religious Studies
27	Religious Studies
28	Religious Studies
29	Religious Studies
30	Religious Studies
31	Religious Studies
32	Religious Studies
33	Religious Studies
34	Religious Studies
35	Religious Studies
36	Religious studies
37	Religious Studies
38	Religious Studies

Summary for G01Q04

Specific major



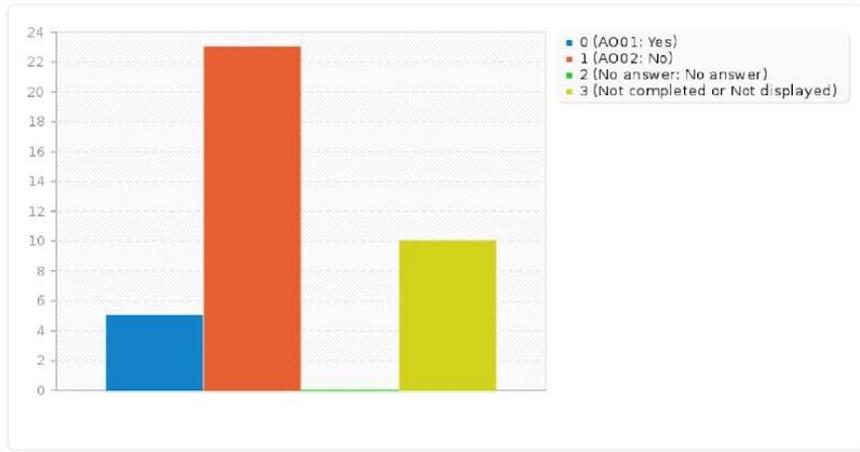
Summary for G01Q05

Did you complete a second major at Westmont?

Answer	Count	Percentage
Yes (AO01)	5	13.16%
No (AO02)	23	60.53%
No answer	0	0.00%
Not completed or Not displayed	10	26.32%

Summary for G01Q05

Did you complete a second major at Westmont?



Summary for G01Q06

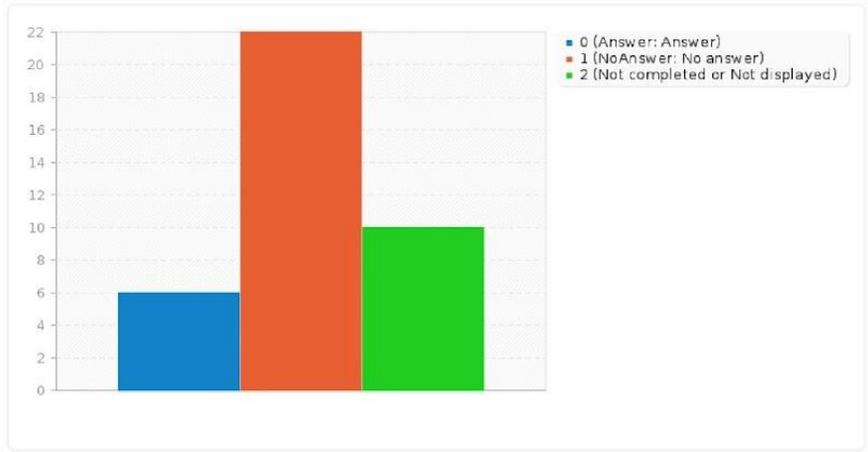
If yes, what was your second major?

Answer	Count	Percentage
Answer	6	15.79%
No answer	22	57.89%
Not completed or Not displayed	10	26.32%

ID	Response
11	Studio Art
14	Religious Studies
20	Business and Economics
24	NA
32	Mathematics
33	Philosophy

Summary for G01Q06

If yes, what was your second major?



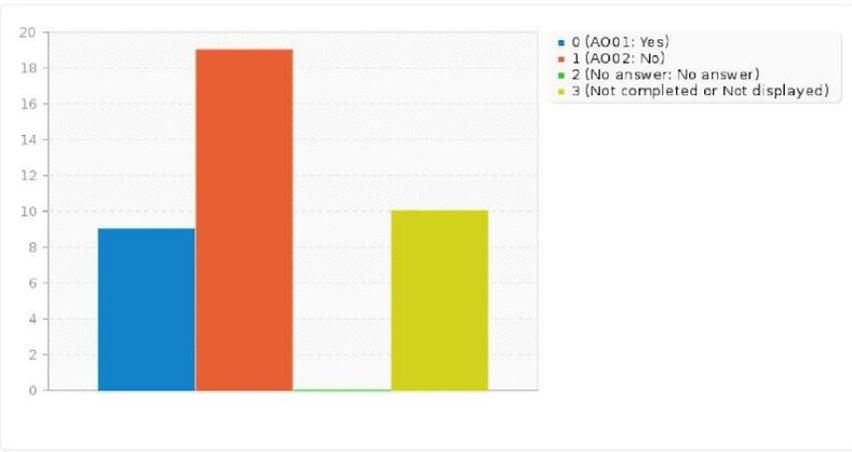
Summary for G01Q07

Did you complete a minor(s) at Westmont?

Answer	Count	Percentage
Yes (AO01)	9	23.68%
No (AO02)	19	50.00%
No answer	0	0.00%
Not completed or Not displayed	10	26.32%

Summary for G01Q07

Did you complete a minor(s) at Westmont?



Summary for G01Q08

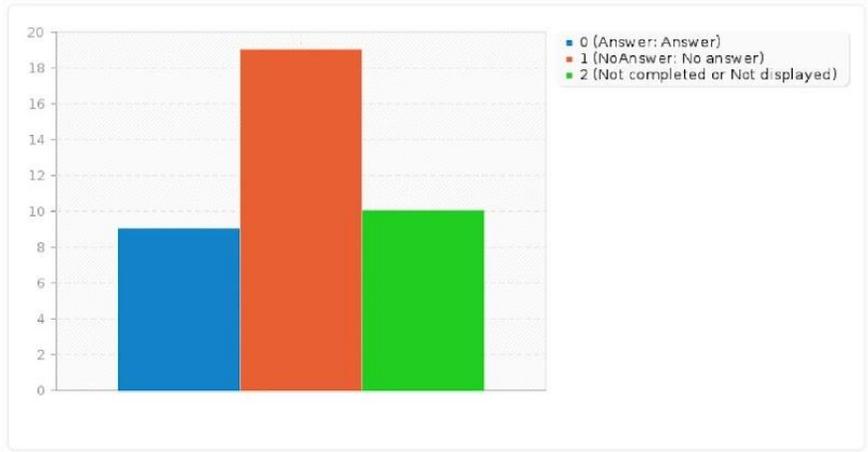
If yes, what minor(s) did you complete?

Answer	Count	Percentage
Answer	9	23.68%
No answer	19	50.00%
Not completed or Not displayed	10	26.32%

ID	Response
10	Spanish
18	Studio Art
24	Communication Studies
27	Music — Vocal Performance
28	Studio Art, English
30	Psychology
31	Psychology
37	English
38	Biblical Languages

Summary for G01Q08

If yes, what minor(s) did you complete?



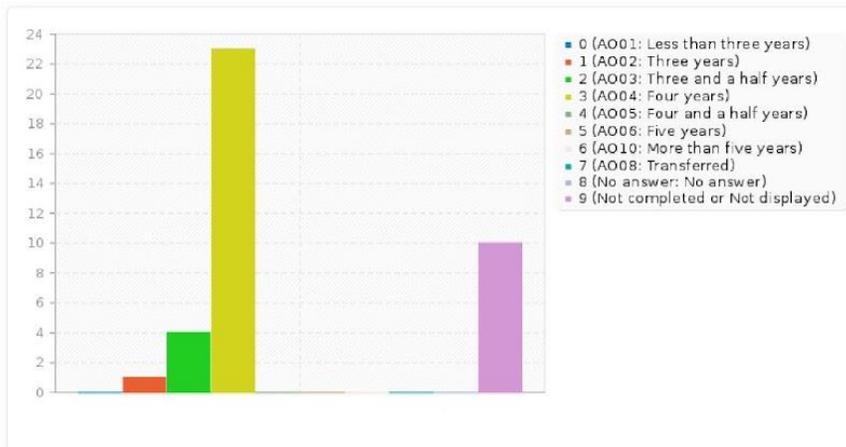
Summary for G01Q09

How many years did it take to complete your Westmont degree?

Answer	Count	Percentage
Less than three years (AO01)	0	0.00%
Three years (AO02)	1	2.63%
Three and a half years (AO03)	4	10.53%
Four years (AO04)	23	60.53%
Four and a half years (AO05)	0	0.00%
Five years (AO06)	0	0.00%
More than five years (AO10)	0	0.00%
Transferred (AO08)	0	0.00%
No answer	0	0.00%
Not completed or Not displayed	10	26.32%

Summary for G01Q09

How many years did it take to complete your Westmont degree?



Summary for G01Q10

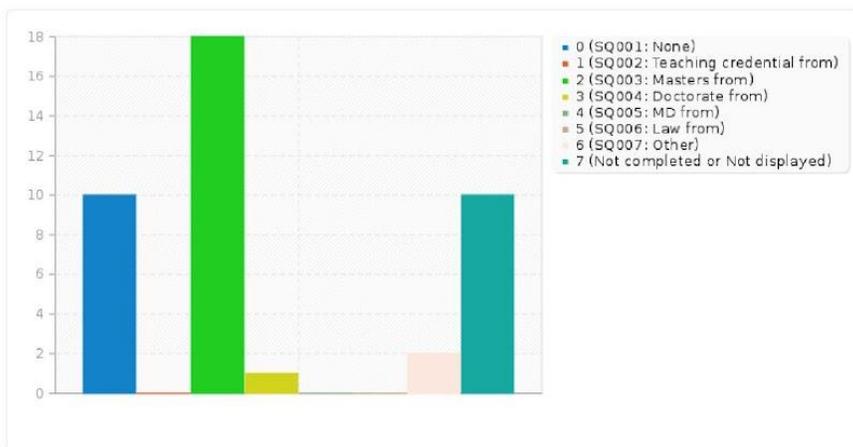
Please list degree(s) have you completed or are currently pursuing since graduating from Westmont College.

None	10	26.32%
Teaching credential from	0	0.00%
Masters from	18	47.37%
Doctorate from	1	2.63%
MD from	0	0.00%
Law from	0	0.00%
Other	2	5.26%
Not completed or Not displayed	10	26.32%

ID	Response
18	Though I hope to start an MA in Biblical Studies someday soon
7	Western Seminary
16	Colorado State University - Global
17	Southern Baptist Theological Seminary
19	Yale Divinity School
20	Portland State
21	Northeastern University
24	Pepperdine University
25	Fuller Theological Seminary
27	Gordon Conwell Theological Seminary
28	Fuller Seminary
29	Duke Divinity School
30	MAT from Fuller Theo Seminary (completed), MA in Spiritual Formation & Soul Care (in process)
31	The Seattle School of Theology & Psychology
32	Seattle Pacific University
33	Trinity Law School (2020)
34	Gordon Conwell Theological Seminary
35	Regent University
36	Asbury Theological Seminary
33	Whitefield Theological Seminary (Current)
33	Graduate Certificate from New Saint Andrews College (2022)
36	ThM Biblical Studies Asbury Theological Seminary

Summary for G01Q10

Please list degree(s) have you completed or are currently pursuing since graduating from Westmont College.



Summary for G01Q11

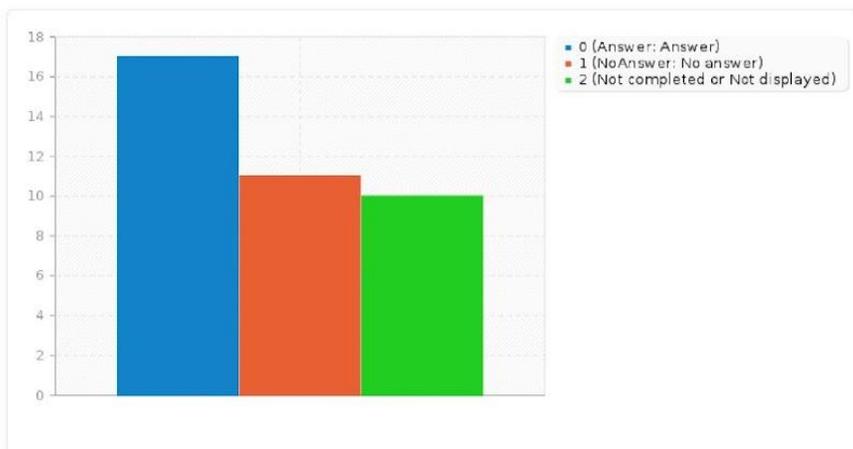
What is your advanced degree?

Answer	Count	Percentage
Answer	17	44.74%
No answer	11	28.95%
Not completed or Not displayed	10	26.32%

ID	Response
7	Master of Arts in biblical and theological studies
16	Masters in Healthcare Administration
17	M.Div
19	M.Div
20	Masters of Public Policy
21	Urban Planning and Policy
24	MA in Clinical Psychology
25	Master of Arts in Theology
27	Master of Divinity
28	MA in Intercultural Studies
29	Masters in Divinity
30	MAT completed, MA in SF&SC (listed above)
31	Masters of Arts in Theology & Culture
33	I've just begun a PhD in Church & State Studies.
34	Masters of Arts of Theological Studies
35	Masters of Divinity
36	Thm and MA biblical studies

Summary for G01Q11

What is your advanced degree?



Summary for G01Q12

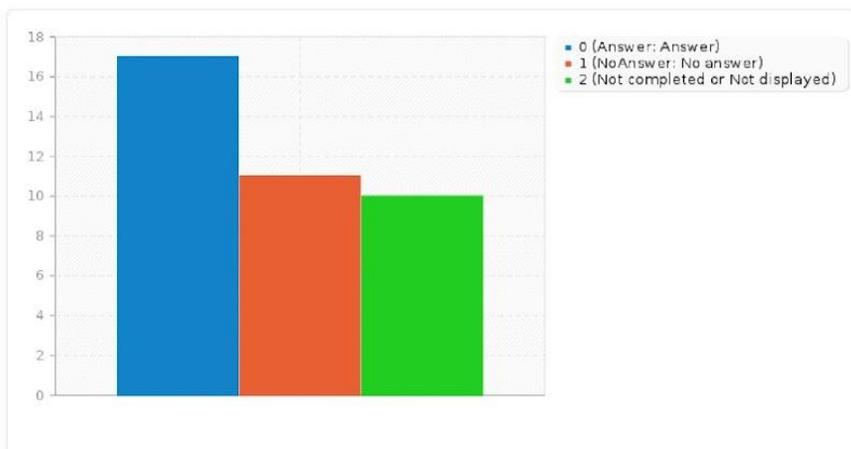
What institution granted/will grant your degree?

Answer	Count	Percentage
Answer	17	44.74%
No answer	11	28.95%
Not completed or Not displayed	10	26.32%

ID	Response
7	Western Seminary
16	Colorado State University Global
17	Southern Baptist Theological Seminary
19	Yale Divinity School
20	Portland State University
21	Northeastern University
24	Pepperdine GSEP
25	Fuller Theological Seminary
27	Gordon Conwell Theological Seminary
28	Fuller Seminary
29	Duke
30	Fuller Theological Seminary & Talbot Seminary
31	The Seattle School of Theology & Psychology
33	Whitefield Theological Seminary
34	Gordon-Conwell Theological Seminary
35	Regent University
36	Asbury Theological Seminary

Summary for G01Q12

What institution granted/will grant your degree?



Summary for G01Q13

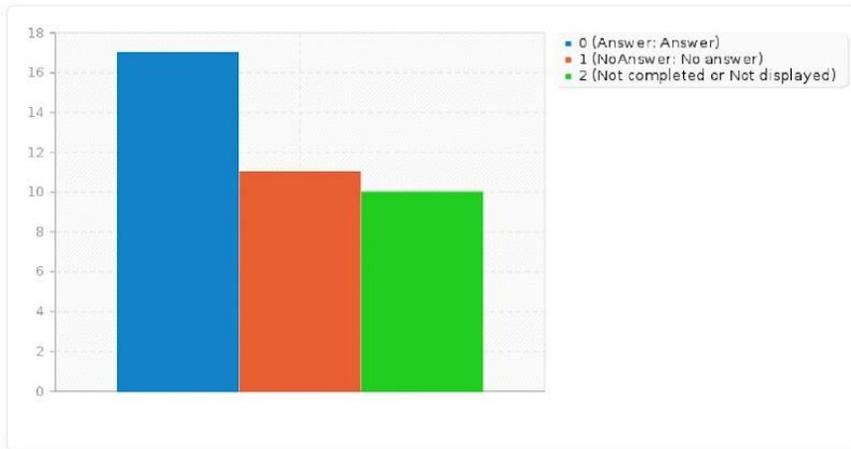
What was/is your (expected) date of graduation?

Answer	Count	Percentage
Answer	17	44.74%
No answer	11	28.95%
Not completed or Not displayed	10	26.32%

ID	Response
7	December 2023
16	September 11, 2022
17	2024
19	May 2023
20	2026
21	2025
24	2026
25	2020
27	May 2025
28	Spring 2019
29	May 2023
30	2019/2025 or 2026
31	June 2023
33	2027
34	May 2024
35	Uncertain
36	May 2025

Summary for G01Q13

What was/is your (expected) date of graduation?



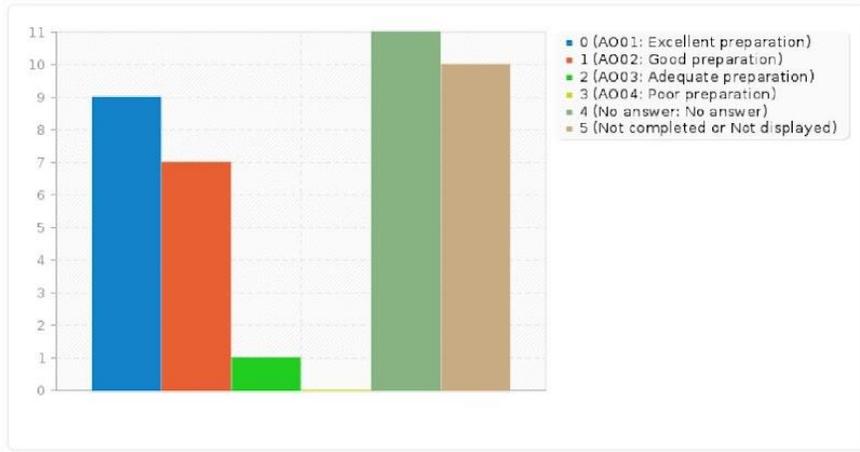
Summary for G01Q14

How well did Westmont prepare you for your advanced degree?

Answer	Count	Percentage
Excellent preparation (AO01)	9	23.68%
Good preparation (AO02)	7	18.42%
Adequate preparation (AO03)	1	2.63%
Poor preparation (AO04)	0	0.00%
No answer	11	28.95%
Not completed or Not displayed	10	26.32%

Summary for G01Q14

How well did Westmont prepare you for your advanced degree?



Summary for G01Q15

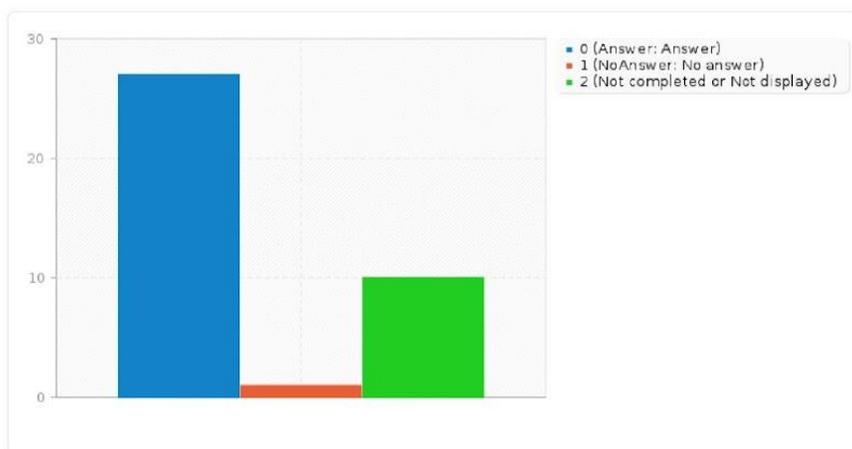
What was your first professional job out of college?

Answer	Count	Percentage
Answer	27	71.05%
No answer	1	2.63%
Not completed or Not displayed	10	26.32%

ID	Response
6	Finance and program assistant at a nonprofit
7	Youth Pastor
10	Preschool Teacher
11	Sales Operations Analyst
13	Missionary with Campus Crusade for Christ
14	Operations assistant in social work at a homeless shelter
15	Academic Assistant
16	Patient Services Coordinator - MedBridge Development
17	Highschool Bible Teacher
18	College Event Services Coordinator
19	Social Services Assistant in skilled nursing setting
20	Executive Assistant for IJM
21	Housing Specialist at the San Diego Housing Commission
24	Admissions Counselor
25	Staff Pastor
26	Nonprofit summer camp director
27	N/A
28	Writing consultant and editor for theological graduate students
29	Young Adult Pastor
30	Administrative Assistant for a church
31	Development Project Leader at LA charter school
32	Special Education Paraeducator
33	Teacher at a Private Christian School
34	N/A
35	Server Assistant at Rosewood Hotel
36	Academic Advisor at ATS
38	Director of High School Ministry

Summary for G01Q15

What was your first professional job out of college?



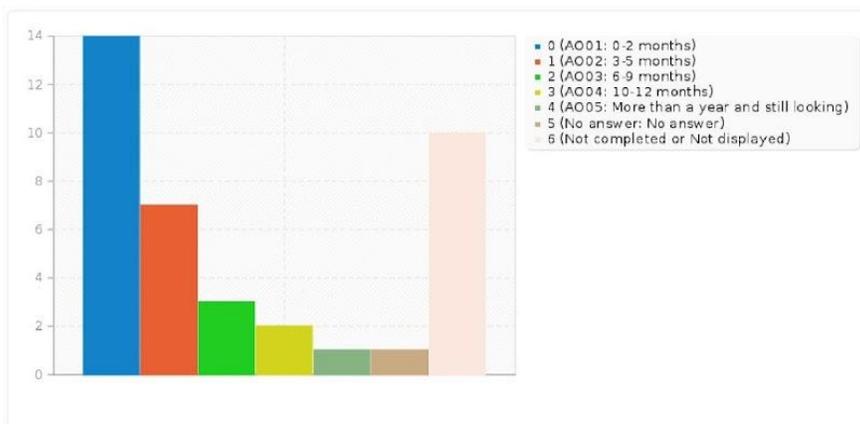
Summary for G01Q16

How long did it take you after graduation (or graduate school) to find your first professional job?

Answer	Count	Percentage
0-2 months (AO01)	14	36.84%
3-5 months (AO02)	7	18.42%
6-9 months (AO03)	3	7.89%
10-12 months (AO04)	2	5.26%
More than a year and still looking (AO05)	1	2.63%
No answer	1	2.63%
Not completed or Not displayed	10	26.32%

Summary for G01Q16

How long did it take you after graduation (or graduate school) to find your first professional job?



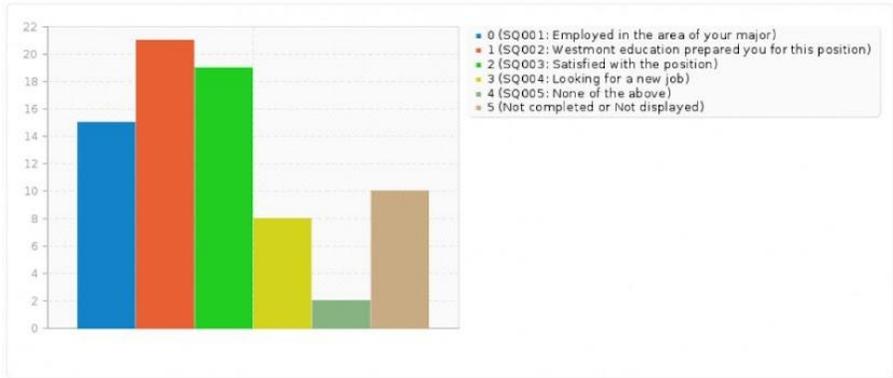
Summary for G01Q17

Related to this professional job, mark all that apply:

Answer	Count	Percentage
Employed in the area of your major (SQ001)	15	39.47%
Westmont education prepared you for this position (SQ002)	21	55.26%
Satisfied with the position (SQ003)	19	50.00%
Looking for a new job (SQ004)	8	21.05%
None of the above (SQ005)	2	5.26%
Not completed or Not displayed	10	26.32%

Summary for G01Q17

Related to this professional job, mark all that apply:



Summary for G01Q18

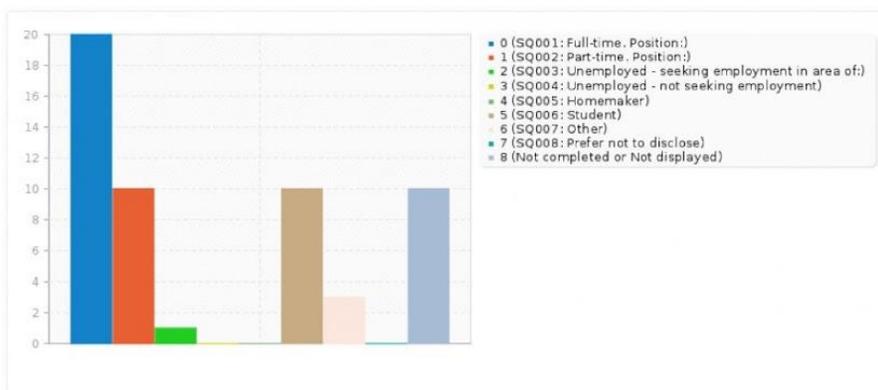
What is your current employment status? (mark all that apply)

Full-time. Position:	20	52.63%
Part-time. Position:	10	26.32%
Unemployed - seeking employment in area of:	1	2.63%
Unemployed - not seeking employment	0	0.00%
Homemaker	0	0.00%
Student	10	26.32%
Other	3	7.89%
Prefer not to disclose	0	0.00%
Not completed or Not displayed	10	26.32%

ID	Response
6	Promoted to Finance and program coordinator
7	Youth Pastor
11	Sales Operations Analyst
13	Data Processor, Application Specialist
14	Social work - SB county Dept of Behavioral wellness
15	Academic Assistant
16	Vice President of Operations
17	Pastoral Intern
18	Library Acquisitions and E-Resources Technician
20	Housing Program Specialist
21	Public Housing Consultant
24	Admissions Counselor
26	After-school teacher - Cliff Drive Care Center (Free Methodist Church Santa Barbara)
28	Program manager at a theologically-focused trauma care center
29	Religion and Social Studies Middle School Teacher
30	Associate Director
32	Special Education Instructional Assistant
33	Dean of Logic School & Humanities Teacher at Beacon Hill Classical Academy
35	Chapel Coordinator at Westmont College
36	Academic Advisor
11	Freelance Illustrator
17	Bible Teacher at Christian School
19	Chaplain Intern for VA Healthcare
21	Real Estate Agent
25	Staff Pastor
27	Starbucks
31	Project Manager for community coalition
33	Director of Music Ministry & Administration at Christ Church Carpinteria
38	Barista & Director of High School Ministry
19	Ministry
17	MDiv
21	Full Time Masters Degree
29	Masters degree student
30	Part time at Talbot's MA
33	PhD Student in Church & State Studies at Whitefield Theological Seminary
18	Occasional childcare at church or babysitting
27	Nanny
33	Associate Professor of Theology & Board Chairman at Forge Theological Seminary

Summary for G01Q18

What is your current employment status? (mark all that apply)



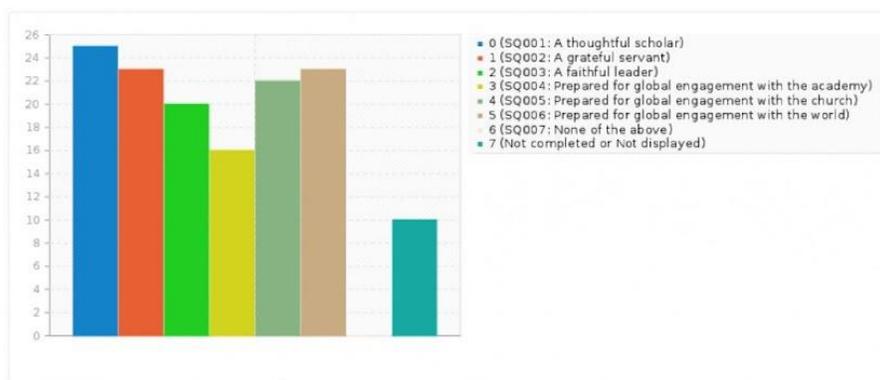
Summary for G01Q19

The college mission statement is: Westmont College is an undergraduate, residential, Christian, liberal arts community serving God's kingdom by cultivating thoughtful scholars, grateful servants and faithful leaders for global engagement with the academy, church and world. When you graduated from Westmont, would you have described yourself as (mark all that apply):

Answer	Count	Percentage
A thoughtful scholar (SQ001)	25	65.79%
A grateful servant (SQ002)	23	60.53%
A faithful leader (SQ003)	20	52.63%
Prepared for global engagement with the academy (SQ004)	16	42.11%
Prepared for global engagement with the church (SQ005)	22	57.89%
Prepared for global engagement with the world (SQ006)	23	60.53%
None of the above (SQ007)	0	0.00%
Not completed or Not displayed	10	26.32%

Summary for G01Q19

The college mission statement is: Westmont College is an undergraduate, residential, Christian, liberal arts community serving God's kingdom by cultivating thoughtful scholars, grateful servants and faithful leaders for global engagement with the academy, church and world. When you graduated from Westmont, would you have described yourself as (mark all that apply):



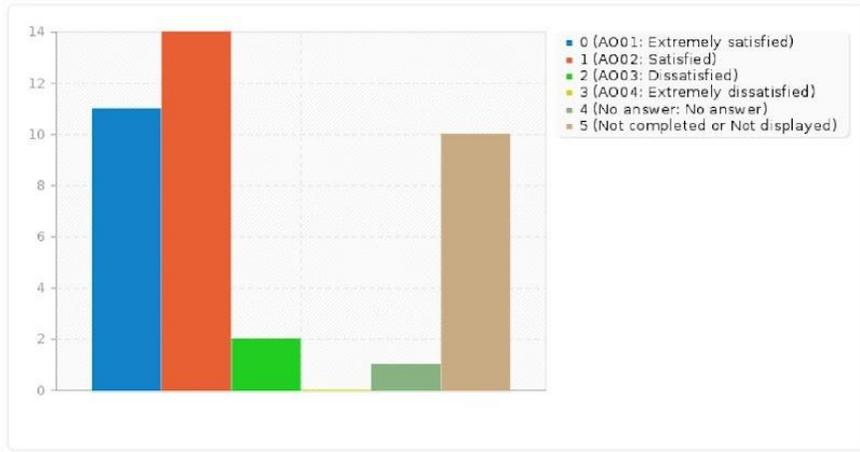
Summary for G01Q20

Overall, how satisfied were you with the education in the Religious Studies department at Westmont?

Answer	Count	Percentage
Extremely satisfied (AO01)	11	28.95%
Satisfied (AO02)	14	36.84%
Dissatisfied (AO03)	2	5.26%
Extremely dissatisfied (AO04)	0	0.00%
No answer	1	2.63%
Not completed or Not displayed	10	26.32%

Summary for G01Q20

Overall, how satisfied were you with the education in the Religious Studies department at Westmont?



Summary for G02Q21

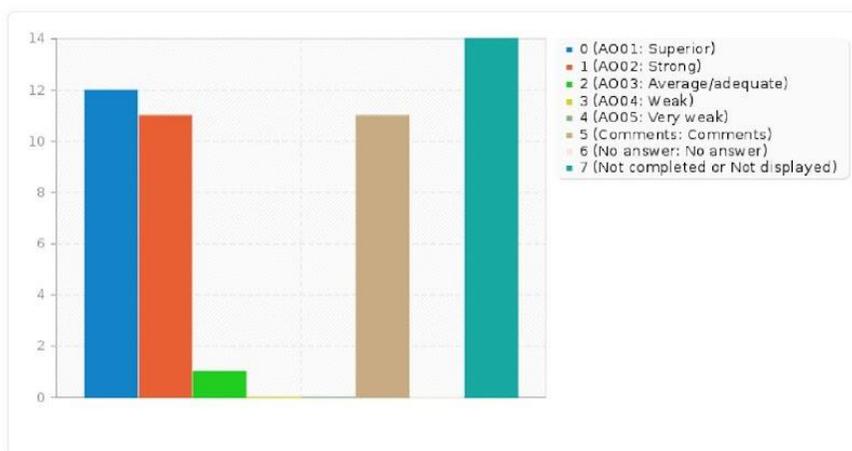
How effective was teaching in the Department of Religious Studies?

Answer	Count	Percentage
Superior (AO01)	12	31.58%
Strong (AO02)	11	28.95%
Average/adequate (AO03)	1	2.63%
Weak (AO04)	0	0.00%
Very weak (AO05)	0	0.00%
Comments	11	28.95%
No answer	0	0.00%
Not completed or Not displayed	14	36.84%

ID	Response
6	Professors loved what they were teaching and were very engaging
11	<p>The infighting among professors and the harsh fundamentalist stances some professors took against the protesting student body often felt like it put RS majors in the middle of fights they didn't need to be in. Students seeking to go to grad school or ask professors for letters of recommendation felt as though they need to keep their personal opinions to themselves so as not to jeopardize their chances of getting those letters of recommendation.</p> <p>As a female in the RS department I felt supported to pursue a career in theology whether at the pastoral or academic level. However, this support rarely manifested outside of office hours. I was not given the option to pursue an honors RS degree, three of the seminaries that tabled at Westmont my senior year told me I could take their classes on being a godly wife but could not attend their school in hopes of becoming a pastor. In the end I felt passed over for my male counterparts, some of whom I had far outranked in grades and desire to learn for years, and ultimately gave up on my desire to work in the church in any capacity.</p>
17	Professors were insightful and persuasive.
18	Learning from professors who care deeply about their area of teaching and their students was academically and personally empowering.
25	I was constantly learning and being stretched beyond what I thought I could do. Sometimes, I was discouraged, but I could then look back and see how far I had come, therefore encouraging myself in the Lord to keep pressing forward.
26	I always respected and loved the level of fairness that was rendered to different perspectives while still allowing for healthy conversation and disagreement... as the son of a car technician, I have always been inclined to analyze and make sense of things on the go— much like an apprentice... because of that, I always felt the freedom to share what I was working through while accepting my own limitations and freely accepting that I could be wrong.
27	An aspect of Westmont's Religious Study department that I found superior was the way that they taught us how to think, not what to think. I don't see that coming from many of my peers at other Christian institutions.
29	The teachers who allowed us to consider multiple perspectives offered me a very strong education.
30	As I think everyone knew in the department at the time, I LOVED my RS education. Loved my profs, learned so much. Truthfully when I got the Fuller, I had to wrestle with how much more academically challenging Westmont was then Fuller.
33	In terms of my professors, Charles Farhadian stands out as a remarkable example of a brilliant scholar, excellent teacher, and a caring mentor. I enjoyed the classes I took at Westmont, and my professors pushed me to be a better writer and thinker.
36	It really depended on the professor you had for certain courses.

Summary for G02Q21

How effective was teaching in the Department of Religious Studies?



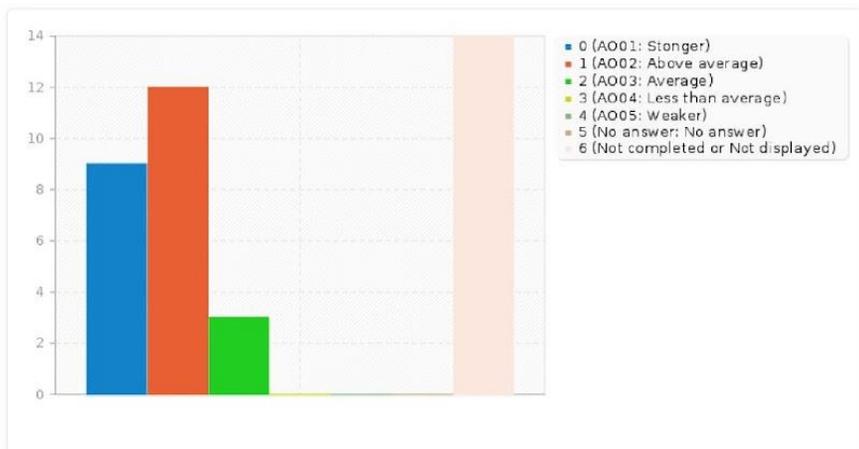
Summary for G02Q22

How well would you say your Westmont education in Religious Studies prepared you compared to your current peers (or other colleagues)?

Answer	Count	Percentage
Stronger (AO01)	9	23.68%
Above average (AO02)	12	31.58%
Average (AO03)	3	7.89%
Less than average (AO04)	0	0.00%
Weaker (AO05)	0	0.00%
No answer	0	0.00%
Not completed or Not displayed	14	36.84%

Summary for G02Q22

How well would you say your Westmont education in Religious Studies prepared you compared to your current peers (or other colleagues)?



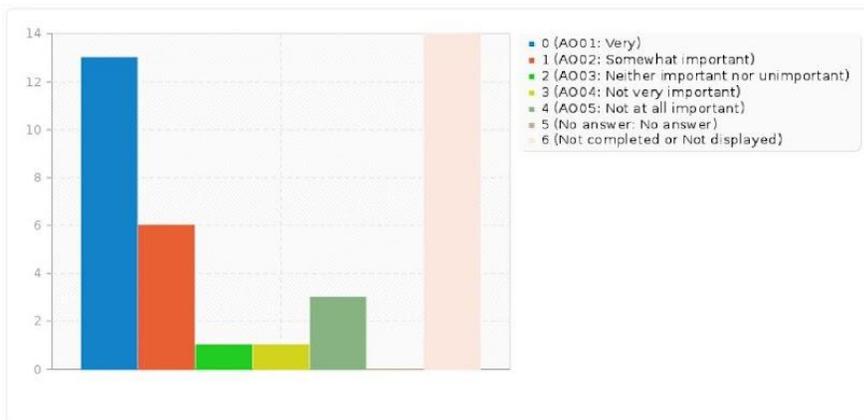
Summary for G02Q24

Outcome 1: Hermeneutical Competence How important is this outcome for your professional career?

Answer	Count	Percentage
Very (AO01)	13	34.21%
Somewhat important (AO02)	6	15.79%
Neither important nor unimportant (AO03)	1	2.63%
Not very important (AO04)	1	2.63%
Not at all important (AO05)	3	7.89%
No answer	0	0.00%
Not completed or Not displayed	14	36.84%

Summary for G02Q24

Outcome 1: Hermeneutical Competence How important is this outcome for your professional career?



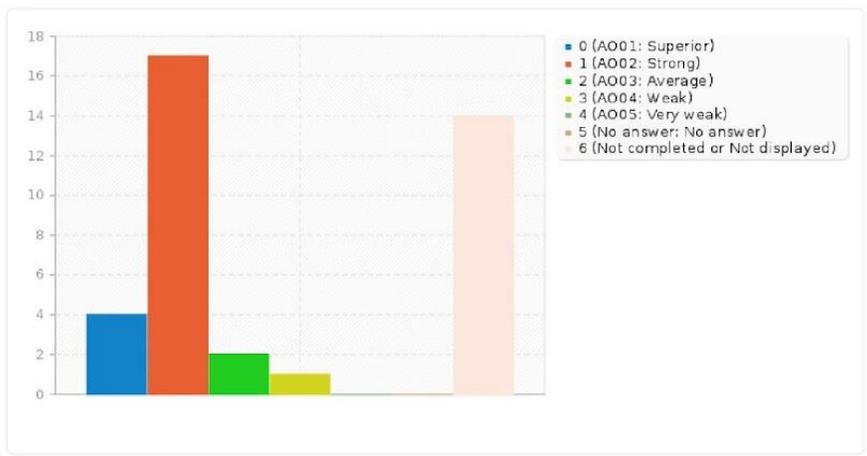
Summary for G02Q25

Outcome 1: Hermeneutical Competence How successfully you have achieved this outcome?

Answer	Count	Percentage
Superior (AO01)	4	10.53%
Strong (AO02)	17	44.74%
Average (AO03)	2	5.26%
Weak (AO04)	1	2.63%
Very weak (AO05)	0	0.00%
No answer	0	0.00%
Not completed or Not displayed	14	36.84%

Summary for G02Q25

Outcome 1: Hermeneutical Competence How successfully you have achieved this outcome?



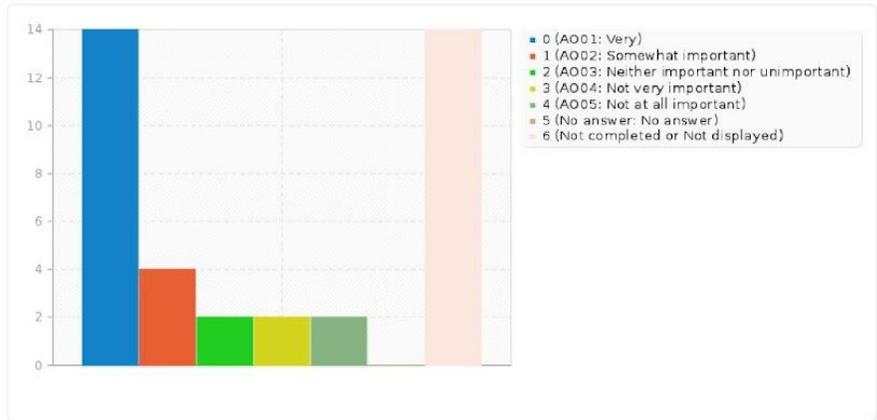
Summary for G02Q26

Outcome 2: Theological Judgment How important is this outcome for your professional career?

Answer	Count	Percentage
Very (AO01)	14	36.84%
Somewhat important (AO02)	4	10.53%
Neither important nor unimportant (AO03)	2	5.26%
Not very important (AO04)	2	5.26%
Not at all important (AO05)	2	5.26%
No answer	0	0.00%
Not completed or Not displayed	14	36.84%

Summary for G02Q26

Outcome 2: Theological Judgment How important is this outcome for your professional career?



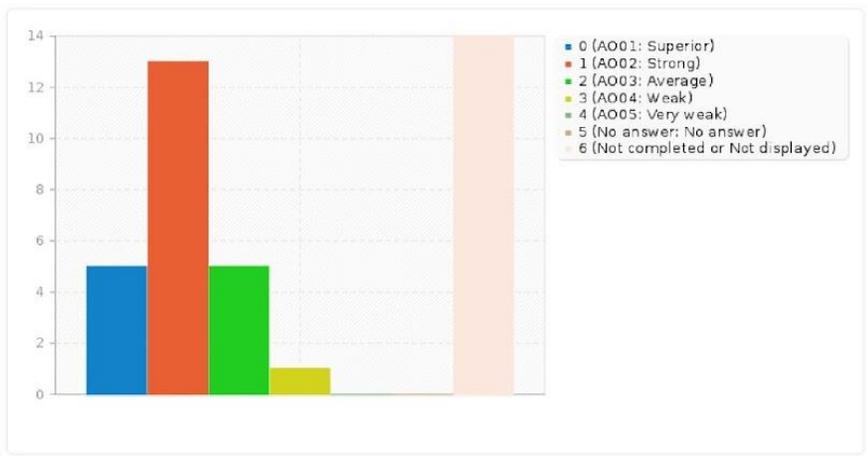
Summary for G02Q27

Outcome 2: Theological Judgment How successfully you have achieved this outcome?

Answer	Count	Percentage
Superior (AO01)	5	13.16%
Strong (AO02)	13	34.21%
Average (AO03)	5	13.16%
Weak (AO04)	1	2.63%
Very weak (AO05)	0	0.00%
No answer	0	0.00%
Not completed or Not displayed	14	36.84%

Summary for G02Q27

Outcome 2: Theological Judgment How successfully you have achieved this outcome?



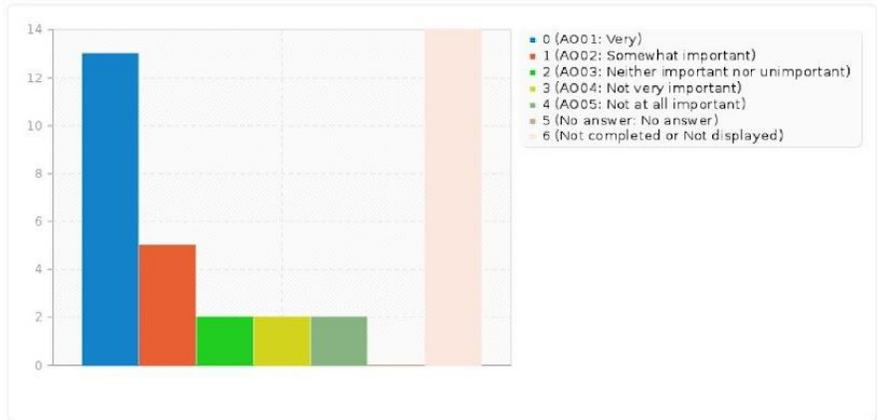
Summary for G02Q28

Outcome 3: Ecclesial Engagement How important is this outcome for your professional career?

Answer	Count	Percentage
Very (AO01)	13	34.21%
Somewhat important (AO02)	5	13.16%
Neither important nor unimportant (AO03)	2	5.26%
Not very important (AO04)	2	5.26%
Not at all important (AO05)	2	5.26%
No answer	0	0.00%
Not completed or Not displayed	14	36.84%

Summary for G02Q28

Outcome 3: Ecclesial Engagement How important is this outcome for your professional career?



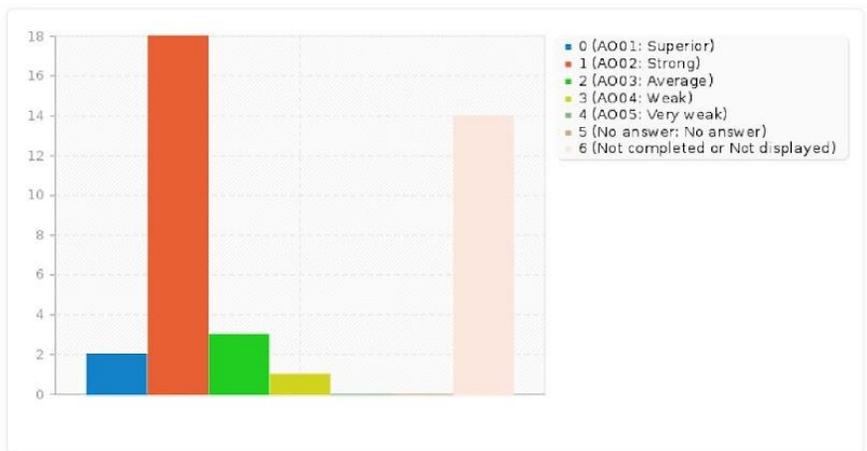
Summary for G02Q29

Outcome 3: Ecclesial Engagement How successfully you have achieved this outcome?

Answer	Count	Percentage
Superior (AO01)	2	5.26%
Strong (AO02)	18	47.37%
Average (AO03)	3	7.89%
Weak (AO04)	1	2.63%
Very weak (AO05)	0	0.00%
No answer	0	0.00%
Not completed or Not displayed	14	36.84%

Summary for G02Q29

Outcome 3: Ecclesial Engagement How successfully you have achieved this outcome?



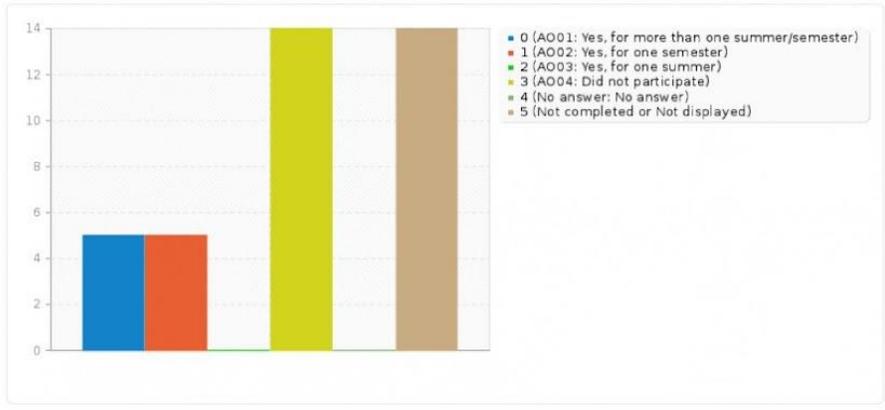
Summary for G02Q30

Did you participate in an internship (whether for units or not) while an undergraduate as part of a Religious Studies major?

Answer	Count	Percentage
Yes, for more than one summer/semester (AO01)	5	13.16%
Yes, for one semester (AO02)	5	13.16%
Yes, for one summer (AO03)	0	0.00%
Did not participate (AO04)	14	36.84%
No answer	0	0.00%
Not completed or Not displayed	14	36.84%

Summary for G02Q30

Did you participate in an internship (whether for units or not) while an undergraduate as part of a Religious Studies major?



Summary for G02Q31

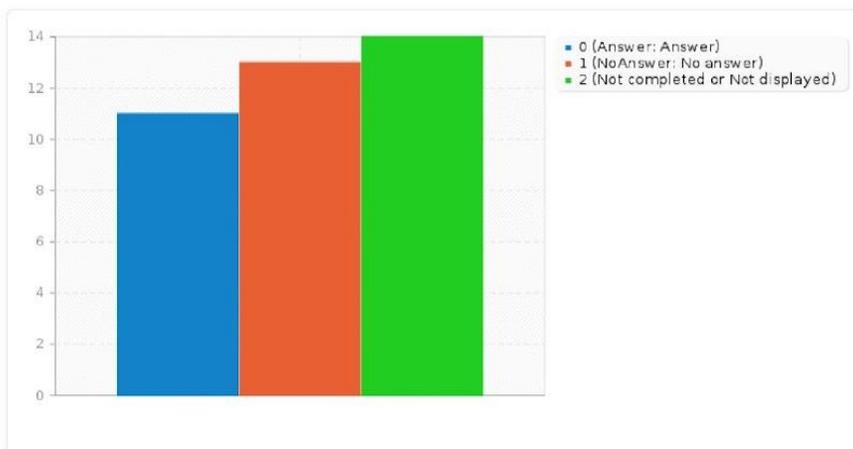
In what area was your internship and how was it beneficial?

Answer	Count	Percentage
Answer	11	28.95%
No answer	13	34.21%
Not completed or Not displayed	14	36.84%

ID	Response
6	I learned that I did not want to work in a church setting through my internship at a church. My next internship was at the nonprofit I currently work for and it has expanded my world
7	I was an intern for the Free Methodist Church. I shadowed the senior pastor
11	I participated in an internship after graduating and it was incredibly beneficial in showing me how a church works.
17	Youth Pastor Intern
18	Youth Ministry--helped me to learn humility and conflict resolution and I exercised skills in organization and devotional lesson planning.
21	Homeless Services Non-Profit, this internship was vital in helping me reach my first professional position.
26	Youth ministry - I served at a church that I had struggled with its' church structure, certain theological views, and was surrounded by unhealthy leaders at the time... I learned a lot about church leadership and solidified my own personal views and convictions about the ways churches should be structured.
27	Campus Pastor's Office/SBSending
32	I don't remember the specific areas but it was with SB ACT, where we engaged homelessness and human trafficking in the SB community. This gave me helpful skills and practice for interacting with and supporting those living on the streets and developed my framework for what it means to be a church and a Christian (i.e. both of these things should include significant/frequent service to those in need)
35	Scott's Ministry Internship Class with Reality Santa Barbara and then with Scott directly
38	I interned with youth ministry at a local Santa Barbara church which led to my current professional job

Summary for G02Q31

In what area was your internship and how was it beneficial?



Summary for G02Q32

What aspects of the Religious Studies program have you appreciated the most? Also, in what ways did the RS program equip you in your own spiritual formation and life of faith, both individually and as a participant in community?

Answer	Count	Percentage
Answer	24	63.16%
No answer	0	0.00%
Not completed or Not displayed	14	36.84%

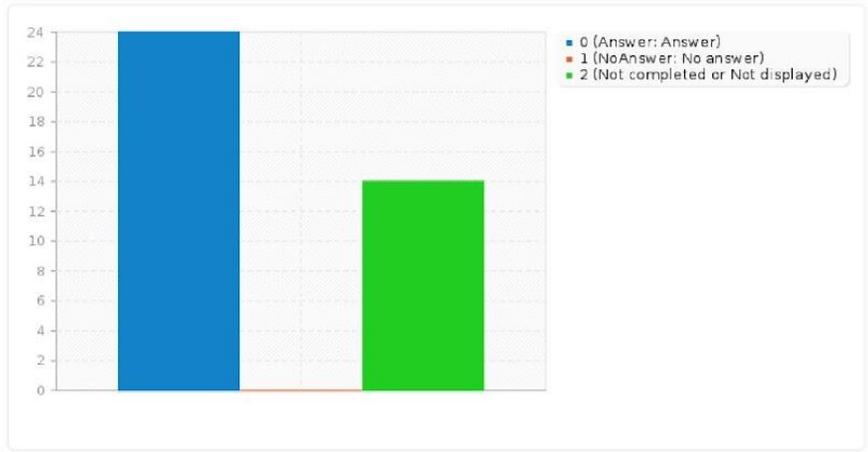
ID	Response
6	I appreciated the professors love for their study, and all the history we learned about the church and how it came to be what it is today. The RS program equipped me with a wider understanding of Christianity and has helped me encounter God in a different way
7	There were so many things. I appreciated that are professors did not push a certain theological agenda. Our professors were amazingly open minded and humble. It made me feel like I was there to learn not to be converted to a certain theological camp.
10	I have appreciated that the RS program helped me understand a lot more context that is important for understanding the Bible. The class that best helped me with my own spiritual formation would probably be Christian Doctrine, because it really helped me understand the core of what Christianity teaches. I really wish there would have been a class that helped prepare you to share and defend your faith.
11	I deeply appreciated how the RS program shows the three major denominations of Christianity (Protestant, Orthodox, Catholic). Learning about church history and practice led to a deeper and nuanced understand of Christianity on both an academic and personal level.
13	I appreciated how the curriculum and classes offered represented faith expressions from many different denominations and branches of the Christian faith. Studying RS at Westmont gave me a much more robust understanding and lens into how people in cultures and time periods different than mine expressed their Christian faith.
14	I appreciated the relationship with my professors the most. I very much admire Dr. Yadav, Dr. Rhee, Bruce Fisk and I'm so thankful for their presence in my life. I learned a lot from and am so grateful to Holly Beers and Dr. Farhadian in that season of my life. I was equipped with so much knowledge and understanding.
15	I appreciated the diversity of thought and respect presented by the RS faculty! The RS major challenged me to think historically, which opened me up to reconciling my faith with longstanding Christian traditions. I often felt encouraged to continue participating faithfully in my Westmont and church community due to the advice and teaching of our professors.
16	I thoroughly enjoyed the Socratic environment. I was held accountable for my work, and I was excited to do the work in order to engage. The professors all had incredible insights and perspectives that encouraged my appreciation for varying worldviews. In my job now, perspective is everything. Listening and attempting to understand another's point of view aligns leadership and allows for engagement company-wide.
17	The Missiology classes and church history classes have been the most useful classes in my experience thus far. I have appreciated the 1 on 1 discipleship I received from the professors. The RS program equipped me by presenting the brokenness of the world and giving me the tools to make sense of it. This allowed me to search for further answers and evaluate what my involvement for God's mission for this world was going to be. These opportunities for being discipled from Westmont professors still affects my life today, even after graduation. It has spurred me on to disciple others.
18	I appreciated being invested in by professors who really wanted me to grow and believed I could meet rigorous expectations. I appreciated the variety of topics I engaged with. The RS program equipped me for my own spiritual formation by walking me through analysis of Biblical passages and my own faith background, as well as exposing me to other traditions. As a participant in community, I was equipped in little ways by group and partner projects, as well as through church visits and interning at a church.
21	Strong theological and hermeneutical background. Important and relevant biblical context. Understanding how my professional career fits into my beliefs.
25	The scholarly emphasis is something I had never encountered until my time at Westmont and for it, I am eternally grateful because it gave me the tools I needed to go deeper, to get to the

-
- meat of the text, and to understand the truths in God's word with greater profundity.
- 26 I appreciate very much the quality of the program— as I encountered the curriculum and my professors to be very nuanced, fair, and very personable too... I do see that the academy can often be a dark place where there can be gaps between one's work and life that can often fail to reflect their work... RS has always seemed to be very integrated and nuanced... I always encountered professors and classmates to be much more vulnerable with themselves.
- 27 The RS department taught me how to really wrestle with my faith and my thoughts in ways that honor God and leave an impact on my journey with Him. I've most appreciated being given the tools to be able to reach my own conclusions about a given topic.
- 28 You all equipped me to read the biblical text in a way that I can critically think about its context (context is key!!) and what it's saying—and in turn help serve those in my community as they face difficult theological questions. You also equipped me to not be afraid to ask questions and to wrestle with the text, and to sit in ambiguity and complexity. There was also a focus on developing spiritual practices and engagement with the church—you offered me a space not only to grow academically and professionally, but also spiritually and holistically.
- 29 I appreciated the professors who allowed us to explore multiple perspectives on topics and issues. I appreciated professors who understood that all students are on their own spiritual journey and respected student input into what they needed or wanted. I appreciated professors who saw diversity of thought and identity as a strength rather than as a threat.
- 30 Looking back, I appreciate how I developed a capacity for "the grey." It was hard at first the shift out of memorizing information to contextualizing and integrating but those verbs have been paramount to my future studies and career. My faith was shaped incredibly. My time at Westmont & the RS department specifically is a huge reason why I haven't needed to hop on the deconstruction/ exvangelical train. I had a place I was safe to wrestle in and professors that modeled faithfulness in the midst of questions and struggle. Don't get me wrong- there was plenty of "deconstruction" but Westmont was big for my reconstruction along the way.
- 31 The RS program gave me a strong foundation in biblical studies and theology that prepared me well for my work and for my graduate program in theology. I also learned critical thinking skills at Westmont that have shaped my academic and professional life as well.
- 32 I appreciate the personal care and investment shown by almost every RS professor I interacted with in me personally and my education. I know the same goes for all of their students, as I have seen incredible amounts of support and care offered for my friends when they struggled as well.
- I appreciated the rigor of the education I received and how well informed and invested professors were in their classes.
- The ministry internship opportunity (Scott Lisea's class) was incredible and should be promoted more!
- 33 The aspects I appreciated the most were taking classes with Dr. Farhadian, Dr. Work, and Dr. Richter. I appreciated their candor in teaching, and the respect that they showed to more conservative approaches to the Christian faith. The RS major was great for me in that it pushed me to believe why I believe what I believe and aided in my growth as a scholar. While I likely diverge from many of the theological approaches held by some members of the faculty and Westmont as a whole, studying in the RS program at Westmont helped sharpen me and give me the academic tools I needed. It has benefitted me in my multi-faceted vocation as a Administrator/Teacher at a Classical Christian School, a Director of Music Ministry & Administration at my church, and an Associate Professor/Board Chairman for an online Reformed Seminary.
- 34 I specifically appreciated the vigorous nature of the homework, projects, and papers, as well as the high standards of the professors. (This has to do with specific preparation for more studies in the future). I also look back gratefully at the willingness and the effort of the professors to include voices from the margins—i.e., scholars and authors that do not fit the typical image of a biblical/theological scholar. As I have spent more time outside of Westmont, I recognize the time and care it takes to do so, and I am indebted to the intentional work of the professors.
- The RS program always encouraged questions from students that removed us from purely academic study into the realm of the practical. Studying at seminary has exposed me to the dire need to bridge the gap between higher education and the Church, and I found that the myriad of conversations in class or as a result of a student's project bring in new considerations.
- 35 The RS program taught me the importance of thinking of everything in the Bible contextually. I feel confident in making sound theological judgement when pressed with questions about my faith and specifically the defense of my faith and interacting with my faith through Scripture and prayer. I feel that my time with the RS department has played a crucial role in enabling me to grow in my faith and to enter a role in ministry.

-
- 36 I began learning Greek at Westmont from Holly Beers. She is an amazing professor and structured the class well so students learned the material and also learned how it could be applied. She made greek interesting and her passion caused me to find one of my biggest passions! Steven Tsoukalas and Sandra Richter greatly enriched Westmont's Religious Studied Program. They are both passionate professors who take both the church and biblical scholarship very seriously. They allow questions to be asked in class and do not force their own opinions on their students.
 - 38 I appreciated the variety of voices introduced to me in my senior year through my senior seminar & modern-reformation church history courses. I appreciated that the RS program allowed me to ask questions that my church never allowed me to ask growing up. The RS program challenged my faith greatly, but I am grateful for the professors who literally sat with me while I sorted through various crisis of faith (personally & intellectually).

Summary for G02Q32

What aspects of the Religious Studies program have you appreciated the most? Also, in what ways did the RS program equip you in your own spiritual formation and life of faith, both individually and as a participant in community?



Summary for G02Q33

What improvements would you suggest for the program? Also, how could the RS program better equip students in their spiritual formation and lives of faith, both individually and as participants in community?

Answer	Count	Percentage
Answer	22	57.89%
No answer	2	5.26%
Not completed or Not displayed	14	36.84%

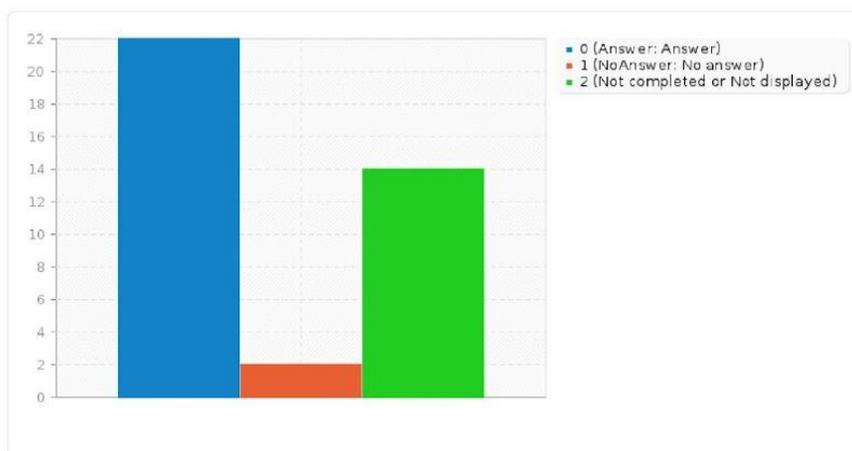
ID	Response
6	Offering more ways to equip students in other fields of study or work, other than just ministry and pastoring.
7	None
10	During my time as an RS major, I felt like my class did a lot of breaking things down, with out building them back up. It felt like there was a lot of criticism of the Bible, Christianity, and evangelicals. I would have loved for there to be a class that was focused on spiritual formation and apologetics. I think there was an apologetics class, but it was not offered very often and it was never talked about, so I never got a chance to take it. I got to take a spiritual formations class while I was studying abroad, not a Westmont program. It was an amazing class that was so helpful in actually making me feel connected to God. I think a class like that should be required for anyone majoring in religious studies. The fact that a class like that isn't even offered at a "Christian" school is honestly really sad.
11	The RS program needs to do better by its female and non-binary students. While the department boasts incredible female professors there's little to no preparation for the theologically backed sexism female and non-binary students will face both on and off campus. Meetings and events that show students what universities and institutions will support them and which ones have a history of sexism and abuse would be a big help. It's not about insulating students from people who dislike them, it's about helping them navigate sexism practiced in God's name and ensuring that they're able to pursue further study and careers with all the help they can get.
13	An area of improvement that comes to mind is to introduce students more to the type of work they may go into after graduation. Maybe this has been changed since I graduated, but I think through internships of bringing in guest speakers students would benefit from getting input on the current ministry positions and work being done in the community and more globally. The RS degree does well to teach critical thinking and hermeneutics, and I think the more the program can prepare students for potential positions and jobs they may take would be very beneficial.
14	There is a lot of drama in the RS department and it was very known while I was a student. It sometimes felt like we as students had to pick sides. I wish it wasn't like that. I took classes from each RS professor and I'm so grateful that I had different perspectives because I learned so much and gained so much knowledge even if they had differing views. I started to deconstruct my faith at Westmont (with all the questions we asked and the deeper we went) but when I graduated and didn't have the same access to the community I had at Westmont, I was confused and felt like I was left hanging. I didn't feel like Westmont had helped me start to rebuild and reconstruct my faith. I felt like I had to do that on my own without the support I had in college.
15	It would be nice to have more classes in theology offered at an upper division level. I also think it would be great to have some sort of internship requirement for RS majors. The ministry internship class is fine, but it would be great for RS students to have an applied RS internship class that could provide a space to people within the specific major to grow together. I know that sort of goes against the vision of the liberal arts, but seriously, RS students need a place to process what they are learning and applying in their ministry from all their core classes that other Westmont students are not required to take. I hope that idea makes sense.
17	I believe that the program was too concerned with contemporary social issues instead of laying a foundation of dependence on Scripture. Too often I witnessed professors criticizing the church without ever offering a solution.
18	More meals as a class or as a department. And I'm not sure exactly how to make program improvements related to this, but since graduation I've felt lacking in my non-academic

-
- engagement with the Bible--I have a lot of trouble disciplining myself to study scripture without a class project to complete. And this isn't really something the department is responsible for, but I had such wonderful mentorship from professors that I've had a hard time without that spiritual input from someone more experienced in faith.
- 25 The greatest improvement that could be made in this program is to better equip students in their spiritual formation and lives of faith, BOTH individually and as participants in community. There were certainly moments, more than I think there ought to be, when the scholarly approaches to Scripture and faith drowned out the spiritual approaches to Scripture and faith. What I think would work wonders for students is if professors and leaders in the religious studies department made a more intent and conscious effort to help the students translate what they have learned in the academic realm into how they can be transformed and share it with others in the spiritual realm. I fear that sometimes the text was made so earthly that it lost some of its heavenly good and this is something we should never want to happen. The question I, and I'm sure many students have had, while attending Westmont, is this: how does this academic approach and perspective of the Christian faith help me to approach the hearts of others and work to transform the spiritual perspectives of those around me? It is this question that I leave you all with.
- 26 I think that a mentorship program for RS students from the time they start to the time they finish could be really beneficial— as I felt that was something that might've been needed for me. It would seem awesome to have someone designated who walks with you through your formation and have some sort of a role that can help challenge and hear students as they process their learning.
- 27 I think a more hands on internship program would be helpful.
- 28 I often think back to our spiritual formation class and the engagement we had with Bonhoeffer, Augustine, Therese of Lisieux, to name just a few, and how those readings and assignments continue to shape my spiritual formation today. Looking back, I would have loved deeper engagement with more diverse voices within Christianity, whether that would have been through the lens of gender studies, anti-racist work, environmental care and stewardship, or other disciplines. I believe this program equipped me so well to engage those on my own in the years since, but I feel like further incorporation into the program itself would be wonderful, in forming students who will be leaders in a time when ecclesial engagement is perhaps increasingly located outside of the church structure of the past century.
- 29 I really disliked how Westmont does not teach certain perspectives like womanist theology or queer theology. Often, it seemed that any perspectives that did not have white European heteropatriarchal origins were considered a threat. Even the fact that you began this survey with having us check male or female as the only two options is very telling about the level of intolerance your department promotes.
- 30 I think you all have moved toward this since I've been gone but when I went to Fuller and started taking vocation formation classes, I was so saddened that I felt like I was hearing it all for the first time. I had wished I had received more formation /muscles in that area than I did. I may have found my path a little sooner, rather than working on a second masters in my early thirties. All used for the glory of God in the end. In my time, "spiritual formation" was not a live conversation at all (in my experience). It was reserved for capax dei at the DWC. As someone who is now getting a masters in SF, of course I will now plug that I hope that's being integrated more and would love to be part of that in any way in the future.
- 31 The only thing that comes to mind is that Westmont helped me begin to deconstruct my faith, but did not necessarily give me the tools I needed to reconstruct it.
- 32 I felt like there was more tearing down/challenging of ideas/assumptions that we may have about the Bible or Christianity or anything else than there was building up better ideas. This is not necessarily a bad thing, as I think the tearing-down that my RS education did was invaluable. But I personally would've appreciated if there were more opportunities to see models for building our faith and engaging others with our education in mind. Not everyone will feel this way, and some will have no problem exploring that alone or with their faith community. But I appreciated the opportunities I had to do this alongside the same professors who helped me tear things down (such as Bible study with Holly), and hope that these opportunities continue to exist for those who need them, or at least that the department remains aware of this possibility and invests in continuing assessing the need for more building-up opportunities based on student need.
- 33 Theological education is best in the context of the church. The RS program should seek to encourage their students to be involved in churches. One discouraging thing I often saw while at Westmont was the RS professors who would deconstruct their students' faith intentionally and leave the student cynical and judgmental of local churches (for never fitting the vision their professors set forth). The vast majority of peers that I knew who were in my RS classes have renounced the faith, left the church altogether, or attend churches that clearly diverge

-
- from orthodox Christianity. RS students (and professors) should be involved in local, faithful churches. Lastly, students should have more classes where they spend more time in the Word of God under people who truly believe it to be the Word of God -- Studying Christian Doctrine and studying the truths of the Christian faith, and less time in classes which are devoted to critiquing the church from critical perspectives. Many of the students who come to Westmont are biblically illiterate. They should be studying the storyline of Scripture before they take a class which pushes critical theory in hermeneutics.
- 34 I would suggest a stronger Hebrew program. :)
- Encourage discipleship programs between older RS students and younger ones, or have RS students make their own small groups with other students at Westmont as practice in walking alongside others. It could be like an internship but with students their own age, and more accessible than going to a church off campus! It would be part of a class or a separate program in the department, but I think that this could give RS students (specifically) a unique opportunity to get their heads out of books. (that last little bit is pointed at the student I was @ Westmont!)
- 35 I can't think of anything.
- 36 The RS program could be improved by encouraging students to go to seminary and go into academia. When I was a student at Westmont students took Greek but no one took Hebrew, which is one reason I transferred. The religious studies degree doesn't really prepare students to work in the church, become pastors, or encourage them to go to seminary so it leaves students wondering what they are actually getting the degree for. Certain RS professors need to stop teaching their own opinions and shutting down students who disagree with them (Caryn Reeder). They also need to stop assuming students agree with them/ what background students come from. This attitude prohibits learning and valuable conversations. Westmont wants its students to think critically but they don't. All they do is learn how to agree with a professor immediately and take the professor's word as Truth. No critical thinking occurs. I left because I had already learned everything I needed to learn about the only perspective my professors had. Becoming angry and shutting down conversation whether too "conservative" or too "liberal" is not productive and it doesn't teach students how to converse with those that disagree with them (especially in the church). Pretending like the "other" is stupid doesn't prepare anyone for ministry and it's not God honoring either.
- 38 The emphasis on ecclesial engagement needs to be stronger. Many of the RS majors in my year checked out of church (and to this day have remained checked out).

Summary for G02Q33

What improvements would you suggest for the program? Also, how could the RS program better equip students in their spiritual formation and lives of faith, both individually and as participants in community?



Summary for G02Q34

If you desire, please share with us anything else you would like, including your contact information.

Answer	Count	Percentage
Answer	15	39.47%
No answer	9	23.68%
Not completed or Not displayed	14	36.84%

ID	Response
6	Great program, lots of history.
7	Scott Orel orelscott@yahoo.com 714-916-4237
11	Something that was difficult as an RS major was balancing mandatory chapel 3x a week, the school's insistence that students find a local church to go to, the school's insistence students join a Capax Dei group and my 2-3 RS classes a semester. It was exhausting to turn around a get so many different theological opinions and Bible lessons in a single week non stop for four years straight. By the end of my time at Westmont I was thoroughly worn out from church and Bible studies. RS classes by no means pass for church, but there's zero consideration for or acknowledgement of the burnout RS students face while balancing their course load with the expected church, chapel and Bible study attendance. While I'm not entirely sure how the department could best address this, I find it important to bring up as the department seeks to produce students who can lead in both the church and the academy. One of the reasons why I didn't end up further pursuing my academic or ecclesiastical career was because of the burnout I had leaving Westmont. One of the reasons why I have yet to find a church or Bible study group nearly five years after graduating is because that burnout persists. It's one thing to be steeped in the word, it's another thing to be drowned in it.
14	I had Dr. Yadav for one class my senior year, and he left the one of the greatest impacts on my faith and life after Westmont. I am so grateful for him and hope he stays at Westmont so he can continue to impact the lives of students.
18	I'm honored to have learned from all of you RS professors--you had a special impact in my life and growth and you continue to inspire me. Thank you for loving me so faithfully!
25	Thank you for pouring your time and hearts into all the work that you do. Yes, there are always things to work on and improve, but take heart knowing that your efforts have not been in vain. To this day, I can recall spiritually significant moments from every teacher in the Religious Studies department and in those, I have felt your love for Christ. I am forever grateful for my studies there and I'll always cherish them dearly.
28	This program (and all of the faculty!) was the best! Miss you all! Ariana Chavez Hayes email: arianachavezhayes@gmail.com
29	The deep divisions in the RS department are very evident to students and negatively impact the quality of the education your department offers. Certain members inability to respect and value difference is the main reason I cannot recommend the Westmont RS program to prospective students.
30	Bless you as you synthesize, reflect and remember. Holy work, keep it up!
31	jessicajeanettegarrett@gmail.com is my best email. 949-533-6292 Having been part of multiple seminaries in my academic and professional life since Westmont, I am continually impressed with the education I got at Westmont and am grateful I majored in RS. I would love to stay in touch with the RS professors. My email is phayes0612@gmail.com
32	jolorentsen@westmont.edu
33	While I was at Westmont, I greatly enjoyed my time in the RS major. My favorite classes were with Dr. Farhadian, and I really appreciated how his scholarship went hand in hand with the Mission of God. I also enjoyed my time taking classes with Dr. Work and Dr. Richter. To be completely candid, in my last two years at Westmont I was greatly discouraged by the trajectory of the college (and members of the RS department). While I recognize that I am undoubtedly am far more conservative than Westmont's stance towards theological and

social issues, it has become clear that there are many at Westmont that don't embrace orthodox Christianity. I saw (and was in class with) professors who would intentionally undermine students beliefs leaving them cynical, broken, and untrusting of the church. Many of my former classmates have walked away from the church, and I saw those seeds planted in RS classes.

I wish that the RS department (and Westmont as a whole) would be unafraid to remain convictional and uncompromising in their adherence to orthodox Christian doctrine and the teachings of the historic church catholic. When students begin to view Christianity as inherently racist, LGBT-affirmation as a hermeneutical option, universalism as an orthodox option, and missions as "colonization", it is clear that there are issues in the institution as a whole and some members of the RS faculty that need to be addressed.

I say this with deep sorrow in my heart. I am praying for Westmont, that the Lord would bring correction where there needs to be correction, and that He would use it for His purposes.

I am willing to share my thoughts more, if desired. Feel free to email me at lucas@christchurchcarp.com.

"Give the king your justice, O God,
 and your righteousness to the royal son!
 May he judge your people with righteousness,
 and your poor with justice!
 Let the mountains bear prosperity for the people,
 and the hills, in righteousness!
 May he defend the cause of the poor of the people,
 give deliverance to the children of the needy,
 and crush the oppressor!
 May they fear you while the sun endures,
 and as long as the moon, throughout all generations!
 May he be like rain that falls on the mown grass,
 like showers that water the earth!
 In his days may the righteous flourish,
 and peace abound, till the moon be no more!
 May he have dominion from sea to sea,
 and from the River to the ends of the earth!
 May desert tribes bow down before him,
 and his enemies lick the dust!
 May the kings of Tarshish and of the coastlands
 render him tribute;
 may the kings of Sheba and Seba
 bring gifts!
 May all kings fall down before him,
 all nations serve him!
 For he delivers the needy when he calls,
 the poor and him who has no helper.
 He has pity on the weak and the needy,
 and saves the lives of the needy.
 From oppression and violence he redeems their life,
 and precious is their blood in his sight.
 Long may he live;
 may gold of Sheba be given to him!
 May prayer be made for him continually,
 and blessings invoked for him all the day!
 May there be abundance of grain in the land;
 on the tops of the mountains may it wave;
 may its fruit be like Lebanon;
 and may people blossom in the cities
 like the grass of the field!
 May his name endure forever,
 his fame continue as long as the sun!
 May people be blessed in him,
 all nations call him blessed!
 Blessed be the Lord, the God of Israel,
 who alone does wondrous things.

Blessed be his glorious name forever;
may the whole earth be filled with his glory!
Amen and Amen!"

(Psalm 72)

34 Wishing you all well!

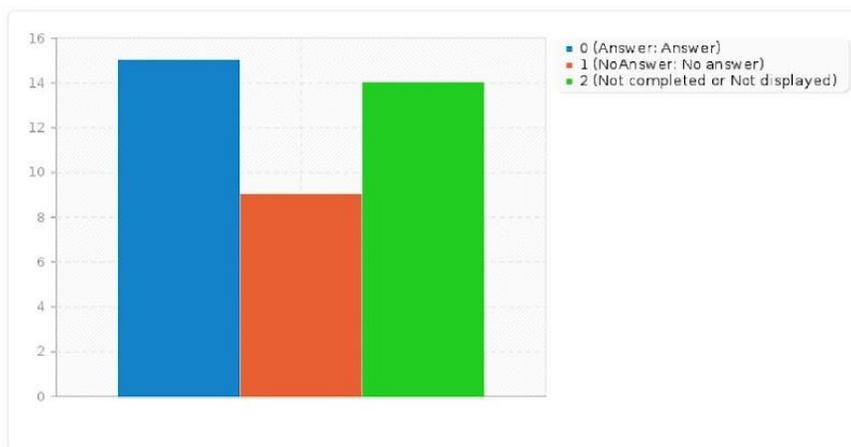
narijmathis@gmail.com

35 If you'd like to talk further, I work with Scott Lisea and am not far away.

36 I find it sad and very concerning that little to no religious studies graduates from Westmont plan on attending seminary. I don't know exactly why Westmont produces students that want nothing to do with the church but from my experience I would say it's because many RS professors at Westmont have a very negative view of the church and they teach their students to share that view. More people I went to westmont with walked away from their faith after they graduated than went into ministry. For a Christian school that claims to prepare its students to go out into world and spread the gospel, this seems very concerning. Thus, for several reasons, if I had graduated from Westmont I would not have been prepared for seminary, service in the church, or any ministry position. I left Westmont thinking that I couldn't be friends with anyone who thought differently than me about anything. It took years for me to truly feel like people that have differing views can love one another. Westmont says they stand against this kind of thinking but they foster an environment that creates this very attitude. If the department really wants to improve they really need to start listening to Sandra Richter. I am confident in her ability to inspire students to become passionate about biblical studies, the church, and theology that truly reflects the word of God (and not the world).
Contact info: kate.greener@asburyseminary.edu

Summary for G02Q34

If you desire, please share with us anything else you would like, including your contact information.



Appendix 3

RELIGIOUS STUDIES MAJOR CHECKLIST

Student's Name _____ ID Number _____

Units: 28 UPPER-DIVISION CORE 20 ELECTIVES

48 TOTAL (Does not include RS-001, -010, -020. At least half of major coursework must be taken at Westmont.)

Required Major Core: 28 Units, Upper Division

World Religions	_____	RS-142
History of Christianity	_____	RS-119 and RS 120
Missiology	_____	RS-159
Old Testament	_____	One of: RS-101, -102, -108, -124, -154
New Testament	_____	One of: RS-110, -111, -113, -116
Senior Seminar	_____	RS-180 (to be taken in senior year; earlier only by petition)

Electives: 20 Units, Upper Division, not already taken in the core.

Students are encouraged to concentrate elective units in one of three areas.

A. Biblical Interpretation Prerequisites: RS 001, RS 010

RS 101 Pentateuch (4)
 RS 102 Poetic & Wisdom Literature of the Old Testament (4)
 RS 106 Old Testament in Its Ancient Near Eastern Context (4)
 RS 108 Prophetic Literature of the Old Testament (4)
 RS 124 Old Testament Theology (4)
 RS 154 History of Israel (4)

RS 107 New Testament Seminar (4)
 RS 110 Jesus in the Gospels (4) RS 111 Paul and His Legacy (4)
 RS 113 The Church in the New Testament (4)
 RS 114 The World of the New Testament (4)
 RS 116 The Apocalypse (4)

RS 155 Geography, History and Religions of the Holy Land
 (off-campus)

HB 001 Elementary Hebrew I (4)
 HB 002 Elementary Hebrew II (4) Prerequisite.: HB 001
 GRK 001 Elementary Greek I (4)
 GRK 002 Elementary Greek II (4) Prerequisite: GRK 001
 GRK 101 Intermediate Greek I (4) Prerequisite: GRK 002
 GRK 102 Intermediate Greek II (4) Prerequisite: GRK 101
 GRK 151 Advanced Greek Reading (4) (by petition)

B. Theology and History Prerequisites: RS 020

RS 100 Foundations of Spiritual Formation (4)
 RS 103 Christian Apologetics (4)
 RS 125W Theology
 RS 126 Topical Theology (4)
 RS 127 Catechetical Theology (4)

RS 129 Interdisciplinary Theology (4)
 RS 131 Theology Seminar (4)
 RS 119 Early and Medieval Christianity (4)
 RS 120 Reformation and Modern Christianity (4)
 RS 130/PHI 130 Philosophical Theology (4) Prereq.: PHI 006 & RS 020
 RS 135W Embodiment and Suffering (4)
 RS 150 Theological History Seminar (4)
 RS/EB 148SS Theology and Economics of Wealth and Poverty (4)
 RS/HIS 151 History of World Christianity (4)
 RS 158 Christianity and the Roman Empire (4)
 ART 133 Art, Theology and Worship (4)

C. World Religions and Christian Mission

RS 137 Christian Encounters with Asian Religions (4) Prerequisite: RS 142
 RS 138 Judaism (4)
 RS 139 Islam (4) Prerequisite: RS 142
 RS 142 World Religions
 RS 159 Missiology
 RS 163/PHI 163 Philosophy of Religion (4) Prerequisite: PHI 6 or RS 20
 RS 165 Religions in Context (4) (topics vary with off-campus location)

RS 157 History of Christian Mission (4)
 RS 160 Mission and Globalization (4) Prerequisite: RS 159

RS 190 Religious Studies Practicum (4)

Subject to department chair approval, students may count one of the following courses from outside the major.

AN 001 Introduction to Anthropology (4)
 AN 150 Cross-Cultural Communications (4)
 BIO 197 Biology and Faith (4) (seniors only)
 IS 190 Urban Practicum (4) (8 units by petition)
 MU 122 Music in the Worshipping Church (4)
 PO 140 Christianity and Politics (4)
 PSY 175 Psychology of Religion (4)
 SOC 120 Religion and Society (4)
 SOC 121 New Religious Movements (4)

RS Minor: 20 Units

____ RS-119, 120, or 151
 ____ _____
 ____ _____
 ____ _____
 ____ _____

Appendix 4

RS Department Assessment Rubric for PLOs

Criterion	4—Highly Developed	3—Developed	2—Emerging	1—Initial	0—Insufficient
Hermeneutical Competence:	Addresses a range of interpretive	Shows awareness of such concerns,	Work displays evidence of	Shows awareness of only a few of	Displays broad lack of awareness of such concerns

“apply a range of recognized skills in the interpretation of biblical and other religious literature”	concerns (genre, literary and historical contexts, audiences, presuppositions, relevant critical methodologies, etc.) aptly, skillfully, critically, and fruitfully.	addressing some in a consistently appropriate, useful, accurate, and critically responsible manner.	and interest in sustained, maturing, informed Christian commitment.	such concerns, addressing them in ways that are problematic, inaccurate, uncritical, or unhelpful.	and/or incompetence in addressing them.
Theological Judgment: “reason according to the logic of the Christian faith”	Reasoning displays critical comprehension and reliance upon the logic, parameters, and significance of orthodox, catholic Christian belief, with unusual insight.	Reasoning displays critical comprehension of, direction from, and adherence to orthodox, catholic Christian belief.	Reasoning displays somewhat accurate awareness of orthodox, catholic Christian belief.	Reasoning shows little interest in interacting with orthodox, catholic Christian belief, or such interaction is incoherent, disconnected, superfluous, or lacks insight.	Reasoning displays ignorance of or unreflective, uninformed opposition to orthodox, catholic Christian belief or treats it as irrelevant.
Ecclesial Engagement: “participate in Christian life and mission with engaged ecclesial commitment”	Work displays evidence of mature Christian commitment (e.g., personal faith, Christian community, inquisitiveness, spiritual disciplines, compassion and other virtues, robust missional or public engagement, etc.).	Work displays evidence of and interest in sustained, maturing, informed Christian commitment.	Work displays evidence of some degree of Christian commitment, commitment of somewhat problematic character, or commitment only marginally connected with scholarly inquiry.	Work displays little interest in or reflection on Christian commitment, commitment of problematic character, or commitment disconnected with scholarly inquiry.	Work displays evidence of clear disinterest in, misunderstanding of, or seriously problematic Christian commitment or its relationship with Christian education.

Appendix 5.1

RS Race/Diversity Survey, spring 2021 (optional) name: _____

A. Basic information

1. Are you an **RS major** _____ or **minor** _____?

2. **Which RS courses have you taken?** Please specify course name, semester & year, and instructor.

B. Reflecting on your classes

“Confession of Christ’s preeminence gives Westmont powerful reasons to welcome diversities of gender, race, ethnicity, class, and culture in its population and programs. ... We dedicate ourselves to the investigation and embodiment of diversity [and racial justice and reconciliation]. ... God’s people are called to repent of sin, grow in grace, acknowledge truth, seek justice, show mercy, practice forgiveness, and go and make disciples of all nations—all because of Christ’s atoning work.” (This is adapted from Westmont’s statement on diversity.)

1. When you entered Westmont, how well prepared were you to *engage biblically and theologically* on these aspects of ethnicity, race, and cultural competence (1-7)? **Highlight that number in yellow**. How about now? **Highlight that number in blue**.

(unprepared) 1 2 3 4 5 6 7 (competent)

2. What specific RS classes, readings, discussions, or assignments have asked you to engage with matters of diversity, justice, reconciliation, race, and racism?

3. Which classes or assignments were particularly helpful to you in developing your own understanding of these issues?

4. How would you characterize the relevance of Christian faith/life to these matters?

5. Which perspectives (global, demographic, ideological, etc.) do you find underrepresented in RS courses? Be specific.

6. Which areas could RS improve students’ biblical, theological, and ecclesial engagement with matters of diversity, justice, and reconciliation especially (but not exclusively) including race?

7. When you entered Westmont, how well prepared were you to engage biblically and theologically along the lines of Westmont’s biblical and theological foundations of diversity document (below)? **Highlight that number in yellow**. How about now? **Highlight that number in blue**.

(unprepared) 1 2 3 4 5 6 7 (competent)

In the document below, please underline claims you are especially confident of. **Highlight** claims where you lack confidence.

The motto of Westmont College—*Christus primatum tenens* (Christ holding preeminence)—signals our commitment to a vision of the universal sovereignty of Jesus Christ. We are bound to this vision because of our anchoring in the Scriptures, which present Christ as Lord over all creation. **Confession of Christ’s preeminence gives Westmont powerful reasons to welcome diversities of gender [i.e., sex], ethnicity, class, and culture in its population and programs.**²

Our dedication to diversity is grounded in the biblical promise that all the world will finally bow to the lordship of Christ—since it is in Christ that “all things in heaven and on earth were created...and hold together,”³ and so through Christ that God will “reconcile to himself all things, whether on earth or in heaven.”⁵ God’s plan for reconciliation is seen already in the Old Testament, which testifies to his calling of Abraham, so that through his seed—Christ in particular—“all the families of the earth shall be blessed.”⁶ These blessed are made up of not only the children of Israel, but persons from all nations adopted into the family of faith (for example, Rahab, Ruth, Naaman, the people of Nineveh, tax collectors, centurions, Samaritans, an Ethiopian eunuch, the merchant Lydia, and some who were disabled).⁷

The New Testament highlights Christ’s command to love God foremost and our neighbors as ourselves.⁸ Jesus proclaimed “good news to the poor” and “liberty to the captives,”⁹ and in him all are one: Jews and Greeks, slaves and free, males and females.¹⁰ The book of Revelation records a vision of Christ presiding over heaven and earth while the saints—described as “a great multitude that no one could count, from every nation, from all tribes and peoples and languages, standing before the throne and before the Lamb”—together sing glory to God.¹¹

It is true that the unity of the created order is deeply disrupted by sin. Men and women, families, tribes, races, and nations have been set against one another, with differences among people often serving as a pretext for personal and systemic injustice.¹² Yet God has responded to sin not by abandoning his world but by providing for its redemption.¹³ In consequence, **God’s people are called to repent of sin, grow in grace, acknowledge truth, seek justice, show mercy, practice forgiveness, and go and make disciples of all nations**¹⁴—all because of Christ’s atoning work, by which the power of sin has been broken.

Given the divine intention for creation, then, we see human diversity as a feature of life worth savoring, a feature approved and embraced by God. The unity of the kingdom, attested by Christian fellowship, gladly acknowledges the variety of personal backgrounds, histories, and contexts out of which love, thanksgiving, and worship are rendered to God. In the great harmony of creation’s praise to God through Christ and the Holy Spirit, each inhabitant of the new heavens and new earth will participate with a distinctive voice. Anticipating this fulfillment, Christian relationships across differences are to be joyful rather than oppressive, loving rather than dismissive. Individuals must not be stigmatized for being different. Instead, diversity becomes a glorious property of the whole.

In summary, Westmont College is animated by a vision of God’s reign. To be faithful to that vision **we dedicate ourselves to the investigation and embodiment of diversity [and racial justice and reconciliation]**. Such dedication expresses our Christian identity, and rightly stewards God’s gifts to us. It also provides a basis for excellence in scholarship and community life and anticipates the character of

the world to come by signaling in our own time and place God's promised reconciliation of creation to himself. Hence our living out of diversity bears witness to the redeeming work of Christ, and marks us with greater integrity as we proclaim his salvation.

¹Colossians 1:15-20. All citations NRSV.

²[Westmont's] statement on Community Life, including Behavioral Expectations, and its published Statement of Faith, including the Articles of Faith provide parameters as well as inspiration for the flourishing of diversity.

³Philippians 2:9-11

⁴Colossians: 1:16-17

⁵Colossians: 1:20

⁶Genesis 12:3; Galatians 3:16

⁷Rahab: Joshua 6:15, Matthew 1:5, Hebrews 11:3; Ruth: Ruth 4:13-17, Matthew 1:5; Naaman: 2 Kings 5; the people of Nineveh: Jonah 3:5-10; tax collectors: Mark 2:14-17, Luke 19:1-10; centurions: Matthew 8:1-10, Acts 10; Samaritans: John 4:1-42, Acts 8:5-25; Ethiopian eunuch: Acts 8:26-39; Lydia: Acts 16:14-15; some of the disabled: John 9, Acts 3:1-10. Compare Deuteronomy 23:7-8, Galatians 3:14

⁸Mark 10:28-31

⁹Luke 4:18; Isaiah 61:1

¹⁰Galatians 3:28 11. Revelation 7:9

¹¹Revelation 7:9

¹²Starting already in Genesis 3-4

¹³1 Peter 1:17-21

¹⁴Mark 1:15; John 17:17; John 8:33; Matthew 23:23; Luke 10:37; Matthew 18:21-35; Matthew 28:19-20

Appendix 5.2

RS Race/Diversity Survey, spring 2023 Administered in RS 180 Summary of results

A. Basic information

1. Are you an **RS major** 12 or **minor** 1 (all graduating seniors)

2. **Which RS courses have you taken?** Please specify course name, semester & year, and instructor.

In addition to the RS GE courses and major requirements, students also listed:

Acts (2)

Biblical Geography of the Holy Land (2)

Christ and the Asian Religions

Christian Apologetics (5)

Colossians & Philemon (7)

Divine Hiddenness (4)

Gender in Theological Perspective (7)

Isaiah (8)

Jesus and the Meaning of Life (5)

Jesus in the Gospels

Paul and his Legacy (4)

Wealth and Poverty

Wisdom Literature (4)

Greek (3)

Hebrew (2)

Additional courses cited:

Dr. Farhadian's Augustinian seminar on Global, local church

Dr. Rhee's Augustinian seminar on suffering (2)

Biology and Faith

Ethnic Studies (with Dr. Yadav) (2)

Practicum (2)

Religion and Society

B. Reflecting on your classes

“Confession of Christ’s preeminence gives Westmont powerful reasons to welcome diversities of gender, race, ethnicity, class, and culture in its population and programs. ... We dedicate ourselves to the investigation and embodiment of diversity [and racial justice and reconciliation]. ... God’s people are called to repent of sin, grow in grace, acknowledge truth, seek justice, show mercy, practice forgiveness, and go and make disciples of all nations—all because of Christ’s atoning work.” (This is adapted from Westmont’s statement on diversity.)

1. When you entered Westmont, how well prepared were you to *engage biblically and theologically* on these aspects of ethnicity, race, and cultural competence (1-7)? **Highlight that number in yellow. How about now? **Highlight that number in blue.****

(unprepared) 1 2 3 4 5 6 7 (competent)

Initial 1, concluding 5: 1 student; Initial 1, concluding 7: 1 student

Initial 2, concluding 6: 2 students; Initial 2, concluding 7: 1 student

Initial 3, concluding 5: 1 student; Initial 3, concluding 6: 4 students; Initial 3, concluding 7: 1 student

Initial 4, concluding 6: 1 student

Increase of 2 levels: 2 students; increase of 3 levels: 4 students; increase of 4 levels: 4 students;

increase of 5 levels: 1 student; increase of 6 levels: 1 student

2. What specific RS classes, readings, discussions, or assignments have asked you to engage with matters of diversity, justice, reconciliation, race, and racism?

Acts (2)

Apocalypse (senior seminar) (9)

Racism, sexism, reconcile ‘new creation’ and culture

“brought in issues of race/racism and diversity/justice”

Readings on Afropessimism, liberation, etc.; Blount commentary

Christian Doctrine (Yadav) (5)

Curse of Ham and twisted interpretation

Colossians and Philemon (5)

Liberation Theology

Slave passage readings and discussion

Divine Hiddenness

Gender in Theological Perspective (6)

*Womanist hermeneutics**Introduction to Old Testament (Richter) (2)**Introduction to New Testament (Beers) (2)**Reading While Black**Jesus and the Meaning of Life (5)**Thurman's Jesus and the Disinherited**Missiology (2)**Paul and his legacy (4)*

"reading from people with lots of different backgrounds/races, and ... issues of race/racism came up often. she intentionally gave us additional readings (for example, on glossalia [sic] from Asian American perspective) that engaged with issues of race. discussions also talked about these issues"

*Reformation and Modern Christianity (12)**McCaulley's Reading While Black**Tisby, Color of Compromise (2)*

"forces students to wrestle with past events, issues, and decisions through the history of Christianity that have greatly influenced our modern picture of race and gender and justice in the church"

"a lot of readings from people from various hermeneutical perspectives and on issues of justice/race"

*Black liberation theology project**Wealth and Poverty**World Religions (2)*

All Dr. Farhadian's classes: "examines an array of cultures and really challenges students to deeply engage with cross-cultural interactions"

*Ethnic studies (2)**Religion and Society*

"All = learning to wrestle with big and important questions critically and thoughtfully"

3. Which classes or assignments were particularly helpful to you in developing your own understanding of these issues?

Apocalypse (senior seminar) (3): Readings

"more subtle b/c I know more than when I was in lower years"

"we have thought a lot about colonialism and white understandings of apocalypse compared to other understandings such as Afropessimism"

*Christian Doctrine**Gender in Theological Perspective (3):*

"essay research on various hermeneutics"; Womanist hermeneutic

*Introduction to New Testament: Reading While Black**Isaiah: student presentation on Isaiah 58**Jesus and the Meaning of Life: Thurman's Jesus and the Disinherited**Reformation and Modern (6):*

Black Liberation project: "significant exposure to new ideas"

Color of Compromise (3): “gave helpful historical overview and understanding of Christianity and race”; “helped me situate and understand this conversation in my earlier days at Westmont”

McCaulley’s Reading While Black

Projects on liberation theology, colonialism’s impact

readings representing various groups, their Christianity, and their culture

Paul and his Legacy and Colossians and Philemon (3):

“Discussing slavery passages... and their interpretations helped me think critically about interpretation and how it’s been abused to justify oppression”

Liberation Theology

World Religions:

“such an important class for me personally and academically in understanding these issues. I wish it was a required course for all Westmont students. Without exposure to diverse cultures, traditions, and belief systems, how are students supposed to appreciate and understand what diversity is?”

“I think the most helpful have been Dr. Rhee’s and Dr. Farhadian’s classes. Both have challenged me to truly engage rigorously, and with “critical sympathy.” My critical thinking skills as well as my own fellowship and spiritual formation have greatly changed, grown, and flourished with these lenses.”

“Jesus and the Meaning of Life, Colossians & Philemon, and Gender in a Theological Perspective significantly challenged, developed, and inspired my understanding of how to relate race, justice, reconciliation, and gender to Scripture. Assigned readings such as Jesus and the Disinherited, Onesimus Our Brother, Reading While Black and various articles focused on social issues of race were incredibly helpful and moving. Journal entries and short reading responses that were related to class readings gave me the opportunity to ponder, analyze, and apply what I read to the world around me and my personal life.”

Racial Justice Study Series with Blake Thomas

Ethnic Studies (2) & Religion and Society

“These two classes were the most influential in raising my consciousness about the intersection between religion and race.”

Augustinian Seminar: Pilgrim Citizens

RA class with student life

4. How would you characterize the relevance of Christian faith/life to these matters?

“I think it is incredibly important to the Christian life and faith to be considering and incorporating these discussions. The reason for this goes beyond just the ‘Christian call’ to ‘make disciples of all nations’ but is also incredibly important because of how detrimental the church has been as an active player in the marginalization of people groups and historical (and current) blatant racism. It is important to embed diverse understandings of the gospel into our thinking about it to avoid a white gaze of the gospel, and it is really important to wrestle with the fact that as Christians we hold significant historical burdens for how the church has abused race.”

- “Absolutely essential. Our Christian faith should compel us as a community to pursue justice, equity, conciliation, and diversity through methods that actually help us address these challenges. The gospel’s intercultural message has been present from the very early church, throughout church history, and will be carried into the New Creation with every nation, tribe, people, and language represented.”*
- “Extremely relevant. Considering the call of Jesus to love God, love neighbor, love enemy, make disciples of all nations, it seems that we must talk about and consider the ways in which our world’s organization may hinder these endeavors and the specific ways we must overcome the fallenness which permeates humanity and human-made systems.”*
- “Extremely relevant. A biblical approach needs to underlie any approach to diversity, reconciliation, etc.”*
- “Christians are called to love God and love others. How can we truly love if we do not actually consider and engage with these tensions? This pursuit of God-grounded justice, love, and mercy is integral to the Christian faith.”*
- “Christians should be actively engaging in the world and the hurt of the world – especially when a lot of Christians were the ones who enacted the hurt. To truly love your neighbor you try to understand and participate in a life outside your own bubble.”*
- “Essentially bound together. Jesus was the first religious leader to advocate for radical inclusivity.”*
- “It is very relevant. Christians should care about matters of justice, and should work towards pursuing that justice here. For Revelation describes that all tribes and nations will rejoice in the kingdom of God and bring all their cultural particularity and therefore Christians should work towards that now. This involves white people especially acknowledging the wrong they have done and making reparations for these wrongs.”*
- “Every class has had an impact on my faith to some degree. It has been existentially relevant.”*
- “One of the biggest framework shifts for me in my time at Westmont (in RS and elsewhere) has been realizing how important justice, reconciliation, repair, and faithful living through resisting oppression is to authentic Christian faith. Seeing both the history of the church and race in the US (esp. the white church) as well as the examples of other kinds of church (global, the black church) has made this even more clear. Seeking justice is a crucial part of Christian faith and life, and this certainly includes in matters of race.”*
- “Absolutely necessary, and yet sorely lacking in cultural Christianity.”*
- “It is extremely relevant as it is part of the Church’s responsibility to engage in social injustices and uplift the oppressed. After all, that was a huge part of Christ’s ministry.”*

5. Which perspectives (global, demographic, ideological, etc.) do you find underrepresented in RS courses? Be specific.

Scholarship from before the late 20th century is “all white men” - good to have more diverse voices from history

Inclusion of more global perspectives (3) (the exception is Christian Mission and World Religions)

Read sources from non-Christian voices - only happens in World Religions. Need to “situate Christianity in relation to other groups and not center it as the only voice.”

“A gracious presentation of a perspective that finds frustration in current race conversations and the perceived tearing-into of white people and white culture. and then discussion of the ways which this misses the necessity of the discussions”

“more discussions, assignments, and readings, that highlight the success of oppressed groups rather than solely focusing on how they have struggled and been abused. Although the awareness and effort to talk about difficult topics are greatly appreciated, it sometimes gets exhausting to constantly read and talk about black trauma and pain.”

Inclusion of hope of the Gospel, despite the “gravity” of racism

A class on the current situation of Christianity in China and the global South

Local perspectives

Black theologians and liberation theology (2), and other Latino theology

Women are better represented than racial minorities

Womanist perspectives

Sexuality and gender (2) (in classes other than Gender in Theological Perspective)

Require Ethnic Studies (for all students, but especially RS majors)

Inclusion of environmental justice

6. Which areas could RS improve students’ biblical, theological, and ecclesial engagement with matters of diversity, justice, and reconciliation especially (but not exclusively) including race?

Embedding diverse sources in courses - not “segmenting ‘diversity’ as a topic for discussion” (2)

More practical conversations on the role of the church - tangible, not theoretical

More church field trips (like the visit to First African Methodist Episcopal Church in LA in Reformation and Modern Christianity); more field trips in general

Continued diversifying of readings and guest lecturers (3)

Clear presentations and engagement of issues

Faithful study of Bible, and recognition of how the Bible must change the way we live - specifically in America and Santa Barbara

Practical / ministry-oriented classes on contemporary church engagement, race and theology, worship, etc., and also a Christian history of ministry (2)

More discussion on how to productively and critically interact with people in different church denominations

More engagement on and applicability of who Jesus is for the world in the RS GE classes; “discuss race, justice, etc.” in GE classes for students who might not get these conversations elsewhere - “demonstrating how the church has been engaging with these things all along to people who are skeptical could be really important for the general student body”

Missiology should engage the applicability of Jesus for the world; class “felt” too affirming of white western perspective

Courses about non-white and non-western Christian traditions

How to run/plant churches in black/brown communities

Environmental justice and Christian creation care; gender, transgender identities, and sexuality; economic justice; race and ethnic studies; politics

Sexual abuse and mental illness

“*Rs is doing a pretty good job*”

7. When you entered Westmont, how well prepared were you to engage biblically and theologically along the lines of Westmont’s biblical and theological foundations of diversity document (below)? Highlight that number in yellow. How about now? Highlight that number in blue.

(unprepared) 1 2 3 4 5 6 7 (competent)

Initial 1, final 7: one student

Initial 2, final 6: two students

Initial three, final five: one student; initial three, final six: three students

Initial four, final six: one student

Initial five, final six: one student; initial five, final seven: one student

Increase of 6 stages: one student; increase of four stages: two students; increase of three stages: three students, increase of two stages: three students; increase of one stage: two students

In the document below, please underline claims you are especially confident of. **Highlight** claims where you lack confidence.

**the highlighting marks claims where students lack confidence. The ‘confident’ claims were not recorded here (see the original questionnaires). Some students used the document to express their critique of Westmont (rather than their own understanding).

The motto of Westmont College—*Christus primatum tenens* (Christ holding preeminence)—signals our commitment to a vision of the **universal sovereignty** of Jesus Christ. We are bound to this vision because of our anchoring in the Scriptures, which present Christ as Lord over all creation.¹ **Confession of Christ’s preeminence gives Westmont (x2) powerful reasons to welcome diversities of gender [i.e., sex], ethnicity, class, and culture in its population and programs.**²

Our dedication to diversity is grounded in the biblical promise that all the world will finally bow to the lordship of Christ— since it is in Christ that “all things in heaven and on earth **were created...and hold together,**”⁴ and so through Christ that God will “**reconcile to himself all things,** whether on earth or in heaven.”⁵ God’s plan for reconciliation is seen already in the Old Testament, which testifies to his calling of Abraham, so that through his seed—Christ in particular—“all the families of the earth shall be blessed.”⁶ These blessed are made up of not only the children of Israel, but persons from all nations adopted into the family of faith (for example, Rahab, Ruth, **Naaman**, the people of Nineveh, tax collectors, centurions, Samaritans, an Ethiopian eunuch, the merchant Lydia, and some who were disabled).⁷

The New Testament highlights Christ’s command to love God foremost and our neighbors as ourselves.⁸ Jesus proclaimed “good news to the poor” and “liberty to the captives,”⁹ and in him all are one: Jews and Greeks, slaves and free, males and females.¹⁰ The book of Revelation records a vision of Christ presiding over heaven and earth while **the saints**—described as “a great multitude that no one could count, from every nation, from all tribes and peoples and languages, standing before the throne and before the Lamb”—together sing glory to God.¹¹

It is true that the **unity** of the created order is deeply disrupted by sin. Men and women, families, tribes, races, and nations have been set against one another, **with differences among people often serving as a pretext for personal and systemic injustice.**¹² Yet God has responded to sin not by abandoning his world but by **providing for its redemption (x2).**¹³ In consequence, **God’s people are called to repent of sin, grow in grace, acknowledge truth, seek justice, show mercy, practice forgiveness, and go and**

make disciples of all nations¹⁴—all because of Christ’s atoning work, by which the power of sin **has been broken**.

Given the divine intention for creation, then, we see human diversity as a feature of life worth savoring, a feature approved and embraced by God. The unity of the kingdom, attested by Christian fellowship, gladly acknowledges the variety of personal backgrounds, histories, and contexts out of which love, thanksgiving, and worship are rendered to God. In **the great harmony** of creation’s praise to God through Christ and the Holy Spirit, each inhabitant of the new heavens and new earth will participate with a **distinctive** voice. Anticipating this fulfillment, Christian relationships across differences are to be joyful rather than oppressive, loving rather than dismissive. Individuals must not be stigmatized for being different. Instead, diversity becomes a glorious property of the whole.

In summary, **Westmont College is animated (x3)** by a vision of God’s reign. To be faithful to that vision **we dedicate ourselves to the investigation and embodiment of diversity [and racial justice and reconciliation]**. Such dedication expresses our Christian identity, and rightly **stewards** God’s gifts to us. It also provides a basis for excellence in scholarship and community life and anticipates the character of the world to come by signaling in our own time and place God’s promised reconciliation of creation to himself. Hence our **living out of diversity** bears witness to the redeeming work of Christ, and **marks us with greater integrity** as we proclaim his salvation.

¹Colossians 1:15-20. All citations NRSV.

²[Westmont’s] statement on Community Life, including Behavioral Expectations, and its published Statement of Faith, including the Articles of Faith provide parameters as well as inspiration for the flourishing of diversity.

³Philippians 2:9-11

⁴Colossians: 1:16-17

⁵Colossians: 1:20

⁶Genesis 12:3; Galatians 3:16

⁷Rahab: Joshua 6:15, Matthew 1:5, Hebrews 11:3; Ruth: Ruth 4:13-17, Matthew 1:5; Naaman: 2 Kings 5; the people of Nineveh: Jonah 3:5-10; tax collectors: Mark 2:14-17, Luke 19:1-10; centurions: Matthew 8:1-10, Acts 10; Samaritans: John 4:1-42, Acts 8:5-25; Ethiopian eunuch: Acts 8:26-39; Lydia: Acts 16:14-15; some of the disabled: John 9, Acts 3:1-10. Compare Deuteronomy 23:7-8, Galatians 3:14

⁸Mark 10:28-31

⁹Luke 4:18; Isaiah 61:1

¹⁰Galatians 3:28 11. Revelation 7:9

¹¹Revelation 7:9

¹²Starting already in Genesis 3-4

¹³1 Peter 1:17-21

¹⁴Mark 1:15; John 17:17; John 8:33; Matthew 23:23; Luke 10:37; Matthew 18:21-35; Matthew 28:19-20

Appendix 6

Library Instructional Services 2016-2023

A1: Tutoring Program Snapshot, 2021-2022

Chena Underhill

RS Tutoring: 2021-2022

Summary

-Each semester the library provided tutors for all sections of Old Testament, New Testament and Christian Doctrine.

- Tutoring was available weekly on a drop-in basis. Exceptions: Yadav's Doctrine class had group tutoring only for exam reviews (popular and well attended included collaborative study guide creation and a Kahoot). The tutor was available for 1:1 tutoring as requested.
- Reeder's New Testament class had a group tutor and one individual tutor. It seemed like individual tutoring was more popular than group tutoring for this class.

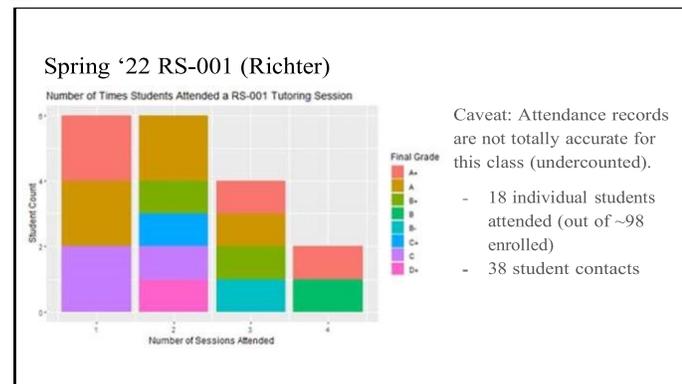
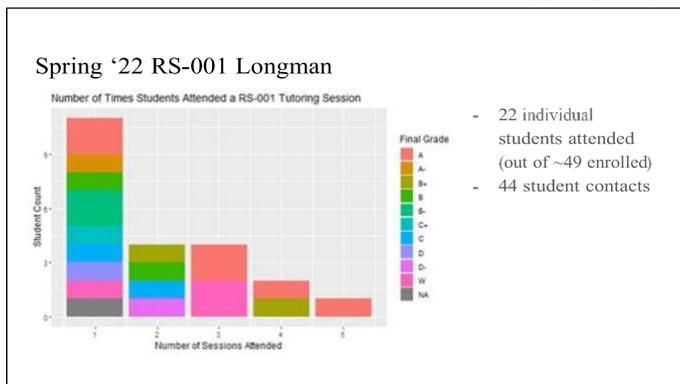
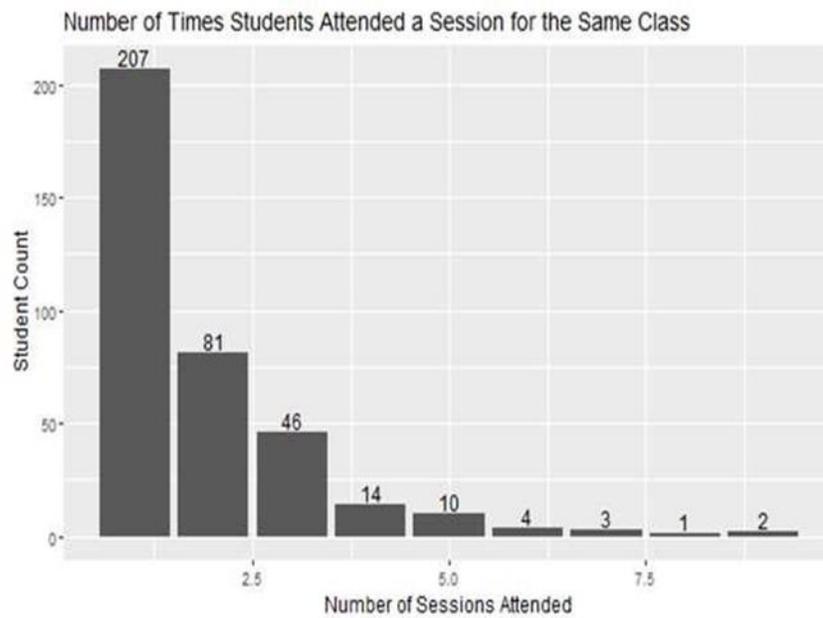
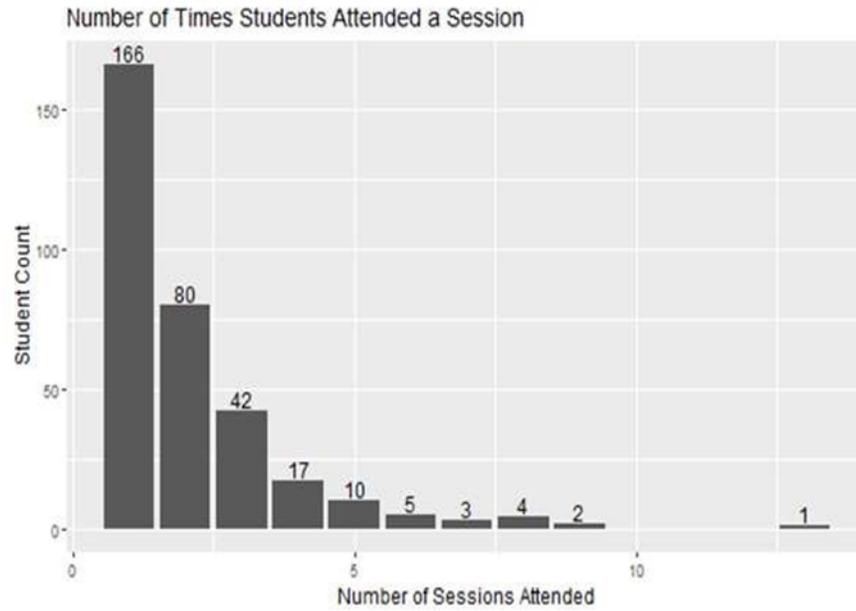
People Served

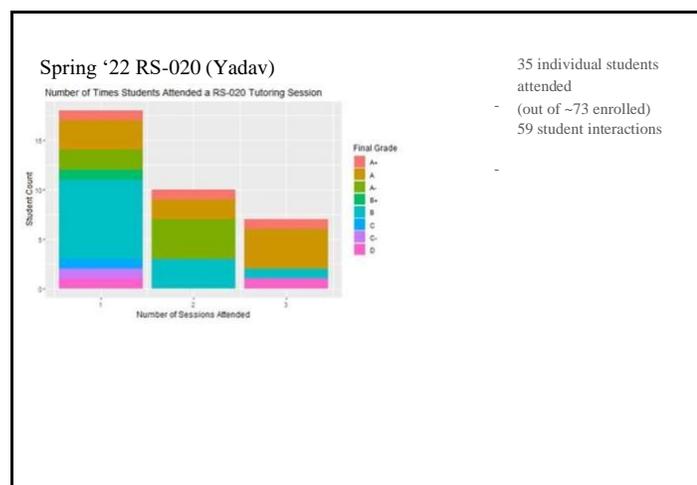
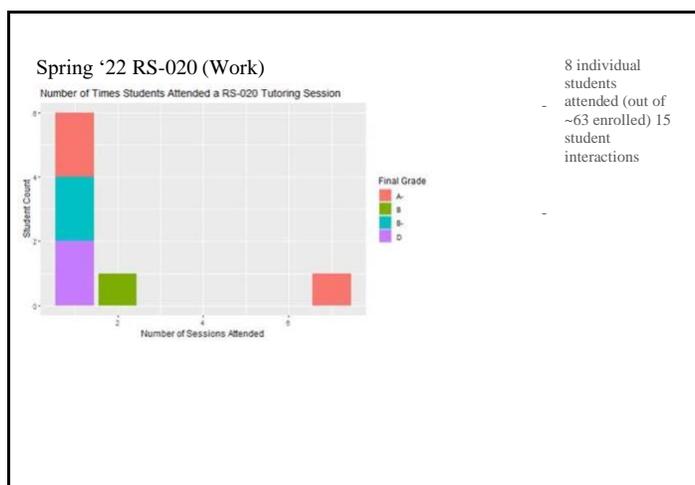
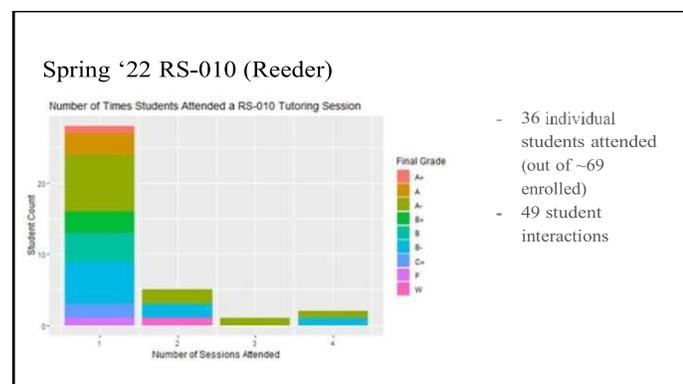
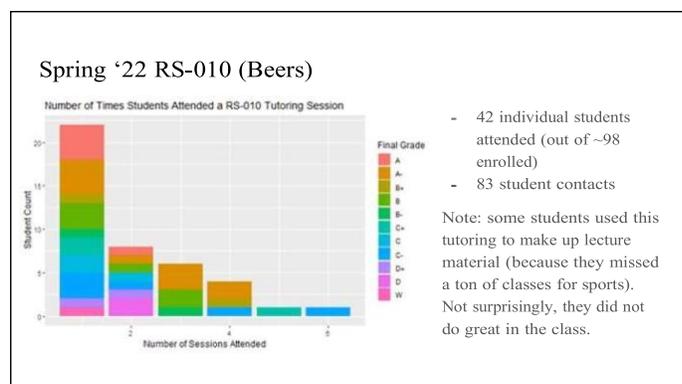
- 330 discrete students attended tutoring for an RS class
- Tutors had 684 student contacts (This is an undercount because a couple of tutors did not take good attendance records)

Comments from Students

- They made everything easier to understand, they explained things to me in words that I understood.
- I thought my New Testament tutor this year really helped me be successful in the class! She was awesome!
- Nari was responsive and flexible. She was patient and facilitated an environment where students could give input to help classmates.
- Luke is the best!! Everyone loves him.
- It clarified any questions I had about the material in class, or if I missed a class I could go and get the notes from what I missed.
- Luke puts effort into helping us learn and it helped me to study before the exam.
- Laura provided multiple resources to help me better understand materials that I wasn't understanding through class alone
- Luke crushed it
- Luke is a great chap. He's got a good heart and cares about his pupils
- Encouraged discussions rather than just throwing information out there!
- the tutoring sessions helped me understand better the subject. I think that working as a team helped us to be more prepared. Thank you.
- It would be helpful if the tutor came in more organized with materials, resources, and more preparation, rather than relying on the fact that he had done well in the class previously. When we asked questions, he would answer off the top of his head along the lines of "If I remember correctly..." as opposed to actually checking resources in order to offer us information with certainty (Regarding a tutor we are not rehiring... Tutors are expected and paid to prepare for tutoring session, not just show up).

Tutoring Session Attendance Analyses, 2021-2022





Notes on moving forward

- We are stressing quality tutoring rather than worrying about fully staffing each class. (We've found that sub-par tutors tend to drag down the reputation of the program as a whole).
- We are always excited to collaborate with you! Let us know how we can help.
- This semester, we're mostly sticking with the status quo.

Compared to other departments, RS has more students who only come for exam reviews. Perhaps we should consider switching to more of an exam reviews and individual tutoring upon request model in the coming years.

A2: Tutoring Attendance Summaries by Year

Date	Course	RS Instructor	Library Instructor	Purpose	Attendance
2017-09-19	RS-001 Intro to Old Testament	Bill Nelson	Mullen	Exam Review	42
2017-09-21	RS-010 Introduction to New Testament	Beers	Mullen	Exam Review	25
2017-10-17	RS-001 Intro to Old Testament	Nelson	Mullen	Exam Review	25
2017-10-16	RS-001 Intro to Old Testament	Richter	Izzy Mata	Exam Review	42

2017-10-16	RS-001 Intro to Old Testament	Richter	Simmonds	Exam Review	43
2017-10-19	RS-010 Introduction to New Testament	Beers	Mullen	Exam Review	20
2017-11-09	RS-001 Intro to Old Testament	Nelson	Mullen	Exam Review	27
2017-11-16	RS-010 Introduction to New Testament	Beers	Mullen	Exam Review	15
2017-11-20	RS-001 Intro to Old Testament	Richter	Izzy Mata	Exam Review	38
2017-11-20	RS-001 Intro to Old Testament	Richter	Simmonds	Exam Review	15
2018-02-04	RS-001 Intro to Old Testament	Nelson	Zion Shih	Exam Review	58
2018-02-06	RS-010 Introduction to New Testament	Beers	Jeffers	Exam Review	45
2018-02-06	RS-010 Introduction to New Testament	Beers	Berthoud	Exam Review	15
2018-02-27	RS-001 Intro to Old Testament	Richter	Mata / Simmonds	Exam Review	40
2018-03-01	RS-001 Intro to Old Testament	Nelson	Zion Shih	Exam Review	16
2018-03-04	RS-010 Introduction to New Testament	Beers	Jeffers	Exam Review	47
2018-03-16	RS-010 Introduction to New Testament	Reeder	Mullen	Notetaking Skills	4
2018-04-17	RS-010 Introduction to New Testament	Reeder	Mullen	Exam Review	14
2018-04-29	RS-001 Intro to Old Testament	Richter	Mata / Simmonds	Exam Review	18
2018-04-29	RS-010 Introduction to New Testament	Beers	Jeffers	Exam Review	19
2018-04-30	RS-001 Intro to Old Testament	Nelson	Mullen	Exam Review	48
2018-04-30	RS-010 Introduction to New Testament	Beers	Jeffers	Exam Review	14
2018-05-15	RS-001 Intro to Old Testament	Nelson	Mullen	Exam Review	8
May Term 2018	RS-010 Intro to New Testament	Reeder	Mullen	Exam Review – one student / multiple times	5

2017-2018

2018-2019

Date	Tutor(s)	Course (Instructor)	Attendance
9/19/2018	Janet Shea	RS-001 (Nelson)	2
9/26/2018	Janet Shea	RS-001 (Nelson)	1
10/4/2018	Janet Shea, Trevor Kirkby	RS-001 (Nelson)	1
10/11/2018	Janet Shea, Trevor Kirkby	RS-001 (Nelson)	13
10/16/2018	Janet Shea, Trevor Kirkby	RS-001 (Nelson)	45
10/25/2018	Janet Shea, Trevor Kirkby	RS-001 (Nelson)	4
11/1/2018	Janet Shea, Trevor Kirkby	RS-001 (Nelson)	2
11/8/2018	Janet Shea, Trevor Kirkby	RS-001 (Nelson)	45

11/15/2018	Janet Shea, Trevor Kirkby	RS-001 (Nelson)	1
11/29/2018	Janet Shea, Trevor Kirkby	RS-001 (Nelson)	2
12/6/2018	Janet Shea, Trevor Kirkby	RS-001 (Nelson)	2
12/10/2018	Janet Shea, Trevor Kirkby	RS-001 (Nelson)	46
9/23/2018	Karis Cho, Austin Nachbur	RS-001 (Richter)	1
9/24/2018	Karis Cho	RS-001 (Richter)	2
10/1/2018	Karis Cho	RS-001 (Richter)	2
10/8/2018	Karis Cho, Austin Nachbur	RS-001 (Richter)	3
10/14/2018	Karis Cho, Austin Nachbur	RS-001 (Richter)	15
10/21/2018	Karis Cho, Austin Nachbur	RS-001 (Richter)	5
9/20/2018	Anastasia Heaton	RS-010 (Beers)	39
9/24/2018	Anastasia Heaton	RS-010 (Beers)	20
10/1/2018	Anastasia Heaton	RS-010 (Beers)	1
10/8/2018	Anastasia Heaton	RS-010 (Beers)	3
10/14/2018	Anastasia Heaton	RS-010 (Beers)	15
10/22/2018	Anastasia Heaton	RS-010 (Beers)	16
10/29/2018	Anastasia Heaton	RS-010 (Beers)	12
11/12/2018	Anastasia Heaton	RS-010 (Beers)	17
12/3/2018	Anastasia Heaton	RS-010 (Beers)	3
10/3/2018	Kevin Kinyon	RS-010 (Wells)	3
10/10/2018	Kevin Kinyon	RS-010 (Wells)	3
10/24/2018	Kevin Kinyon	RS-010 (Wells)	2
10/31/2018	Kevin Kinyon	RS-010 (Wells)	1
11/14/2018	Kevin Kinyon	RS-010 (Wells)	1
9/20/2018	Alyse Nelson	RS-010 (Reeder)	3
9/27/2018	Alyse Nelson	RS-010 (Reeder)	1
10/4/2018	Alyse Nelson	RS-010 (Reeder)	4
10/11/2018	Alyse Nelson	RS-010 (Reeder)	5
10/18/2018	Alyse Nelson	RS-010 (Reeder)	2
10/25/2018	Alyse Nelson	RS-010 (Reeder)	1
11/8/2018	Alyse Nelson	RS-010 (Reeder)	3
11/15/2018	Alyse Nelson	RS-010 (Reeder)	5
11/19/2018	Alyse Nelson	RS-010 (Reeder)	5
11/26/2018	Alyse Nelson	RS-010 (Reeder)	15
12/6/2018	Alyse Nelson	RS-010 (Reeder)	8
1/29/2018	Trevor Kirkby	RS-001 (Nelson)	20
2/5/2018	Trevor Kirkby	RS-001 (Nelson)	2
2/12/2018	Trevor Kirkby	RS-001 (Nelson)	1
2/26/2018	Trevor Kirkby	RS-001 (Nelson)	15
3/26/2019	Trevor Kirkby	RS-001 (Nelson)	1
4/2/2019	Trevor Kirkby	RS-001 (Nelson)	16

4/28/2019	Trevor Kirkby	RS-001 (Nelson)	4
4/29/2019	Trevor Kirkby	RS-001 (Nelson)	11
1/23/2019	Austin Nachbur	RS-001 (Richter)	18
1/15/2019	Anastasia Heaton	RS-010 (Beers)	1
1/29/2019	Anastasia Heaton	RS-010 (Beers)	12
2/12/2019	Anastasia Heaton	RS-010 (Beers)	1
2/26/2019	Anastasia Heaton	RS-010 (Beers)	6
1/15/2019	Nathan Tudor	RS-010 (Reeder)	2
1/22/2019	Nathan Tudor	RS-010 (Reeder)	1
2/12/2019	Nathan Tudor	RS-010 (Reeder)	1
2/19/2019	Nathan Tudor	RS-010 (Reeder)	4
2/26/2019	Nathan Tudor	RS-010 (Reeder)	8
4/1/2019	Nathan Tudor	RS-010 (Reeder)	7
4/29/2019	Nathan Tudor	RS-010 (Reeder)	2
3/18/2019	Justice Patocs	RS-020 (Work)	1
4/29/2019	Justice Patocs	RS-020 (Work)	2

2019-2020

Date entered	Course (Instructor)	Tutor Name	Attendance
9/2/2019	RS-020 (Work)	Justice Corban Patocs	3
9/4/2019	RS-020 (Work)	Justice Corban Patocs	4
9/7/2019	RS-001 (Richter)	Caylie Rae Cox	1
9/7/2019	RS-001 (Richter)	Caylie Rae Cox	9
9/8/2019	RS-001 (Nelson)	Trevor Philip Kirkby	4
9/9/2019	RS-020 (Work)	Justice Corban Patocs	6
9/10/2019	RS-010 (Reeder)	Nathan Tudor	4
9/10/2019	RS-020 (Yadav)	Caleb Lieurance	1
9/11/2019	RS-020 (Work)	Justice Corban Patocs	7
9/16/2019	RS-001 (Nelson)	Trevor Philip Kirkby	2
9/16/2019	RS-010 (Beers)	Laura Joy Rojas Phillips	2
9/16/2019	RS-020 (Yadav)	Caleb Lieurance	2
9/17/2019	RS-001 (Nelson)	Trevor Philip Kirkby	27
9/17/2019	RS-010 (Reeder)	Nathan Tudor	42
9/21/2019	RS-001 (Richter)	Caylie Rae Cox	1
9/23/2019	RS-020 (Work)	Justice Corban Patocs	7
9/24/2019	RS-010 (Beers)	Laura Joy Rojas Phillips	2
9/25/2019	RS-020 (Work)	Justice Corban Patocs	2
9/26/2019	RS-010 (Beers)	Laura Joy Rojas Phillips	11
9/27/2019	RS-001 (Richter)	Caylie Rae Cox	29
9/30/2019	RS-020 (Work)	Justice Corban Patocs	1
9/30/2019	RS-020 (Yadav)	Caleb Lieurance	1
10/1/2019	RS-001 (Nelson)	Trevor Philip Kirkby	2

10/1/2019	RS-001 (Richter)	Caylie Rae Cox	52
10/1/2019	RS-010 (Reeder)	Nathan Tudor	2
10/1/2019	RS-020 (Yadav)	Caleb Lieurance	1
10/1/2019	RS-020 (Yadav)	Caleb Lieurance	22
10/2/2019	RS-020 (Work)	Justice Corban Patocs	5
10/9/2019	RS-010 (Reeder)	Nathan Tudor	4
10/9/2019	RS-020 (Work)	Justice Corban Patocs	3
10/14/2019	RS-001 (Richter)	Caylie Rae Cox	44
10/15/2019	RS-001 (Nelson)	Trevor Philip Kirkby	14
10/15/2019	RS-010 (Reeder)	Nathan Tudor	23
10/17/2019	RS-010 (Beers)	Laura Joy Rojas Phillips	2
10/17/2019	RS-020 (Work)	Justice Corban Patocs	3
10/22/2019	RS-001 (Nelson)	Trevor Philip Kirkby	1
10/22/2019	RS-010 (Reeder)	Nathan Tudor	1
10/22/2019	RS-020 (Yadav)	Caleb Lieurance	4
10/24/2019	RS-010 (Beers)	Laura Joy Rojas Phillips	5
10/28/2019	RS-020 (Work)	Justice Corban Patocs	2
10/29/2019	RS-010 (Reeder)	Nathan Tudor	2
10/29/2019	RS-020 (Yadav)	Caleb Lieurance	2
11/1/2019	RS-010 (Beers)	Laura Joy Rojas Phillips	9
11/1/2019	RS-020 (Yadav)	Caleb Lieurance	4
11/3/2019	RS-010 (Beers)	Laura Joy Rojas Phillips	12
11/4/2019	RS-020 (Work)	Justice Corban Patocs	2
11/5/2019	RS-001 (Nelson)	Trevor Philip Kirkby	14
11/5/2019	RS-001 (Richter)	Caylie Rae Cox	1
11/5/2019	RS-010 (Reeder)	Nathan Tudor	1
11/12/2019	RS-010 (Reeder)	Nathan Tudor	1
11/15/2019	RS-010 (Beers)	Laura Joy Rojas Phillips	2
11/19/2019	RS-001 (Nelson)	Trevor Philip Kirkby	1
11/19/2019	RS-001 (Richter)	Caylie Rae Cox	1
11/19/2019	RS-001 (Richter)	Caylie Rae Cox	43
11/19/2019	RS-010 (Reeder)	Nathan Tudor	10
11/21/2019	RS-010 (Beers)	Laura Joy Rojas Phillips	1
12/3/2019	RS-001 (Richter)	Caylie Rae Cox	8
12/5/2019	RS-010 (Beers)	Laura Joy Rojas Phillips	12
12/9/2019	RS-010 (Reeder)	Nathan Tudor	27
12/9/2019	RS-020 (Work)	Justice Corban Patocs	1
12/11/2019	RS-010 (Beers)	Laura Joy Rojas Phillips	24
12/12/2019	RS-001 (Richter)	Caylie Rae Cox	39
12/14/2019	RS-001 (Nelson)	Trevor Philip Kirkby	3
12/16/2019	RS-001 (Nelson)	Trevor Philip Kirkby	1

1/9/2020	RS-010 (Beers)	Laura Joy Rojas Phillips	1
1/13/2020	RS-001 (Richter)	Caylie Rae Cox	12
1/15/2020	RS-020 (Work)	Wesley Graham Brown	1
1/16/2020	RS-010 (Reeder)	Nathan Tudor	1
1/17/2020	RS-010 (Beers)	Laura Joy Rojas Phillips	1
1/21/2020	RS-020 (Work)	Wesley Graham Brown	3
1/23/2020	RS-010 (Reeder)	Nathan Tudor	2
1/28/2020	RS-001 (Nelson)	Trevor Philip Kirkby	16
1/28/2020	RS-001 (Richter)	Caylie Rae Cox	2
1/29/2020	RS-020 (Work)	Wesley Graham Brown	1
1/30/2020	RS-010 (Beers)	Laura Joy Rojas Phillips	40
2/3/2020	RS-001 (Richter)	Caylie Rae Cox	4
2/3/2020	RS-020 (Work)	Wesley Graham Brown	2
2/5/2020	RS-010 (Reeder)	Nathan Tudor	6
2/6/2020	RS-001 (Richter)	Caylie Rae Cox	31
2/6/2020	RS-010 (Beers)	Laura Joy Rojas Phillips	1
2/6/2020	RS-010 (Reeder)	Nathan Tudor	1
2/11/2020	RS-001 (Richter)	Caylie Rae Cox	61
2/20/2020	RS-010 (Beers)	Laura Joy Rojas Phillips	4
2/20/2020	RS-010 (Reeder)	Nathan Tudor	10
2/20/2020	RS-020 (Work)	Wesley Graham Brown	3
2/23/2020	RS-001 (Nelson)	Trevor Philip Kirkby	5
2/25/2020	RS-020 (Yadav)	Kaitlin (Katie) Judson	6
2/27/2020	RS-010 (Beers)	Laura Joy Rojas Phillips	25
2/29/2020	RS-001 (Richter)	Caylie Rae Cox	47
3/1/2020	RS-020 (Yadav)	Kaitlin (Katie) Judson	44
3/3/2020	RS-001 (Nelson)	Trevor Philip Kirkby	5
3/3/2020	RS-001 (Richter)	Caylie Rae Cox	1
3/18/2020	RS-020 (Work)	Wesley Graham Brown	1
3/27/2020	RS-010 (Beers)	Laura Joy Rojas Phillips	22
4/2/2020	RS-010 (Beers)	Laura Joy Rojas Phillips	6
4/2/2020	RS-020 (Work)	Wesley Graham Brown	1
4/23/2020	RS-010 (Beers)	Laura Joy Rojas Phillips	4
4/25/2020	RS-010 (Beers)	Laura Joy Rojas Phillips	3

2020-2021

Note: All Fall 20 sessions were held online; Spring 21 was hybrid

Date	Tutor	Course	Attendance
9/15/2020	Laura Joy Rojas Phillips	New Testament RS-010 (Beers)	1
9/16/2020	Emily Claire Evans	Christian Doctrine RS-020 (Work)	2
9/17/2020	Theodore (Theo) Jay Patterson	New Testament RS-010 (Reeder)	6
9/17/2020	Caylie Cox	Old Testament RS-001 (Richter)	12

9/22/2020	Laura Joy Rojas Phillips	New Testament RS-010 (Beers)	4
9/24/2020	Theodore (Theo) Jay Patterson	New Testament RS-010 (Reeder)	1
9/29/2020	Laura Joy Rojas Phillips	New Testament RS-010 (Beers)	45
10/1/2020	Theodore (Theo) Jay Patterson	New Testament RS-010 (Reeder)	2
10/1/2020	Emily Claire Evans	Christian Doctrine RS-020 (Work)	1
10/6/2020	Loren Kathleen Schneider	Old Testament RS-001 (Nelson)	1
10/8/2020	Theodore (Theo) Jay Patterson	New Testament RS-010 (Reeder)	8
10/15/2020	Laura Joy Rojas Phillips	New Testament RS-010 (Beers)	5
10/15/2020	Theodore (Theo) Jay Patterson	New Testament RS-010 (Reeder)	2
10/16/2020	Emily Claire Evans	Christian Doctrine RS-020 (Work)	2
10/22/2020	Theodore (Theo) Jay Patterson	New Testament RS-010 (Reeder)	2
10/26/2020	Laura Joy Rojas Phillips	New Testament RS-010 (Beers)	15
10/29/2020	Theodore (Theo) Jay Patterson	New Testament RS-010 (Reeder)	1
11/2/2020	Laura Joy Rojas Phillips	New Testament RS-010 (Beers)	20
11/2/2020	Loren Kathleen Schneider	Old Testament RS-001 (Nelson)	3
11/3/2020	Laura Joy Rojas Phillips	New Testament RS-010 (Beers)	32
11/5/2020	Theodore (Theo) Jay Patterson	New Testament RS-010 (Reeder)	2
11/12/2020	Theodore (Theo) Jay Patterson	New Testament RS-010 (Reeder)	6
11/16/2020	Laura Joy Rojas Phillips	New Testament RS-010 (Beers)	10
11/19/2020	Emily Claire Evans	Christian Doctrine RS-020 (Work)	1
11/30/2020	Laura Joy Rojas Phillips	New Testament RS-010 (Beers)	2
11/30/2020	Emily Claire Evans	Christian Doctrine RS-020 (Work)	1
12/1/2020	Laura Joy Rojas Phillips	New Testament RS-010 (Beers)	5
12/3/2020	Theodore (Theo) Jay Patterson	New Testament RS-010 (Reeder)	2
12/3/2020	Emily Claire Evans	Christian Doctrine RS-020 (Work)	2
12/7/2020	Caylie Cox	Old Testament RS-001 (Richter)	85
12/7/2020	Laura Joy Rojas Phillips	New Testament RS-010 (Beers)	12
12/9/2020	Emily Claire Evans	Christian Doctrine RS-020 (Work)	2
12/10/2020	Theodore (Theo) Jay Patterson	New Testament RS-010 (Reeder)	1
12/10/2020	Caylie Cox	Old Testament RS-001 (Richter)	12
12/14/2020	Loren Kathleen Schneider	Old Testament RS-001 (Nelson)	2
12/14/2020	Emily Claire Evans	Christian Doctrine RS-020 (Work)	18
12/19/2020	Laura Joy Rojas Phillips	New Testament RS-010 (Beers)	41
1/26/2021	Caylie Cox	Old Testament RS-001 (Richter)	2
1/27/2021	Emily Claire Evans	Christian Doctrine RS-020 (Work)	1
2/17/2021	Annika Kate Hauser	New Testament RS-010 (Miller)	2
2/22/2021	Emily Claire Evans	Christian Doctrine RS-020 (Work)	12
2/24/2021	Annika Kate Hauser	New Testament RS-010 (Miller)	17
3/2/2021	Annika Kate Hauser	New Testament RS-010 (Miller)	58
3/4/2021	Alexander J Rurik	New Testament RS-010 (Work)	2
3/8/2021	Loren Kathleen Schneider	Old Testament RS-001 (Nelson)	1
3/22/2021	Loren Kathleen Schneider	Old Testament RS-001 (Nelson)	2
3/25/2021	Alexander J Rurik	New Testament RS-010 (Work)	1
3/29/2021	Loren Kathleen Schneider	Old Testament RS-001 (Nelson)	1
4/12/2021	Loren Kathleen Schneider	Old Testament RS-001 (Nelson)	2
4/12/2021	Annika Kate Hauser	New Testament RS-010 (Miller)	5
4/19/2021	Loren Kathleen Schneider	Old Testament RS-001 (Nelson)	1
4/21/2021	Annika Kate Hauser	New Testament RS-010 (Miller)	1
4/26/2021	Emily Claire Evans	Christian Doctrine RS-020 (Work)	1
4/30/2021	Annika Kate Hauser	New Testament RS-010 (Miller)	24
5/2/2021	Caylie Cox	Old Testament RS-001 (Richter)	17

5/3/2021	Loren Kathleen Schneider	Old Testament RS-001 (Nelson)	6
5/3/2021	Annika Kate Hauser	New Testament RS-010 (Miller)	24
5/5/2021	Emily Claire Evans	Christian Doctrine RS-020 (Work)	16

2021-2022

Date	Course	RS Instructor	Library Instructor	Purpose	Attendance
2021-09-15	RS-010 Introduction to New Testament	Beers	Nari Mathis	Study support	2
2021-09-16	RS-010 Introduction to New Testament	Reeder	Alexander J Rurik	Study support	4
2021-09-17	RS-010 Introduction to New Testament	Beers	Nari Mathis	Study support	6
2021-09-24	RS-010 Introduction to New Testament	Beers	Nari Mathis	Exam Review	15
2021-09-26	RS-010 Introduction to New Testament	Reeder	Alexander J Rurik	Exam Review	24
2021-09-24	RS-010 Introduction to New Testament	Beers	Nari Mathis	Study support	1
2021-10-01	RS-010 Introduction to New Testament	Beers	Nari Mathis	Study support	1
2021-10-07	RS-120 Intro to Christian Doctrine	Yadav	Luke Mason	Study support	6
2021-10-13	RS-120 Intro to Christian Doctrine	Yadav	Luke Mason	Exam Review	24
2021-10-14	RS-010 Introduction to New Testament	Beers	Nari Mathis	Study support	3
2021-10-15	RS-010 Introduction to New Testament	Beers	Nari Mathis	Study support	2
2021-10-22	RS-010 Introduction to New Testament	Beers	Nari Mathis	Study support	9
2021-10-29	RS-010 Introduction to New Testament	Beers	Nari Mathis	Study support	3
2021-11-02	RS-120 Intro to Christian Doctrine	Work	Bella Scott	Study support	3
2021-11-04	RS-120 Intro to Christian Doctrine	Yadav	Luke Mason	Study support	2
2021-11-08	RS-010 Introduction to New Testament	Beers	Nari Mathis	Study support	3
2021-11-09	RS-120 Intro to Christian Doctrine	Work	Bella Scott	Study Support	3
2021-11-10	RS-120 Intro to Christian Doctrine	Yadav	Luke Mason	Exam Review	26
2021-11-11	RS-010 Introduction to New Testament	Beers	Nari Mathis	Study support	4
2021-11-16	RS-120 Intro to Christian Doctrine	Work	Bella Scott	Study support	2
2021-11-17	RS-120 Intro to Christian Doctrine	Work	Bella Scott	Study support	1
2021-11-30	RS-120 Intro to Christian Doctrine	Work	Bella Scott	Study support	2
2021-12-07	RS-120 Intro to Christian Doctrine	Work	Bella Scott	Study support	1
2021-12-10	RS-010 Introduction to New Testament	Beers	Nari Mathis	Final Exam Review	19
2021-12-14	RS-120 Intro to Christian Doctrine	Yadav	Luke Mason	Final Exam Review	20

2021-12-14	RS-010 Introduction to New Testament	Beers	Chena Underhill	Final Exam Review	13
2021-12-16	RS-120 Intro to Christian Doctrine	Work	Bella Scott	Study support	2
2022-01-21	RS-010 Introduction to New Testament	Reeder	Jackie Takarabe	Study support	1
2022-01-21	RS-010 Introduction to New Testament	Reeder	Alyson Gee	Study support	1
2022-01-26	RS-010 Introduction to New Testament	Reeder	Jackie Takarabe	Study support	1
2022-01-27	RS-120 Intro to Christian Doctrine	Work	Bella Scott	Exam Review	1
2022-01-28	RS-010 Introduction to New Testament	Reeder	Alyson Gee	Study support	2
2022-01-28	RS-010 Introduction to New Testament	Reeder	Jackie Takarabe	Study support	1
2022-01-29	RS-010 Introduction to New Testament	Reeder	Jackie Takarabe	Study support	1
2022-02-01	RS-010 Introduction to New Testament	Reeder	Alyson Gee	Exam Review	18
2022-02-03	RS-010 Introduction to New Testament	Reeder	Alyson Gee	Exam Review	9
2022-02-03	RS-120 Intro to Christian Doctrine	Work	Bella Scott	Study support	1
2022-02-04	RS-010 Introduction to New Testament	Reeder	Jackie Takarabe	Study support	4
2022-02-05	RS-010 Introduction to New Testament	Reeder	Jackie Takarabe	Study support	1
2022-02-08	RS-010 Introduction to New Testament	Reeder	Alyson Gee	Study support	1
2022-02-11	RS-010 Introduction to New Testament	Reeder	Jackie Takarabe	Study support	2
2022-02-17	RS-120 Intro to Christian Doctrine	Work	Bella Scott	Exam Review	6
2022-02-22	RS-120 Intro to Christian Doctrine	Yadav	Luke Mason	Exam Review	23
2022-02-25	RS-010 Introduction to New Testament	Reeder	Jackie Takarabe	Study support	1
2022-02-27	RS-010 Introduction to New Testament	Reeder	Alyson Gee	Study support	1
2022-03-01	RS-120 Intro to Christian Doctrine	Yadav	Luke Mason	Study support	2
2022-03-04	RS-010 Introduction to New Testament	Reeder	Jackie Takarabe	Study support	1
2022-03-25	RS-010 Introduction to New Testament	Reeder	Alyson Gee	Study support	1
2022-03-29	RS-010 Introduction to New Testament	Reeder	Alyson Gee	Study support	1
2022-03-29	RS-120 Intro to Christian Doctrine	Yadav	Luke Mason	Exam Review	21
2022-03-19	RS-120 Intro to Christian Doctrine	Work	Bella Scott	Study support	1
2022-04-01	RS-010 Introduction to New Testament	Reeder	Jackie Takarabe	Study support	1
2022-04-08	RS-120 Intro to Christian Doctrine	Work	Bella Scott	Study support	2
2022-04-12	RS-120 Intro to Christian Doctrine	Work	Bella Scott	Study support	1
2022-04-21	RS-120 Intro to Christian Doctrine	Work	Bella Scott	Study support	1

2022-04-27	RS-010 Introduction to New Testament	Reeder	Alyson Gee	Final Exam Review	1
2022-05-02	RS-120 Intro to Christian Doctrine	Yadav	Luke Mason	Final Exam Review	15

2022-2023
RS-001 Old Testament

Date	Course	RS Instructor	Library Tutor	Purpose	Attendance
8-Sep-22	RS 001	Richter	Kratzberg	Exam Review	15
15-Sep-22	RS 001	Richter	Kratzberg	Exam Review	2
22-Sep-22	RS 001	Richter	Kratzberg	Study Support	2
29-Sep-22	RS 001	Richter	Kratzberg	Exam Review	1
6-Oct-22	RS 001	Richter	Kratzberg	Exam Review	2
13-Oct-22	RS 001	Richter	Kratzberg	Exam Review	23
17-Oct-22	RS 001	Richter	Kratzberg	Exam Review	62
3-Nov-22	RS 001	Richter	Kratzberg	Study Support	4
14-Nov-22	RS 001	Richter	Kratzberg	Exam Review	21
1-Dec-22	RS 001	Richter	Kratzberg	Study Support	1
8-Dec-22	RS 001	Richter	Kratzberg	Exam Review	7
12-Dec-22	RS 001	Richter	Kratzberg	Exam Review	27
23-Jan-23	RS 001	Richter	Ty Polk	Study Support	21
25-Jan-23	RS 001	Richter	Brooke Murphy	Exam Review	70
30-Jan-23	RS 001	Richter	Ty Polk	Study Support	4
31-Jan-23	RS 001	Richter	Brooke Murphy	Exam Review	5
6-Feb-23	RS 001	Richter	Ty Polk	Study Support	11
14-Feb-23	RS 001	Richter	Ty Polk	Study Support	7
21-Feb-23	RS 001	Richter	Brooke Murphy	Exam Review	11
28-Feb-23	RS 001	Richter	Ty Polk	Exam Review	60
28-Feb-23	RS 001	Richter	Brooke Murphy	Exam Review	11
21-Mar-23	RS 001	Richter	Ty Polk	Study Support	20
21-Mar-23	RS 001	Richter	Brooke Murphy	Study Support	8
3-Apr-23	RS 001	Richter	Ty Polk	Exam Review	7
4-Apr-23	RS 001	Richter	Brooke Murphy	Exam Review	7

11-Apr-23	RS 001	Richter	Brooke Murphy	Exam Review	42
25-Apr-23	RS 001	Richter	Brooke Murphy	Exam Review	6

RS-010 New Testament

Date	Course	RS Instructor	Library Tutor	Purpose	Attendance
8-Sep-22	RS 010	Beers	Em Oneale	Study Support	8
8-Sep-22	RS 010	Reeder	Melody Rosales	Study Support	2
12-Sep-22	RS 010	Beers	Em Oneale	Study Support	9
15-Sep-22	RS 010	Reeder	Melody Rosales	Exam Review	15
15-Sep-22	RS 010	Beers	Em Oneale	Study Support	6
22-Sep-22	RS 010	Reeder	Melody Rosales	Exam Review	45
29-Sep-22	RS 010	Beers	Em Oneale	Study Support	2
29-Sep-22	RS 010	Reeder	Melody Rosales	Study Support	2
6-Oct-22	RS 010	Reeder	Melody Rosales	Study Support	6
6-Oct-22	RS 010	Beers	Em Oneale	Study Support	2
13-Oct-23	RS 010	Reeder	Melody Rosales	Exam Review	9
13-Oct-22	RS 010	Beers	Em Oneale	Exam Review	8
20-Oct-22	RS 010	Reeder	Melody Rosales	Study Support	1
20-Oct-22	RS 010	Beers	Em Oneale	Exam Review	9
27-Oct-22	RS 010	Reeder	Melody Rosales	Study Support	1
27-Oct-22	RS 010	Beers	Em Oneale	Study Support	1
10-Nov-22	RS 010	Beers	Em Oneale	Study Support	2
10-Nov-22	RS 010	Reeder	Melody Rosales	Exam Review	8
17-Nov-22	RS 010	Beers	Em Oneale	Study Support	24
1-Dec-22	RS 010	Reeder	Melody Rosales	Exam Review	4
8-Dec-22	RS 010	Reeder	Melody Rosales	Study Support	3
8-Dec-22	RS 010	Beers	Em Oneale	Exam Review	13
26-Jan-23	RS 010	Reeder	Melody Rosales	Exam Review	6
30-Jan-23	RS 010	Beers	Em Oneale	Study Support	3
2-Feb-23	RS 010	Reeder	Melody Rosales	Study Support	3
6-Feb-23	RS 010	Beers	Em Oneale	Exam Review	6
9-Feb-23	RS 010	Reeder	Melody Rosales	Study Support	2
20-Mar-23	RS 010	Beers	Em Oneale	Study Support	2
23-Feb-23	RS 010	Reeder	Melody Rosales	Exam Review	6
2-Mar-23	RS 010	Reeder	Melody Rosales	Exam Review	48
23-Mar-23	RS 010	Reeder	Melody Rosales	Exam Review	2
27-Mar-23	RS 010	Beers	Em Oneale	Exam Review	9

30-Mar-23	RS 010	Reeder	Melody Rosales	Exam Review	8
17-Apr-23	RS 010	Beers	Em Oneale	Study Support	1
20-Apr-23	RS 010	Reeder	Melody Rosales	Exam Review	5
24-Apr-23	RS 010	Beers	Em Oneale	Exam Review	4
4/27/2023	RS 010	Reeder	Melody Rosales	Study Support	1

A3: Information Literacy Instruction by Year

Date	Course	RS Instructor	Library Instructor	Purpose	Attendance
2017-02-28	RS-110 Jesus and the Gospels	Caryn Reeder	Jana Mayfield Mullen	Scripture search of ATLA	5
2017-09-05	RS-010 Introduction to New Testament	Julie Leyva	Mullen	Finding commentaries	45
2017-11-09	RS-010 Introduction to New Testament	Kyle Wells	Mullen	Source Integration Workshop	23
2018-09-18	RS-108 Isaiah	Sandy Richter	Mullen	Finding sources	27
2018-10-10	RS-010 Introduction to New Testament	Kyle Wells	Mullen	Source Integration Workshop	22
2019-02-21	RS-113 The Church in the New Testament	Caryn Reeder	Mullen	Scripture search of ATLA	18
2020-10-02	RS-110 Jesus and the Gospels	Holly Beers	Mullen	Strategic searching for research project with follow-up one- on-one research consultations in person/Zoom	19
2020-11-02	RS-101 Deuteronomy	Sandy Richter	Mullen	Finding sources	23
2022-09-27	RS 134 Gender in biblical perspective	Caryn Reeder	Mullen	1. introduction to scripture search in ATLA using various hermeneutics; 2. demonstrating how to access articles and book chapters through ILL; 3. giving students time to practice these skills	7
2023-03-06	RS-180 Senior Seminar	Sameer Yadav/Caryn Reeder	Mullen / Annelise Henderson	Review of the Research Process - challenges -- finding relevant sources / contextualizing sources / making time to do the work / figuring out whether author(s) is respected scholar or on the fringe.	11

Appendix A4: Sample Lesson Plan for Information Literacy In-class Instruction

RS 180: Senior Seminar / Apocalypse
Yadav / Reeder
Adams 217
March 6, 2023 / 3:15 pm

3:17 The Research Process: An Overview

- Introduce the rubric for student writing assessment
 - How would you score yourself? Why?
 - Discuss with partner – where you shine / what you struggle with

3:27 Strategically researching your topic

- Bible dictionaries - Annelise - Apocalyptic BS 646 AND Revelation BS 2825
- Commentaries - Jana - demonstrate catalog search “apocalyptic” - print books
 - Time for students to do catalog searching
 - would it be helpful to have Revelation or Apocalyptic commentaries on Course Reserve?
- Open up Research Guide
 - ATLA Scripture search - Jana
 - ProQuest Religion - Annelise
 - JSTOR - includes ebooks

3:55 Wise source evaluation - Jana

- Is a commentary ever “out of date”?
- Not just about credibility – how do you decide whether a source is relevant, answers your question?
- Point to rubric

4:00 Ethical Source Integration

- SBL – does Yadav or Reeder require this? Or do they use another guide?
- Rubric – importance

Research consultations – anyone interested in signing up?

A5: Class Handout for RS-120
RS-120 John Wesley
March 7, 2023
10-11:50 am



“Methodism / Wesleyanism” Origin & Development”

Susanna Wesley (1669-1742): Methodist Madonna

1662 - Father, Samuel Annesley, Anglican minister, refused to subscribe to the Book of Common Prayer. Ejected from his living in St. Giles, Cripplegate – became Nonconformist Presbyterian. Parishioners included Richard Baxter & Daniel Defoe

1669 - Susanna born in London to Annesley’s second wife, Mary

1681 - Susanna forsook Nonconformity for the C of E with her father’s blessing, at age 12

1688 - Married C of E priest Samuel Wesley, son and grandson of Nonconformist ministers

Susanna and Samuel struggled with debt. Why?

1701/1702 – Refuses to say “amen” after Samuel prays for King William – who Susanna thought was a usurper (not from the Stuart line). Samuel confronted her – she refused to obey – he took oath not to touch her until she did.

1703 - John born at Epworth Rectory, Lincolnshire

1705 - Samuel jailed in Lincoln Castle – for debt? Or because he was disliked by his neighbors and parishioners? Both?

1707 - Charles is born

1708/09 - Fire burns rectory and all family possessions

1711/12 - Susanna holds “controversial” Sunday night meetings the rebuilt rectory.

Samuel is away and tells her in a letter to stop. She refuses.

Why did Samuel object?

What was Susanna’s justification for refusing to obey her husband?

Susanna’s Influence on Methodist movement

***Susanna is known for her systematic homeschooling of her children, daughters and sons.**

- Letter to John, “On Educating My Family,” 1732
 - Published by John in the *Arminian Magazine*, as part of sermon
 - Lawrence Stone, English historian – demonstrates the link between **“the caring but authoritarian discipline of the Puritan bourgeois parent of the 17th century and the caring but authoritarian discipline of the Evangelical bourgeois parent of the 18th and early 19th century.”** [From Charles Wallace’s “Introduction” to *Susanna Wesley: The Complete Writings* (Oxford: 1997). ProQuest Ebook Central.
- Why was the mother responsible for her children’s education? Geneva Bible commentary on Deut. 21:18 – “It is the mother’s dutie also to instruct her children” [Ibid.]
- Besides Scripture, influences on Susanna’s pedagogy – **John Locke**
 - Agreed on necessity of physical discipline to conquer the will
- Systematic
 - regular school days, 9-12, 2-5pm
 - Morning and evening prayers and Scripture reading (communal and private prayer)
 - children taught to read at age 5 by Susanna



***Acceptance of non-ordained preachers – including women**

John Wesley (1703-1791) and brother Charles (1707-1788)

1720-1726 – At Christ Church, Oxford, he, Brother Charles, George Whitefield, others formed “Holy Club.” Inspired by William Law (*Christian Perfection, A Serious Call to a Divine Life*) and the Roman Catholic and Anglican tradition of spiritual formation (Thomas a Kempis, Jeremy Taylor).

1735 – John and Charles set off for Georgia, supported by the Society for the Propagation of the Gospel. Encounters Moravians on board ship. Failure of mission. Both brothers counseled by Peter Bohler, Moravian: keep preaching until your heart is changed.

May 24, 1738 – “My heart was strangely warmed” – Luther’s *Preface to the Romans* – Pietist society meeting at Aldersgate Street, London. Followed up by going to Herrnhut.

1739-1741 – Field preaching with George Whitefield. Breaks with Moravians (1740) and Whitefield (1741)

1741ff – Spreads message of justification plus sanctification throughout British Isles while maintaining ordination to Church of England. Methodist Societies become known for:

- Travelled over 200,000 miles, preached 40,000 sermons plus writings thousands of letters
- Mob violence, local clergy hostile to intrusion into their parishes
- Annual conferences of lay preachers
- Call to simple lifestyle
- Social reforms: “Thoughts upon Slavery”
- Small groups – “classes” – discipline, accountability, development of female and male leaders

1784 – Ordained Thomas Coke to be superintendent of growing societies in North America. Coke is also told to ordain Francis Asbury



By 1791 – 294 preachers and 71,668 members of Methodist societies in Great Britain; 19 missionaries, 5,300 members on mission stations, and 198 preachers and 43,265 members in America.

Influences on the Church:

- Hymnody – particularly Charles (who remained a “settled” pastor in the C of E)

- Evangelizing the world



- “Holiness Unto the Lord” – just in North America
 - Wesleyans – Phoebe Palmer
 - Free Methodists – B. T. Roberts
 - Nazarenes, Church of God (Anderson, Ind.)
 - Pentecostal movements (Church of God, Cleveland, TN; Assemblies of God)



Appendix 7

Previous PRC recommendations

No PRC recommendations for 2018

PRC recommendations for 2017 and 2019-2022

- Provide the summary of the collected evidence in relation to each PLO in your future reports. We would also like to know which percentage of your students has fulfilled the established benchmarks (Appendix 12) in relation to each PLO. It may be beneficial for the department to use LiveText, the Assessment Management System, which will assist you in capturing your evidence of student learning and efficiently generating assessment reports. It may be worth discussing the benefits of this system with the Departments of Education and Modern Languages, which have been using LiveText for program review and assessment since 2014.
- Provide a more substantive analysis of student learning in your Common Contexts and, perhaps, other General Education courses. For example, we wonder whether we should request that all students complete at least one Scripture course during their first year, and two Scripture courses by the end of their sophomore year. Perhaps it is not an unrealistic request given a noticeable decline in incoming students’ biblical knowledge paired with our expectation for them to have a discipline-specific knowledge grounded in Scriptures.
- Continue exploring different graduate school programs in order to keep abreast with a rapidly changing educational landscape and better advise your students seeking graduate degrees (2017).
- Continue collecting student works over time to form larger and more representative samples.
- Continue data-based pedagogical discussions, which lead to the development; and implementation of pedagogical strategies in support of student learning and success.
- Continue collaborating with Theresa Covich and tutoring center – this collaboration seems to be productive and beneficial for students and faculty (2019).

- Continue monitoring student learning and success for professor-specific initiatives and interventions. Eventually, the PRC would like to hear from the department about how these six professor-specific developments collectively foster student's biblical literacy.
- Continue meaningful and rich pedagogical discussions among RS faculty and collaboration with colleagues from the library, tutoring program, Pastor's Office, and other departments and units.
- Continue working together on developing valid and reliable tools for measuring student interpretive skills.
- Consider seriously the possibility to strengthen the language of their Common Contexts courses with the emphasis on reconciliation, race and diversity in the light of students' request to address questions of race, racism, and racial identity in their RS experience and fortify the departmental involvement in relevant campus-wide conversations. Such modification would benefit not only RS students but also our entire student body. It may be helpful for the department to collaborate with the GE Committee on this initiative (2020).
- The PRC recommends collecting data for several years to gain a bigger sample and make data-driven decisions with greater confidence.
- The PRC recommends continue monitoring student learning and success for professor-specific initiatives and interventions. Eventually the PRC would like to hear from the department about the results of these interventions.
- The PRC acknowledges the department's collaborative efforts to produce this report; the PRC recommends continuing these collaborative efforts and meaningful discussions that benefit students and faculty (2021).
- Continue professors' pedagogical initiatives.
- It would be helpful to look at a broader range of student essays in courses taught by different faculty. Next time, collect student works for several years to form a bigger sample before conducting assessment in relation to the PLO.
- Student names need to be removed from all writing samples in future assessments.
- When practical, student hand-written responses should be transcribed for legibility (2022).

Appendix 8

Faculty Race/Ethnicity and Gender Breakdown

Holly Beers: Caucasian Female

Charles Farhadian: Caucasian (Armenian) Male

Caryn Reeder: Caucasian Female

Helen Rhee: Asian (Korean American) Female

Sandy Richter: Caucasian Female

Telford Work: Caucasian Male

Sameer Yadav: Asian (Indian American) Male

(Tremper Longman: Caucasian Male—Retired in Spring, 2017)

(Bill Nelson: Caucasian Male—Retired in Summer, 2020)

Appendix 9

Student Race/Ethnicity and Gender Breakdown

ID	LAST_NAME	FIRST_NAME	GENDER	IPEDS Ethnicity	ETHNIC1_DESC	RACE1_DESC	RACE2_DESC	RACE3_DESC	FPER_A LIEN ST	RS Major	RS Minor	BL Minor	ACAD_DEGREE DATE	Academic Year of Graduation
0598557	Cobian	Mario	M	Hispanic/Latino	Hispanic/Latino					x			18-Dec-20	2020-21
0613306	Dominguez	Gilbert	M	Hispanic/Latino	Hispanic/Latino					x			16-Dec-22	2022-23
0480284	Hurtado Salinas	Genaro	M	Hispanic/Latino	Hispanic/Latino					x			04-May-17	2016-17
0603896	Jarrett	Iyree	F	Hispanic/Latino	Hispanic/Latino					x			19-Aug-22	2021-22
0598203	Lorentsen	Joseph	M	Hispanic/Latino	Hispanic/Latino					x			06-May-21	2020-21
0508611	Mendizabal	Marina	F	Hispanic/Latino	Hispanic/Latino					x			15-Dec-17	2017-18
0600544	Gorelik	Rachel	F	Hispanic/Latino	Hispanic/Latino						x		17-Dec-21	2021-22
0608553	Murphy	Brooke	F	Hispanic/Latino	Hispanic/Latino	American/Alaska Native				x			04-May-23	2022-23
0465583	Serrano	Darlene	F	Hispanic/Latino	Hispanic/Latino	American/Alaska Native					x		07-Jun-19	2018-19
0409446	Jelf-Albert	Jessica	F	Hispanic/Latino	Hispanic/Latino	Hawaiian/Pacific Islander	Asian	White			x		01-Aug-16	2015-16
0469036	Chavez	Ariana	F	Hispanic/Latino	Hispanic/Latino	White				x			04-May-17	2016-17
0476414	Espinoza	Maya	F	Hispanic/Latino	Hispanic/Latino	White				x			04-May-17	2016-17
0458833	Grant	Jacob	M	Hispanic/Latino	Hispanic/Latino	White				x			03-May-18	2017-18
0493831	Kenna	Kaylee	F	Hispanic/Latino	Hispanic/Latino	White				x			04-May-17	2016-17
0488564	Mata	Isabel	F	Hispanic/Latino	Hispanic/Latino	White				x			03-May-18	2017-18
0605601	Cabrera	Esther	F	Hispanic/Latino	Hispanic/Latino	White					x		05-May-22	2021-22
0592803	Corral	Hannah	F	Hispanic/Latino	Hispanic/Latino	White					x		30-Apr-20	2019-20
0597477	Hanna	Grace	F	Hispanic/Latino	Hispanic/Latino	White					x		30-Apr-20	2019-20
0488714	Kaech	Jordan	F	Hispanic/Latino	Hispanic/Latino	White					x		03-May-18	2017-18
0475510	Troesh	Kamilia	F	Hispanic/Latino	Hispanic/Latino	White					x		04-May-17	2016-17
0592717	Charlotta	Jessalotte	F	Non-Resident Alien	Non Hispanic/Latino	White			A	x			30-Apr-20	2019-20
0389218	Garrett	Jessica	F	Two or More Races	Non Hispanic/Latino	American/Alaska Native	White			x			05-May-16	2015-16
0478269	Jai	Paul	M	Two or More Races	Non Hispanic/Latino	Asian	Hawaiian/Pacific	White		x			03-May-18	2017-18
0493999	Lee	Serena	F	Two or More Races	Non Hispanic/Latino	Asian	Hawaiian/Pacific			x			04-May-17	2016-17
0490238	Vieira	Lucas	M	Two or More Races	Non Hispanic/Latino	Asian	Hawaiian/Pacific			x			02-May-19	2018-19
0440614	Hayes	Philip	M	Two or More Races	Non Hispanic/Latino	Asian	White			x			04-May-17	2016-17
0597446	Henderson	Annelise	F	Two or More Races	Non Hispanic/Latino	Asian	White			x			06-May-21	2020-21
0608581	Mason	Luke	M	Two or More Races	Non Hispanic/Latino	Asian	White			x			04-May-23	2022-23
0600860	Scott	Isabella	F	Two or More Races	Non Hispanic/Latino	Asian	White			x			05-May-22	2021-22
0446773	Council	Ryan	M	Two or More Races	Non Hispanic/Latino	Asian	White				x		05-May-16	2015-16
0448980	Lewsadder	Alicia	F	Two or More Races	Non Hispanic/Latino	Asian	White				x		18-Dec-15	2015-16
0597690	Phillips	Laura Joy	F	Two or More Races	Non Hispanic/Latino	Asian	White				x		06-May-21	2020-21
0578387	Smith	Jaclyn	F	Two or More Races	Non Hispanic/Latino	Black or African American	White			x			30-Apr-20	2019-20
0448688	Anderson	Ryan	M	Two or More Races	Non Hispanic/Latino	Hawaiian/Pacific Islander	Asian				x		05-May-16	2015-16
0598206	Thomas	Dylan	M	Two or More Races	Non Hispanic/Latino	Hawaiian/Pacific Islander	White			x			06-May-21	2020-21
0603761	Walker	Ashley	F	Unknown							x		05-Jun-20	2019-20
0474659	Harmon	Austin	M	Unknown	Non Hispanic/Latino					x			04-May-17	2016-17
0600564	Oswald	Addison	F	Unknown	Non Hispanic/Latino						x		05-May-22	2021-22
0593200	Chung	Joshua	M	Asian	Non Hispanic/Latino	Asian				x			30-Apr-20	2019-20
0454881	Han	Jaemin	M	Asian	Non Hispanic/Latino	Asian				x			05-May-16	2015-16
0600829	Mathis	Nara	F	Asian	Non Hispanic/Latino	Asian				x			17-Dec-21	2021-22
0504369	Luo	Sherry	F	Asian	Non Hispanic/Latino	Asian					x		04-May-17	2016-17
0592958	Park	Karis	F	Asian	Non Hispanic/Latino	Asian					x		30-Apr-20	2019-20
0603302	Stephen	Hope	F	Asian	Non Hispanic/Latino	Asian					x		05-May-22	2021-22
0608562	Smith	Callie	F	Black or African American	Non Hispanic/Latino	Black or African American				x			04-May-23	2022-23
0555805	Balza	Delaney	F	White	Non Hispanic/Latino	White				x		x	30-Apr-20	2019-20
0582336	Evans	Emily	F	White	Non Hispanic/Latino	White				x		x	05-May-22	2021-22
0435785	Unell	Alisa	F	White	Non Hispanic/Latino	White				x		x	18-Dec-15	2015-16
0592785	Baldwin	Thomas	M	White	Non Hispanic/Latino	White				x			30-Apr-20	2019-20
0431844	Borden	Colin	M	White	Non Hispanic/Latino	White				x			05-May-16	2015-16
0607755	Brown	Colin	M	White	Non Hispanic/Latino	White				x			04-May-23	2022-23
0510524	Carlson	Mark	M	White	Non Hispanic/Latino	White				x			03-May-18	2017-18
0521702	Clark	Kieran	M	White	Non Hispanic/Latino	White				x			01-Aug-20	2019-20
0431661	Cooley	Shanna	F	White	Non Hispanic/Latino	White				x			04-May-17	2016-17
0600388	Corbett	John	M	White	Non Hispanic/Latino	White				x			05-May-22	2021-22
0389038	Crawford	Alison	F	White	Non Hispanic/Latino	White				x			05-May-16	2015-16
0601374	Crother	Caleb	M	White	Non Hispanic/Latino	White				x			05-May-22	2021-22
0468665	D'Emilia	Christian	M	White	Non Hispanic/Latino	White				x			04-May-17	2016-17
0016721	Dean	Martha	F	White	Non Hispanic/Latino	White				x			04-May-17	2016-17
0448485	DeWilde	Lindsey	F	White	Non Hispanic/Latino	White				x			04-May-17	2016-17

Appendix 10

Curriculum Map (08/2023)

	Our graduates will...		
Goals	... be able to apply a range of skills in the interpretation of biblical and other religious literature.	... understand the fundamental claims and logic of the Christian faith, appreciate the development of Christian theological traditions over time, and be able to think theologically.	... be marked by a passionate commitment to the Christian church and its mission.
Outcomes	... apply a range of recognized skills in the interpretation of biblical and other religious literature	... reason according to the logic of the Christian faith.	... participate in Christian life and mission with engaged ecclesial commitment.
Where are Outcomes: I Introduced	RS 001, 010 Foreign language skills: GRK 001, HB 001	RS 020, 151	RS 001, 010, 020, 151, 157.
D Developed	RS 101, 102, 106, 107, 108, 110, 111, 113, 114, 116, 124, 154, 155, 158. Foreign language skills: GRK 002, 101, 102, HB 002.	RS 100, 103, 119, 120, 125W, 126, 127, 129, 130, 131, 135W, 137, 138, 139, 142, 150, 151, 157, 158, 159, 163, 165, 190.	RS 100, 103, 113, 119, 120, 127, 159, 160, 190; BIO 197, HIS 134, IS-190, MU 122, PO 140.
M Mastered	RS 180. Foreign language skills: GRK 002, 101, 102, HB 002.	RS 180.	RS 180.
How are they assessed?	Direct: Summative written assignment(s) in RS 180, according to assessment rubric. Indirect: End-term self-assessment according to rubric, and focus group discussion of RS- 80 students.	Direct: Summative written assignment(s) in RS 180, according to assessment rubric. Indirect: End-term self-assessment according to rubric, and focus group discussion of RS 180 students.	Direct: Summative written assignment(s) in RS 180, according to assessment rubric. Indirect: End-term self-assessment according to rubric, and focus group discussion of RS 180 students.
Benchmark	90% of students meet the rubric's "satisfactory" level for hermeneutical	90% of students meet the rubric's "satisfactory" level for hermeneutical	90% of students meet the rubric's "satisfactory" level for hermeneutical

	competence; 50% meet the “good” level.	competence; 50% meet the “good” level.	competence; 50% meet the “good” level.
Institutional Learning Outcome	... demonstrate literacy in ... biblical ... Christian faith (Christian Understanding).	... demonstrate literacy in ... orthodox Christian faith (Christian Understanding).	... demonstrate faithfulness in Christian service (Christian Practices/Affections)

Appendix 11

Link to the Departmental Program Review

<https://www.westmont.edu/departamental-program-reviews/program-review-religious-studies>