

World History in Christian Perspective Assessment Report

Submitted to the GE Committee, Westmont College, by the History Department
July 2017

In 2016-17, the department of History assessed the work it does in HIS-010 as part of the General Education curriculum. More specifically, we assessed the World History in Christian Perspective GE learning outcome as part of the college's Global Awareness ILO assessment. Our work supplements the GE Committee's assessment of Thinking Globally in the same calendar year.

We assessed our work in multiple ways, namely reviewing syllabuses, direct assessment of student work, indirect assessment of student learning through a focus group, and departmental discussion of the World History learning outcome and certification criteria. The following report is based on this work. Rick Pointer, Marianne Robins, Chandra Mallampalli, Heather Keaney, and Alister Chapman designed the assessment and discussed the results. We also acknowledge the help of the GE Committee, who undertook the syllabus review, and Tatiana Nazarenko for her leadership.

Learning Outcome and Certification Criteria

On January 5, 2017, the department met for a half-day workshop to discuss the World History student learning outcome (SLO) and certification criteria. Though several possible revisions of the learning outcome were considered, in the end all department members agreed that the current language best captures the outcome we seek for students. Consideration was given to how that SLO relates to the description of the Introduction to the Christian Liberal Arts requirement but no additional language within the SLO or the creation of a second SLO seemed a wise step at this point in time. Similarly, extended conversation took place regarding the language of the certification criteria. Here, too, the department concluded that the current criteria express well what the World History requirement should entail and no revisions are necessary. The department also discussed establishing a benchmark for student learning and decided this could be done once we had the results from the pre and post-tests to be administered in the spring semester. Finally, the department spent time reflecting on our current level of satisfaction with student learning in the HIS-010 course. Department impressions included the following: reduction in the average size of HIS-010 sections has enhanced student discussion and made grading more manageable; faculty teaching the course are continually fine-tuning or in some cases, overhauling how they do the class (e.g. Dr. Mallampalli had a grant this year to make a number of major changes to his instruction, particularly with respect to the readings assigned), all with the hope of enhancing student learning; student learning methods continue to evolve and faculty need to be responsive to those changes; students get a reasonably comparable content experience in the course regardless of who teaches it while faculty feel sufficient freedom to tailor the course as they wish.

Syllabus Review

The syllabus review conducted by the GE Committee revealed strong consonance between instructors' stated aims for the course and the World History in Christian Perspective learning outcome and certification criteria. The committee identified several lacunae, such as missing section numbers, classroom location and so on, as well as more substantive issues that need to be addressed. In the latter category, we can be more explicit about how course goals relate to GE categories. (See Appendix A for GE Committee Memo and Assessor Comments.)

Assessment

1. Direct Assessment

The department decided that the best way to test the first part of the World History learning outcome—"students will acquire literacy in the histories of diverse peoples across the globe"—was through testing their knowledge of world history at the start and then again at the end of the semester. We therefore collaborated to produce a twenty question multiple choice test (Appendix B), which we administered in four sections of HIS-010 at the beginning and end of the Spring 2017 semester. As well as the content questions, we asked a series of demographic questions to see if performance varied by subgroup.

One hundred and forty five students participated in the pre-test. Of these, 40 (28%) were male; 89 (62%) were female; the gender for 19 (11%) were not provided; and 41 (28%) self-identified as students of color. The majority were first-year students (30%) and sophomore (23%) followed by juniors (21%) and seniors (14%). Sixteen students (12%) did not declare their class status. One hundred and thirty one student completed the post-test. Of these, 40 (30%) were male; 77 (59%) were female; the gender for 14 (11%) were not provided; and 40 (30.5%) self-identified as students of color. Thirty-nine first-year students constituted 30% of the sample, 29 sophomores — 22%, 29 juniors also 22%, 23 seniors —18%. Eleven students (8%) did not declare their class status.

The results of the pre-post tests showed that while 24% of students scored less than 50% on the pre-test, only 9% did so on the post-test. Twenty percent of students scored above 70% on the pre-test, but 45% did on the post-test. When the department disaggregated the results by class, gender, and ethnicity, the general trends were consistent, and the greatest gains occurred among students of color, where 10% scored above 70% on the pre-test and 40% did so on the post-test.

All the statistical tables can be found in Appendix C.

We discussed the results as a department. Our responses included the following:

- We were pleased to see that students had increased their historical literacy.
- We were especially glad to see that the questions that saw the greatest improvement between the pre-test and the post-test (numbers 6, 11, 17, and 20 all saw an improvement of greater than 20% in accuracy; see Appendix D for score breakdowns by question) all related to the non-Western world. This

strongly suggests that we are doing a good job of helping students “acquire literacy in the histories of diverse peoples across the globe.”

- We would have liked to see even more students scoring more than 70% on the test. Indeed, the increase in mean scores—from 56% on the pre-test to 66% on the post-test—was discouraging. Moreover, it did not align with our experience of teaching the course, where students tend to do better on exams than these scores might suggest. We speculated on reasons why the mean scores were not higher, including:
 - Students may not have taken these tests, which did not count for their grade, seriously.
 - We may not have provided adequate time, in the end-of-semester rush, to allow them to do their best.
 - In an age when students can find all the information they want on their phones, they may be less able to or interested in retaining information.
 - The questions we asked related mostly to factual material rather than the broader themes, and it is the latter that we are most concerned that students grasp and remember.
- We concluded that when we next assess historical literacy in HIS-010 we would want to refine our instrument, despite the advantages there would be in continuing to use the test we used this year.
- We also wondered whether we would have received better results if we had administered the test in the Fall semester. Asking students to do an extra test that does not have a bearing on their grade is hard enough at the best of times, but as the end of the Spring semester comes tantalizingly close, it is especially difficult.
- We would like to see more students scoring higher. As a benchmark, we would like 60% of students to score 70% or higher on the test. We believe that producing a more thematic test, communicating the importance of the test to students more effectively, and providing more time to take the test would help us achieve this benchmark.

2. *Indirect Assessment*

In consultation with the GE committee, the History department decided to conduct focus groups in order to assess the second part of our learning outcome: “Students will... reflect on the importance of world history for the Christian.” Tatiana Nazarenko helped us to plan these groups and trained Kyndal Vogt, our department’s student worker in 2016-17, to moderate the groups. As a department, we produced a list of questions to ask students (Appendix E).

We had difficulties recruiting students to participate in these groups. We attempted to run two groups in early April, but did not have enough students express a willingness come (despite the offer of modest compensation for their time). We tried again on study day at the end of the semester, when we were able to form a single group of five students. We do not believe this was enough to form a representative sample.

Nevertheless, we were encouraged by what we learned from the focus group that did take place. (For the transcript of the conversation, see Appendix F.)

Students reported that Perspectives on World History had helped them expand their understanding of the world. One said the course had helped them understand global issues “in greater detail” (p. 1). For another, the course helped them see world events as “real stuff that’s actually happening to real people” (p. 1). The complexities of Islam was an example used by more than one student to illustrate their learning in this respect (pp. 1-3).

Students also said that the course had helped them to pay attention to and understand current affairs. One said they now “actively search[ed]” for news on other countries (p. 4). Another remarked that they now sought to understand situations before passing judgments, while a third recognized the importance of expecting that there would be “multiple sides to every story and multiple ways that different people look at the same event” (p. 5). This sort of attention to global affairs is part of what the instructors’ of the course believe should be a Christian response to a greater historical understanding of the world, and so we were pleased to see all the students in the focus group speak to this point.

We also believe that studying world history should help students engage cultural and religious difference in the present more constructively. This was also borne out in the students’ comments. Comments on how students understood Islam better were indicative in this regard. One student spoke of the need to “understand before you get to that point of judgment” (p. 6). “It’s absolutely possible to have a conversation,” said another, “living out your faith without pushing on someone else” (p. 6). The course helped another student “to gain a broader understanding of.. why certain cultures do certain things,” even if that did not mean “completely condon[ing] them” (p. 11).

Humility is another core virtue that we believe historical study will cultivate, and again student comments confirmed this. One student said they now saw how they could have made mistakes similar to those made by people in the past (p. 10). Others commented on how the course had helped them to understand how their faith is shaped by culture. Endo’s *Silence*, a book assigned in multiple sections of the course, helped the students to understand the cultural nature of expressions of Christianity (p. 8). An international student reflected on the different expressions of Christianity in their home country and here in the US (pp. 8-9). Another student said that churches’ ethical positions could change “just because the culture of America changed” (p. 9).

Compassion was one virtue mentioned by several students. “There are other countries out there that are really, really suffering and we’re here, and all we have are these headlines and we read it and throw the newspaper in the trash... [but] it’s really so much more than that because these are real people.” (p. 10). Another said that the course helped them understand the importance of presence with those who suffer (p. 10).

We discussed the transcripts as a department. Some of our reflections were as follows:

- We were pleased to see students embodying many of the core dispositions and virtues that we believe Christians should gain from a study of world history. From the evidence of this focus group, the course is helping students do more than simply “*reflect* on the importance of world history for the Christian.”
- We noted the importance of ancillary course materials in helping students do this kind of reflection.
- We recognized the limited nature of our sample, and are therefore cautious about any conclusions that we might draw.
- We expressed a desire to think further on the relationship between the two aims of the course, as stated in the learning outcome, namely the affective and the informative.
- We wondered whether we do a better job of communicating complexity than we do of encouraging confidence in the truth.
- At the same time, we worried that the transcripts suggested students being too willing to latch onto professors’ commitments in a way that could hinder them in their development as critical thinkers in their own right.

Next Steps

The department identified several ways in which we can close the loop on this assessment.

1. While we felt the idea of a pre-test and a post-test was a good one, we believe that we need to change both the test itself and the way we administer it in future.
2. We want to explore national and international conversations among educators about how today’s students learn and retain information. There may be research that would help us know how best to teach literacy in an age of instant information.
3. We are encouraged to continue with the good work we are already doing.

Appendix A

GE Committee Memo and Assessor Reports

WESTMONT

GENERAL EDUCATION COMMITTEE

MEMORANDUM

Date: October 26, 2016
To: Alister Chapman
From: Bruce Fisk, GE Committee Chair
Re: GE World History Syllabi Review

Members of the GE committee recently reviewed *World History* syllabi in terms of their alignment with our GE certification criteria. We hope the attached table of reviewer comments will be of some use as the History department conducts WH assessment (perhaps at your Nov. 1 meeting). Hopefully our various comments will be helpful!

Various commenters noted that not all syllabi refer explicitly to our description of the World History area of the GE, the certification criteria and the Student Learning Outcome. We are not asking for verbatim repetition of GE language but would like to be assured that instructors are giving the Criteria due consideration and attention in their classes.

Inserted below is an excerpt from the "Guidelines for Course Syllabi" document ([full text available here](#)) to assist you in your review of your syllabi and our comments.

We would like you to include your response to this syllabus review in your World History assessment report, which is due at the end of July, 2017.

Thanks to you and your department for your excellent work on behalf of Westmont College!

EXCERPT OF "GUIDELINES FOR THE COURSE SYLLABI"

Required Elements of Your Syllabus

As an instructor, you will bring your own style and the expectations of your particular discipline to the format and content of your syllabus. But every syllabus must answer some particular questions for your students. Those questions appear below. In the case of a few of them, noted with an asterisk, further guidance and recommendations follow.

- What is the course title, number, section, term, and year?
- Where and when does the class meet?
- Who is teaching the course, where is your office, how can you be contacted, and when are your office hours?
- What books, materials, and other resources are required for this course?

- What is this course about? What will I learn? What are your aspirations for me in this course?*
- What are the specific learning outcomes of the course and how are they connected to the department's Program Learning Outcomes, the Institutional Learning Outcomes? *
- What GE requirements does this course meet and why?
- What are the main assignments and exams, and when are they due?
- What are your policies about attendance, participation, make-up work, and due dates?
- I have been diagnosed with a disability. What should I do?*
- What are your expectations regarding academic integrity?*
- What is the proposed course schedule of topics?*

GE Assessor Comments – World History – Fall 2016

HIS-010-1 (Robins)

CRITERIA	REVIEWER COMMENTS
1. Explicitly identifies World History course as such	The syllabus does not state that this course fulfills the GE 'common context'.
2. The syllabus makes an effort to explain why the course meets WH requirements	it doesn't state that this is fulfilling a particular GE, but it does in the SLOs identify many of the same categories as are in the CC, such as the CC states "appreciate religious and cultural differences" and the syllabus has a paragraph on diversity. the cc states "identify" a variety of things which the syllabus clusters under 'literacy' of geography and chronology. Christian liberal arts is clearly in the CC and clearly developed in the syllabus. the syllabus covers the CC in a thorough and elegant way.
3. Follows the syllabus template. If no, please comment why you think this particular syllabus does not follow the template	<ul style="list-style-type: none"> • Syllabus is only missing reference to GE: "What GE requirements does this course meet and why?" Should there be a schedule/calendar included? • this syllabus seems incomplete. it does follow the template giving all the information and more on course expectations, assignments, grading, texts, etc. I know Marianne provides a schedule of the whole semester, class by class, but that is not included in this document. I assume because the exact dates vary from semester to semester while the opening is more constant. I would add that she needs to update her section on disabilities to 'accommodations' etc.
5. Students identify important locations, events, people and ideas in world history from 1300 to the present.	I didn't see comments along these lines... It seems the prof will distribute other docs in class that will specify expectations along these lines.
6. Students demonstrate familiarity with main narratives in the field of world history (e.g. modernity, interdependence, globalization).	<ul style="list-style-type: none"> • Description refers to "narrative understanding of the sweep of world history." • I am sure they do, but that would be in the schedule of class lectures (not included in this doc) and not in the opening.

HIS-010-2 (Robins)

1. Explicitly identifies World History course as such	No explicit reference is made to this course fulfilling the stated GE requirement, but the title might obviate the need for this. The syllabus does not state that this course fulfills the GE 'common context'.
2. The syllabus makes an effort to explain why the course meets WH requirements	it doesn't state that this is fulfilling a particular GE, but it does in the SLOs identify many of the same categories as are in the CC, such as the CC states "appreciate religious and cultural differences" and the syllabus has a paragraph on diversity. the cc states "identify" a variety of things which the syllabus clusters under 'literacy' of geography and chronology. Christian liberal arts is clearly in the CC and clearly developed in the syllabus. the syllabus covers the CC in a thorough and elegant way.
3. Follows the syllabus template. If no, please comment why you think this	<ul style="list-style-type: none"> • No proposed schedule of topics is provided, nor are there required dates for exams and assignment deadlines. However, there is reference to a separate

particular syllabus does not follow the template	<p>document that may include these.</p> <ul style="list-style-type: none"> This syllabus seems incomplete. It does follow the template giving all the information and more on course expectations, assignments, grading, texts, etc. I know Marianne provides a schedule of the whole semester, class by class, but that is not included in this document. I assume because the exact dates vary from semester to semester while the opening is more constant. I would add that she needs to update her section on disabilities to 'accommodations' etc.
6. Students demonstrate familiarity with main narratives in the field of world history (e. g. modernity, interdependence, globalization).	I am sure they do, but that would be in the schedule of class lectures (not included in this doc) and not in the opening.

HIS-010-3 (Chapman)

3. Follows the syllabus template. If no, please comment why you think this particular syllabus does not follow the template	Missing: course days, time, location; office location and hours
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HIS-010-4 (Mallampalli)

5. Students identify important locations, events, people and ideas in world history from 1300 to the present.	syllabus has "1400 to present." Which is correct?
8. Students express the distinctive characteristics of a Liberal Arts education and explain why this is fitting for a Christian.	The course title has been changed to omit the word "Christian." Is this significant? The GE statement does not explain what a "Christian" perspective means. It is possible to choose an essay that considers only the "ethical implications of science." Is this explicitly Christian?

HIS-010-5 (Keaney)

3. Follows the syllabus template. If no, please comment why you think this particular syllabus does not follow the template	<ul style="list-style-type: none"> Course Learning Outcomes are not aligned with the WH GELO Missing course number & section, term, year, where and when class meets
8. Students express the distinctive characteristics of a Liberal Arts education and explain why this is fitting for a Christian.	Philosophy of Mission and Vocation of a Christian Citizen assignments undoubtedly meet this requirement - but it's not stated explicitly in the syllabus

HIS-010-6 (Keaney)

3. Follows the syllabus template. If no, please comment why you think this particular syllabus does not follow the template	<ul style="list-style-type: none"> Course learning outcomes are not aligned with the WH GELO Missing course number & section, term, year, where and when class meets
8. Students express the distinctive characteristics of a Liberal Arts education and explain why this is fitting for a Christian.	Philosophy of Mission and Vocation of a Christian Citizen assignments undoubtedly meet this requirement - but it's not stated explicitly in the syllabus

Appendix B

HIS-010 Pre-/Post-Test, Spring 2017

World History Pre-Test (and Post-Test)

Spring 2017

Using a pencil, please select the best answer for each question on the Scantron form.

1. Although numerous religions have coexisted in India, the faith with the largest number of adherents was and is _____
 - A. Islam.
 - B. Buddhism.
 - C. Hinduism.
 - D. Jainism.
2. The richest place in the world from the thirteenth to the seventeenth centuries was _____
 - A. Europe.
 - B. The Muslim World.
 - C. China.
 - D. The Aztec empire.
3. In the Atlantic Ocean trading networks, Africa tended to play which of the following roles during the seventeenth and eighteenth centuries?
 - A. A supplier of merchant firms to keep the system together.
 - B. A supplier of labor.
 - C. As supplier of minerals.
 - D. A supplier of maritime technology.
4. The economic philosophy that assumed the world's wealth was fixed and that one country's wealth could only be increased at the expense of another's was known as _____
 - A. Neo-Confucianism.
 - B. Protestantism.
 - C. Absolutism.
 - D. Mercantilism.
5. Which of the following dynasties championed the Shiite version of Islam?
 - A. The Ottoman dynasty.
 - B. The Safavid dynasty.
 - C. The Mughal dynasty.
6. The main avenue of transmission for the Black Death was
 - A. Eurasian trade routes.
 - B. European explorers in the New World.
 - C. Ottoman armies.
 - D. Portuguese mariners in the Atlantic and Indian Oceans.

7. Medieval Catholics believed that one received God's grace primarily through:
- A. The sacraments.
 - B. Last rites.
 - C. The saints.
 - D. Faith.
8. All of the following reasons help explain the relative ease with which the Spanish conquered the Aztec empire except:
- A. The Spanish forged alliances with many of the Aztecs' enemies.
 - B. Spanish superiority in military technology – especially gunpowder and steel.
 - C. The lack of any effective organized resistance on the part of the Aztecs.
 - D. The spread of smallpox, inadvertently introduced by the Spanish, that wiped out a large percentage of the Aztec population.
9. In 1789, the meeting of the Estates-General in Paris led to the outbreak of the French Revolution. King Louis XVI summoned the Estates-General in an effort to _____
- A. Improve the country's financial position.
 - B. Unite the country around his efforts to aid the American colonists in their war for independence from Britain.
 - C. Create a more just society by eliminating feudal dues and obligations.
 - D. Reform the country's random and contradictory legal system.
10. Which of the following is an example of an Islamic revitalization movement in the eighteenth and nineteenth centuries?
- A. Wahhabism.
 - B. The Taiping Rebellion.
 - C. The Castle War.
 - D. The Rebellion of 1857 in India.
11. One unintended consequence of British imperialism in India was _____
- A. The industrialization of the subcontinent.
 - B. The mass conversion of Hindus to Islam.
 - C. The spread of European diseases such as smallpox and tuberculosis that wiped out up to 50 percent of the indigenous population.
 - D. The emergence of a stronger Indian national identity.
12. European partition of Africa took into account African ethnicity, language, and religions when creating colonies during the late nineteenth century.
- A. True.
 - B. False.
13. The Suez Canal links _____
- A. The Atlantic Ocean to the Pacific Ocean.
 - B. The Mediterranean Sea to the Red Sea.
 - C. The Bering Strait to the Arctic Ocean.
 - D. The Pacific Ocean to the Indian Ocean.

14. Which of the following was *not* a reason why people voted for Hitler and the Nazi party?

- A. Because they wanted greater rights for women.
- B. Because they wanted Germany to regain its status as a great power.
- C. Because they were embittered by the Treaty of Versailles.
- D. Because he promised measures to overcome economic depression.

15. Which of the following was *not* a Communist country?

- A. Poland.
- B. France.
- C. The Soviet Union.
- D. China.

16. In Palestine, 1948 saw:

- A. War.
- B. The birth of a Jewish state.
- C. The birth of a Palestinian state.
- D. A and B.
- E. All of the above.

17. The leader of Indian resistance to British imperialism was _____

- A. Pol Pot.
- B. Ho Chi Minh.
- C. Gandhi.
- D. Charles De Gaulle.

18. Which of the following events happened first?

- A. The Cuban Missile Crisis.
- B. Mussolini comes to power in Italy.
- C. The Fall of the Berlin Wall.
- D. The bombing of Pearl Harbor.

19. Which of the following best describes the Great Leap Forward in China begun in 1958?

- A. Mao's attempts to model Chinese economic development along the lines of Soviet state management.
- B. Mao's attempts to promote economic growth and development in China using similar policies that were successful in Japan during the Meiji Restoration.
- C. Mao's attempts to promote economic growth and development in China by dividing the country into thousands of communes where peasants would figure out how to produce food and the industrial products China needed.
- D. Mao's attempts to purge Chinese society and the Chinese Communist Party of "old customs, old culture, old habits, and old ideas."

20. The system of white rule in South Africa that came to an end in 1994 was called

- A. Perestroika.
- B. Territorial Segregation.
- C. Evolutionist Racism.
- D. Apartheid.

Demographic Questions

If you are willing to share demographic information, please complete questions 21-23 as follows:

21. Gender

- A. Female.
- B. Male.

22. Academic Standing

- A. First-year.
- B. Sophomore.
- C. Junior.
- D. Senior.

23. Ethnicity

- A. Student of color.
- B. White.

Appendix C

HIS-010 Pre-/Post-Test Results, Spring 2017

World History Pre-Test Spring 2017

Total: 145

Boys 40

Girls 89

Undeclared Gender 16

Freshmen 42

Sophomore 37

Junior 30

Senior 20

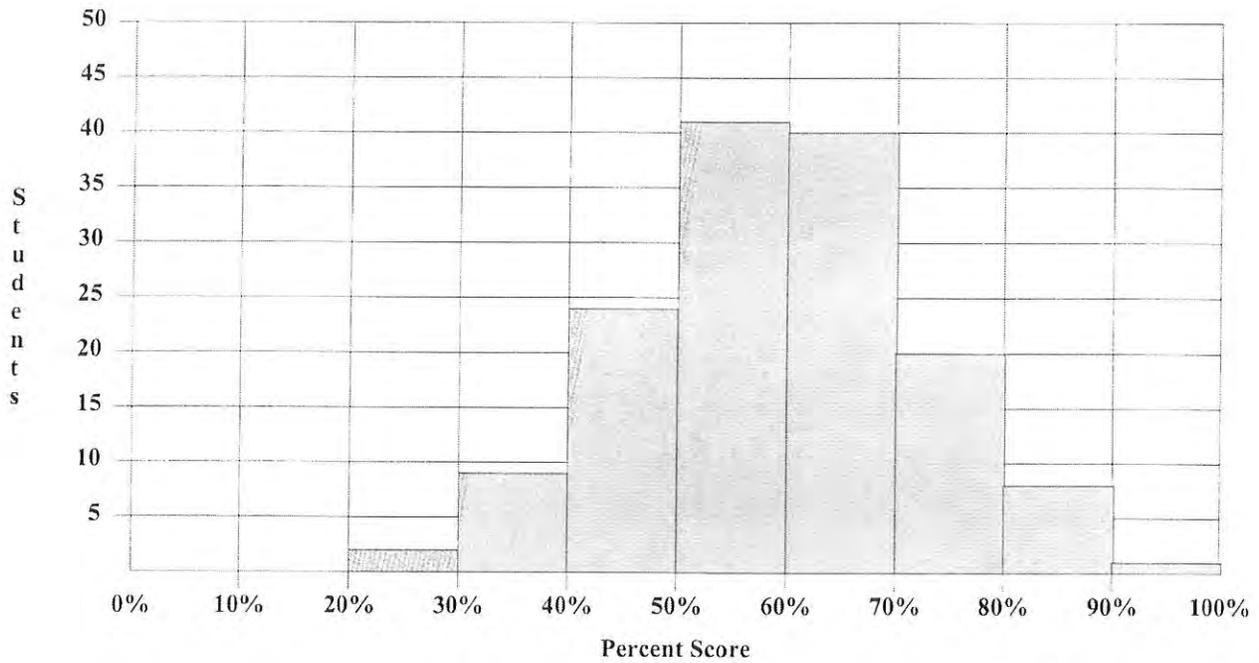
Undeclared class 16

White 80

Student of Color 41

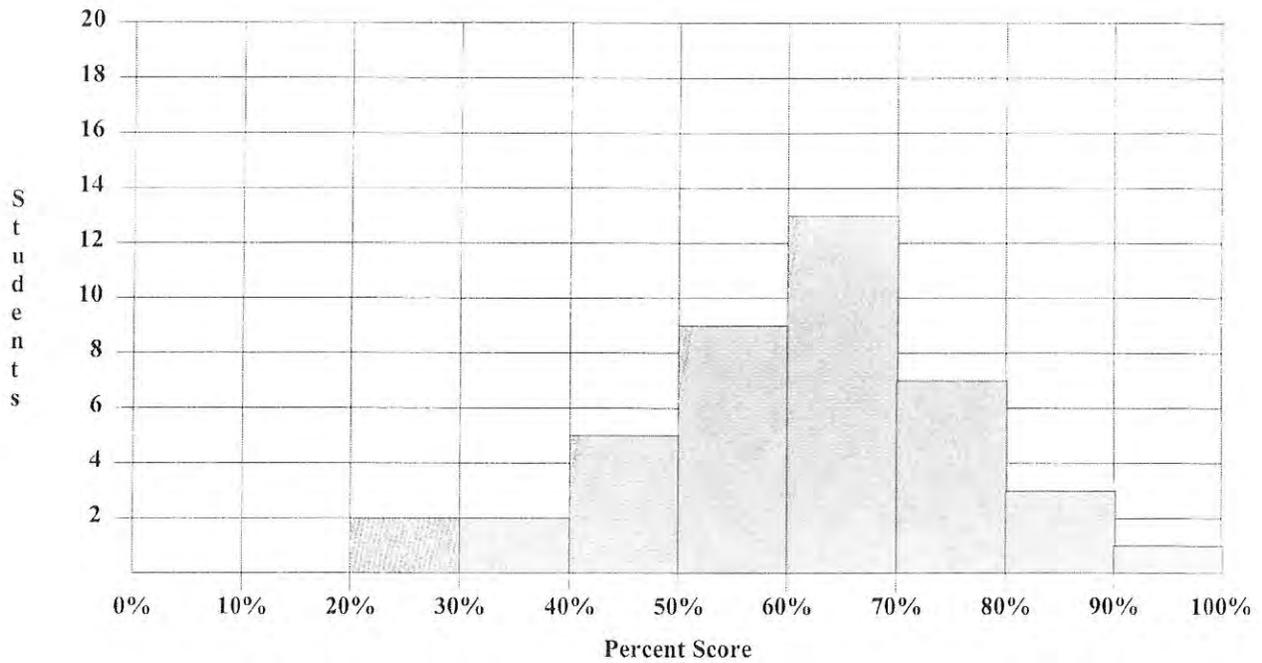
Undeclared ethnicity 24

TEST STATISTICS REPORT
for Test from ALL STUDENTS HISTORY PRE-TEST SPRING 2017



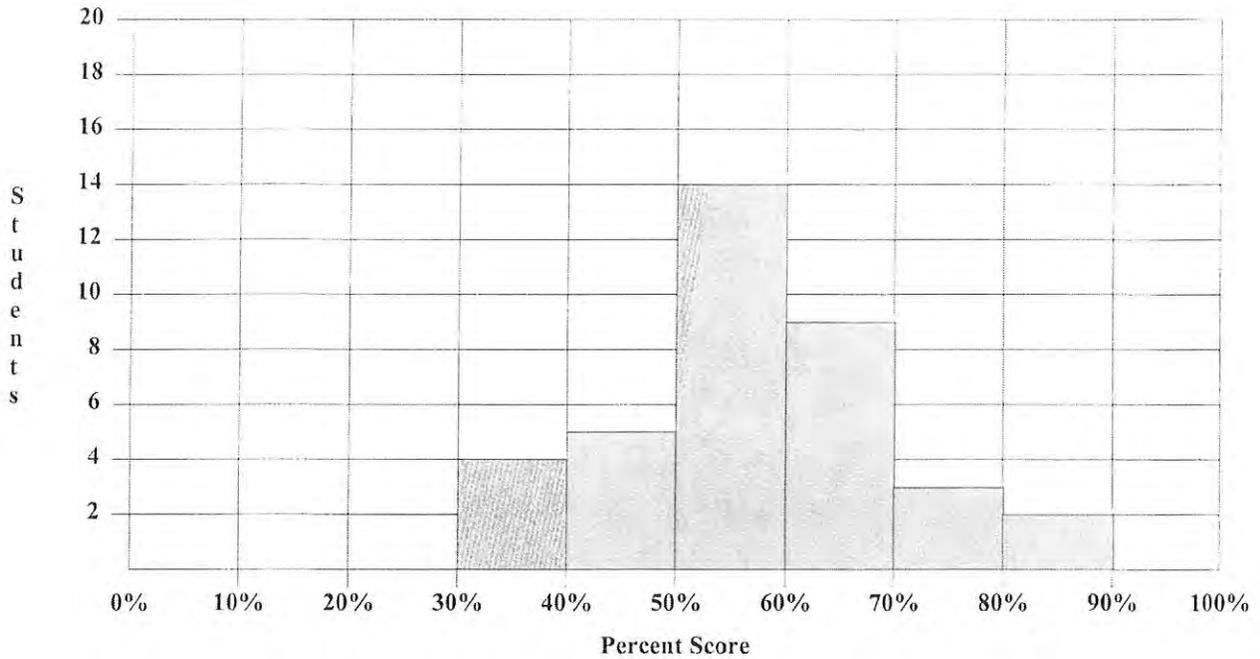
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Test Date:	6/2/2017	
Number of Examinees:	145	
Number of Items:	20	
Maximum Possible Points:	20.00	
Highest Score:	18.00	(90.00)
Lowest Score:	4.00	(20.00)
Median:	11.00	(55.00)
Mean:	11.28	(56.38)
Standard Deviation:	2.67	
Test Reliability:	0.46	
Standard Error of Measurement:	1.97	

TEST STATISTICS REPORT
for Test from FRESHMEN HISTORY PRE-TEST SPRING 2017



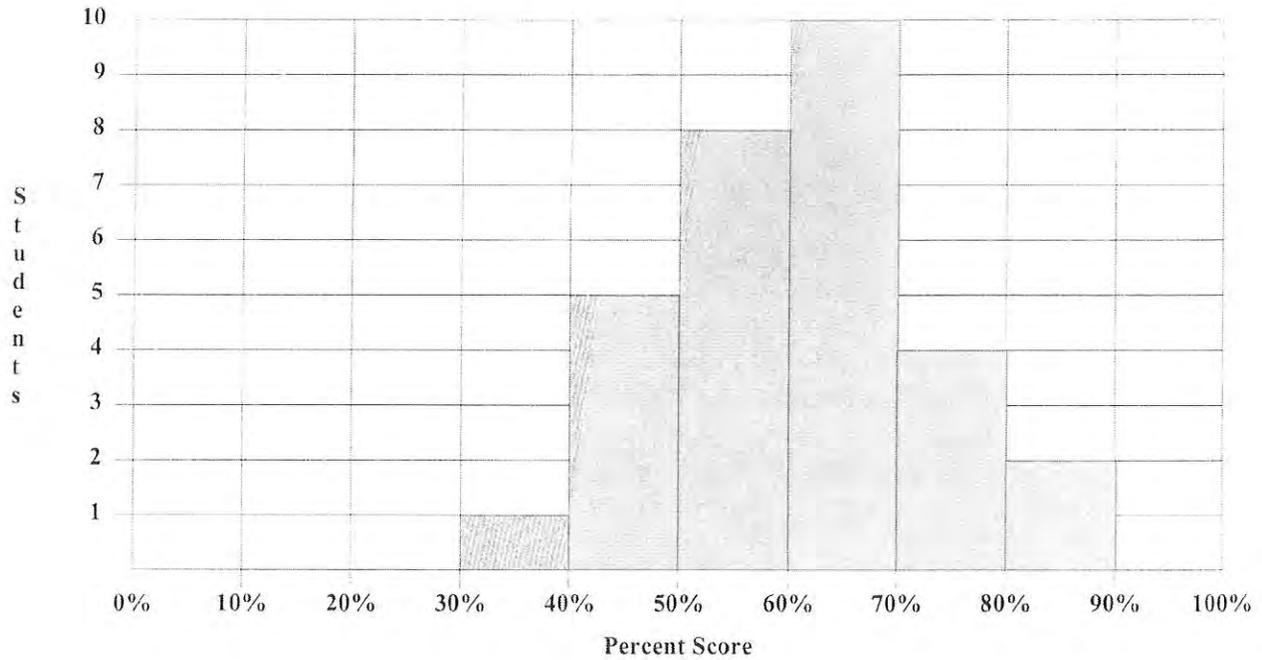
Test Name:	Test	
Test Date:	6/2/2017	
Number of Examinees:	42	
Number of Items:	20	
Maximum Possible Points:	20.00	
Highest Score:	18.00	(90.00)
Lowest Score:	4.00	(20.00)
Median:	12.00	(60.00)
Mean:	11.67	(58.33)
Standard Deviation:	3.11	
Test Reliability:	0.61	
Standard Error of Measurement:	1.95	

TEST STATISTICS REPORT
for Test from SOPHOMORE HISTORY PRE-TEST SPRING 2017



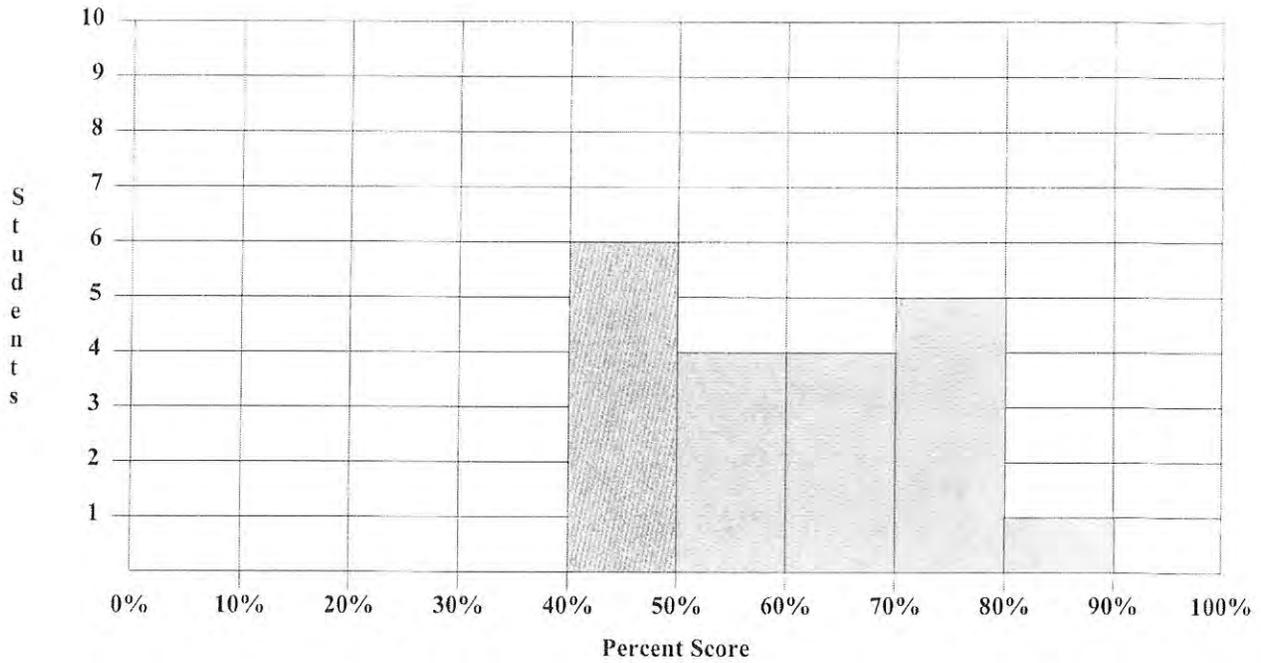
Test Name:	Test
Test Date:	6/2/2017
Number of Examinees:	37
Number of Items:	20
Maximum Possible Points:	20.00
Highest Score:	16.00 (80.00)
Lowest Score:	6.00 (30.00)
Median:	11.00 (55.00)
Mean:	10.89 (54.46)
Standard Deviation:	2.51
Test Reliability:	0.36
Standard Error of Measurement:	2.02

TEST STATISTICS REPORT
for Test from JUNIOR HISTORY PRE-TEST SPRING 2017



Test Name:	Test
Test Date:	6/2/2017
Number of Examinees:	30
Number of Items:	20
Maximum Possible Points:	20.00
Highest Score:	16.00 (80.00)
Lowest Score:	7.00 (35.00)
Median:	12.00 (60.00)
Mean:	11.53 (57.67)
Standard Deviation:	2.36
Test Reliability:	0.34
Standard Error of Measurement:	1.92

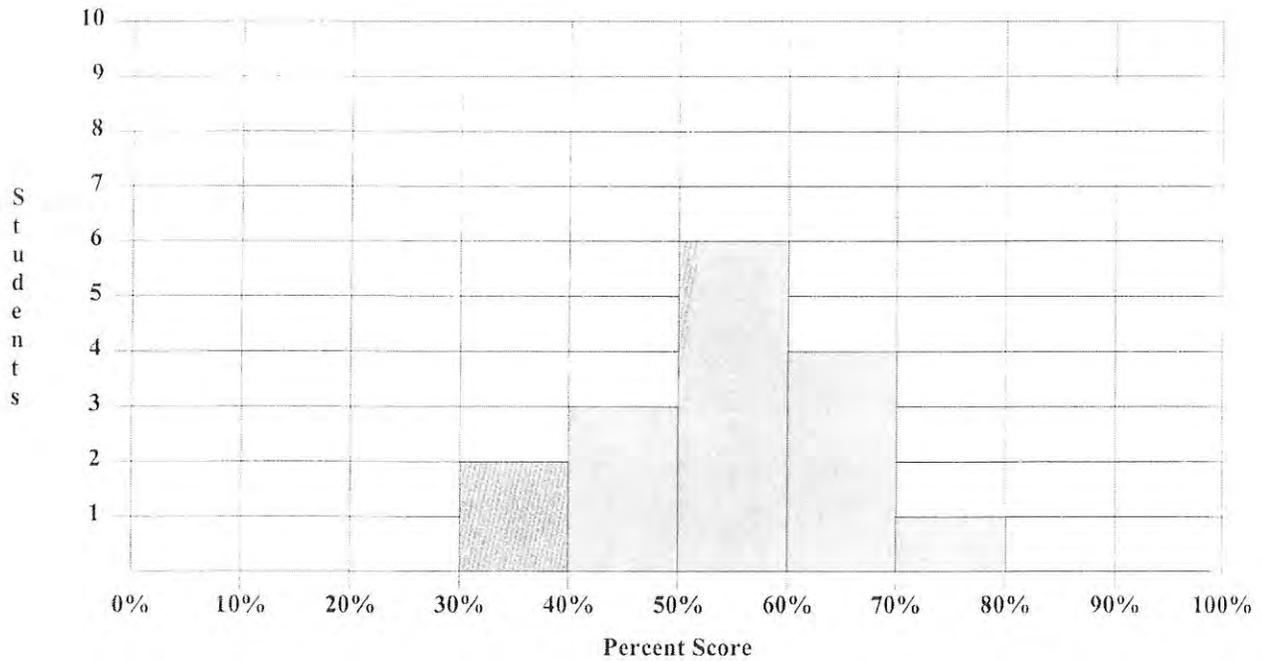
TEST STATISTICS REPORT
for Test from SENIOR HISTORY PRE-TEST SPRING 2017



Test Name:	Test	
Test Date:	6/2/2017	
Number of Examinees:	20	
Number of Items:	20	
Maximum Possible Points:	20.00	
Highest Score:	16.00	(80.00)
Lowest Score:	8.00	(40.00)
Median:	11.50	(57.50)
Mean:	11.60	(58.00)
Standard Deviation:	2.62	
Test Reliability:	0.45	
Standard Error of Measurement:	1.95	

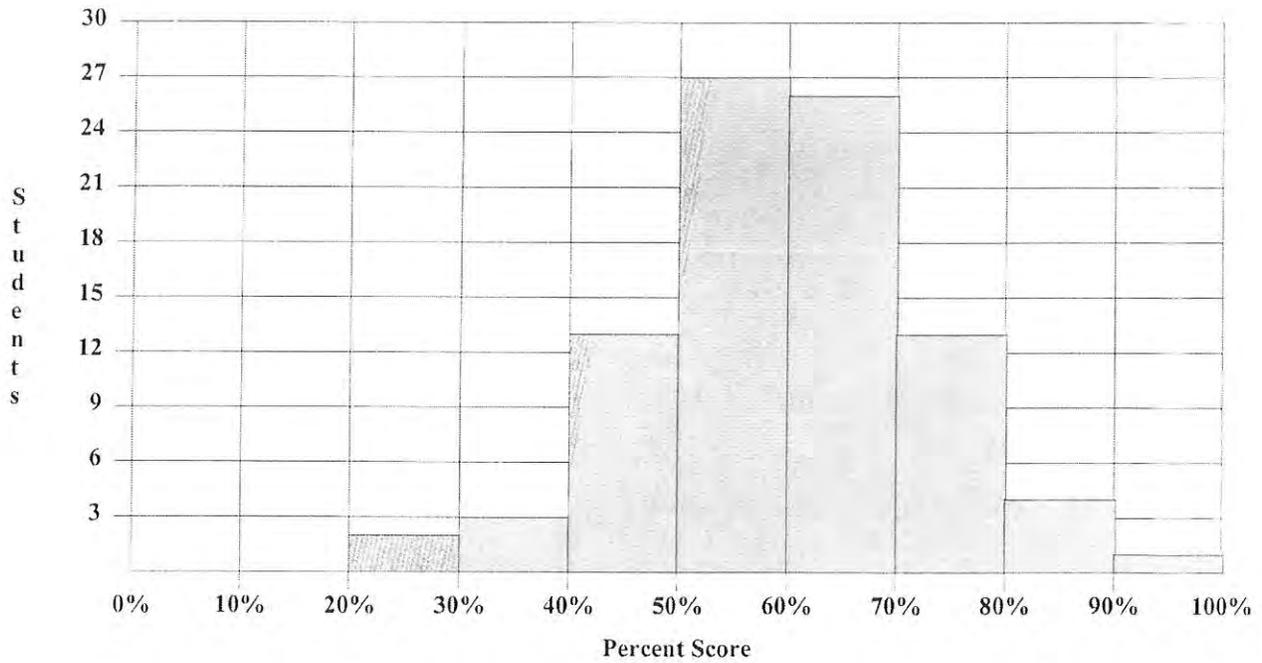
TEST STATISTICS REPORT

for Test from UNDECLARED CLASS HISTORY PRE-TEST SPRING 2017



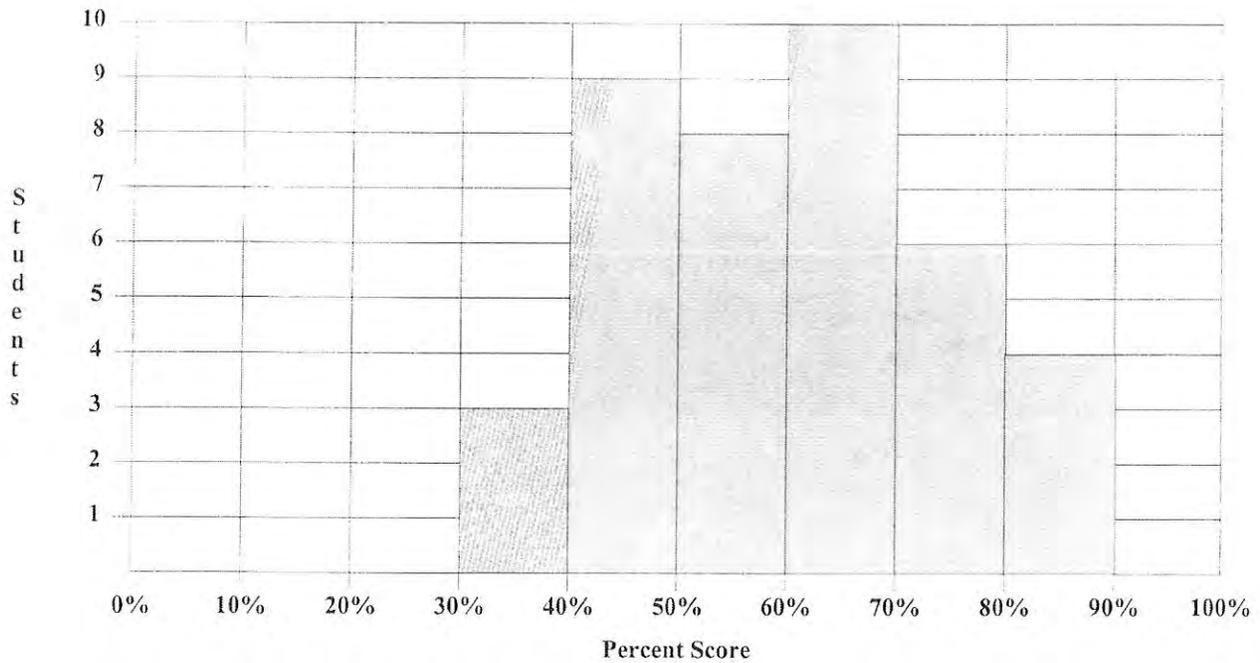
Test Name:	Test	
Test Date:	6/2/2017	
Number of Examinees:	16	
Number of Items:	20	
Maximum Possible Points:	20.00	
Highest Score:	14.00	(70.00)
Lowest Score:	6.00	(30.00)
Median:	10.50	(52.50)
Mean:	10.31	(51.56)
Standard Deviation:	2.27	
Test Reliability:	0.25	
Standard Error of Measurement:	1.96	

TEST STATISTICS REPORT
for Test from GIRLS HISTORY PRE-TEST SPRING 2017



Test Name:	Test	
Test Date:	6/2/2017	
Number of Examinees:	89	
Number of Items:	20	
Maximum Possible Points:	20.00	
Highest Score:	18.00	(90.00)
Lowest Score:	4.00	(20.00)
Median:	11.00	(55.00)
Mean:	11.43	(57.13)
Standard Deviation:	2.57	
Test Reliability:	0.43	
Standard Error of Measurement:	1.94	

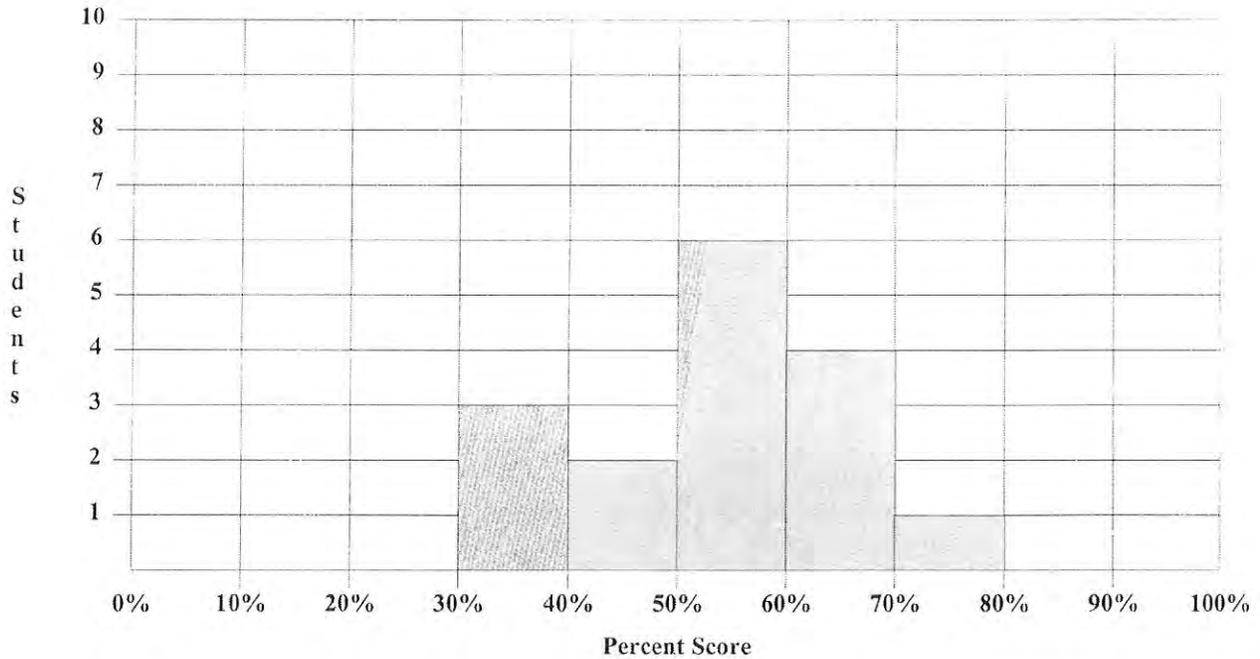
TEST STATISTICS REPORT
for Test from BOYS HISTORY PRE-TEST SPRING 2017



Test Name:	Test	
Test Date:	6/2/2017	
Number of Examinees:	40	
Number of Items:	20	
Maximum Possible Points:	20.00	
Highest Score:	17.00	(85.00)
Lowest Score:	6.00	(30.00)
Median:	11.50	(57.50)
Mean:	11.43	(57.13)
Standard Deviation:	2.89	
Test Reliability:	0.53	
Standard Error of Measurement:	1.98	

TEST STATISTICS REPORT

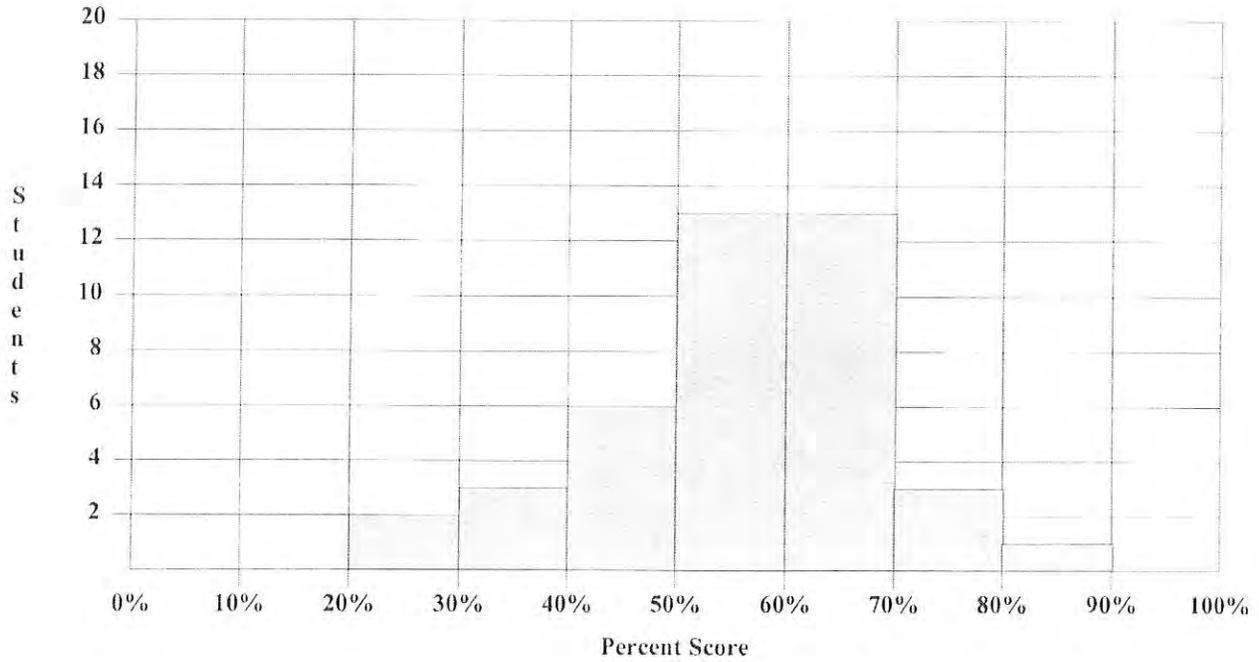
for Test from UNDECLARED GENDER HISTORY PRE-TEST SPRING 2017



Test Name:	Test
Test Date:	6/2/2017
Number of Examinees:	16
Number of Items:	20
Maximum Possible Points:	20.00
Highest Score:	14.00 (70.00)
Lowest Score:	6.00 (30.00)
Median:	10.50 (52.50)
Mean:	10.13 (50.63)
Standard Deviation:	2.50
Test Reliability:	0.39
Standard Error of Measurement:	1.95

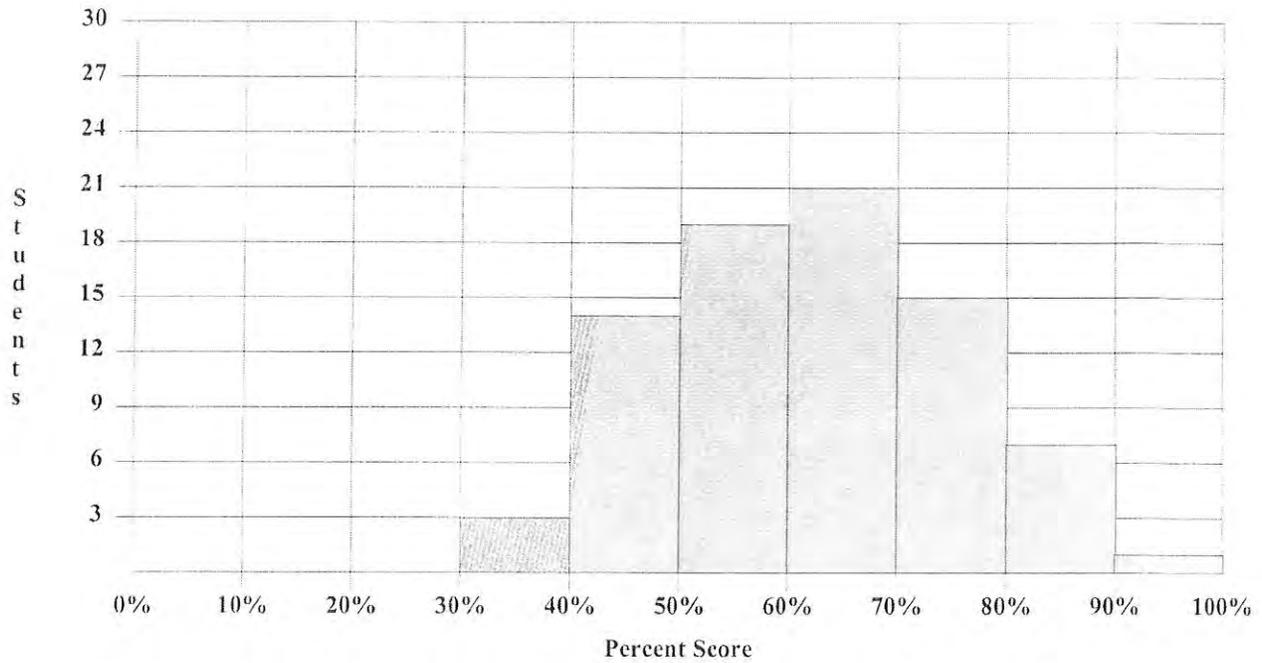
TEST STATISTICS REPORT

for Test from STUDENTS OF COLOR HISTORY PRE-TEST SPRING 2017



Test Name:	Test	
Test Date:	6/2/2017	
Number of Examinees:	41	
Number of Items:	20	
Maximum Possible Points:	20.00	
Highest Score:	16.00	(80.00)
Lowest Score:	4.00	(20.00)
Median:	11.00	(55.00)
Mean:	10.63	(53.17)
Standard Deviation:	2.61	
Test Reliability:	0.42	
Standard Error of Measurement:	1.98	

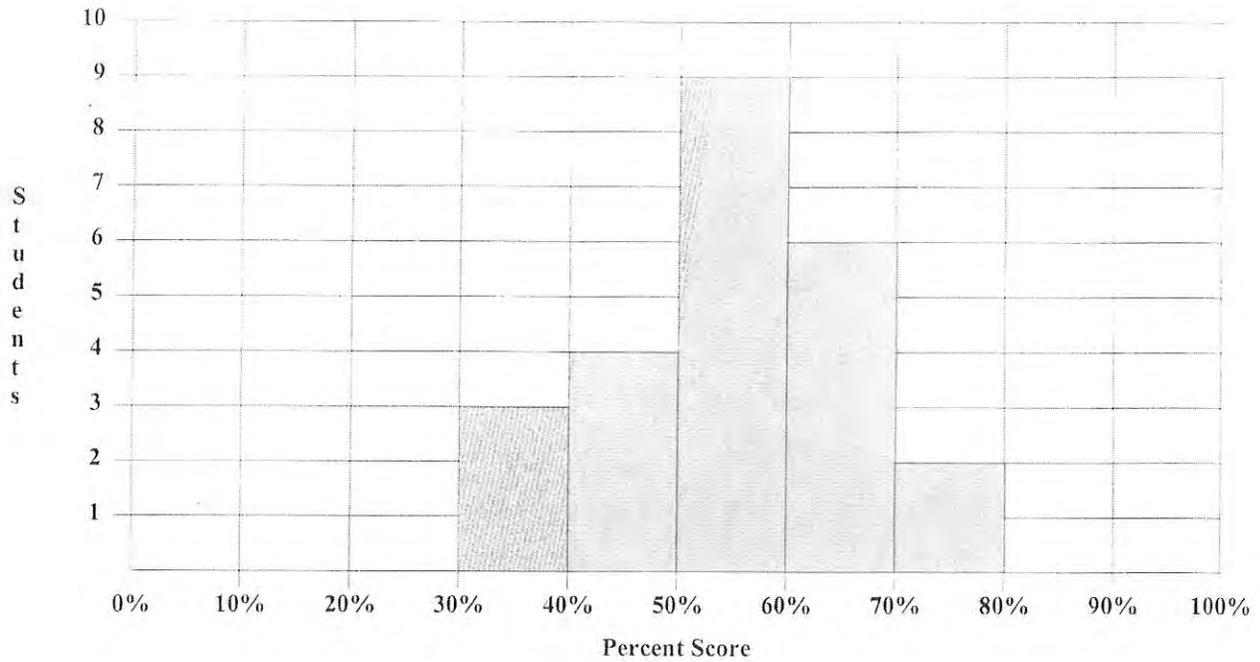
TEST STATISTICS REPORT
for Test from WHITE STUDENTS HISTORY PRE-TEST SPRING 2017



Test Name:	Test	
Test Date:	6/2/2017	
Number of Examinees:	80	
Number of Items:	20	
Maximum Possible Points:	20.00	
Highest Score:	18.00	(90.00)
Lowest Score:	6.00	(30.00)
Median:	12.00	(60.00)
Mean:	11.86	(59.31)
Standard Deviation:	2.66	
Test Reliability:	0.46	
Standard Error of Measurement:	1.96	

TEST STATISTICS REPORT

for Test from NO ETHNICITY DECLARED HISTORY PRE-TEST SPRING 2017



Test Name:	Test	
Test Date:	6/2/2017	
Number of Examinees:	24	
Number of Items:	20	
Maximum Possible Points:	20.00	
Highest Score:	14.00	(70.00)
Lowest Score:	6.00	(30.00)
Median:	11.00	(55.00)
Mean:	10.46	(52.29)
Standard Deviation:	2.38	
Test Reliability:	0.34	
Standard Error of Measurement:	1.93	

World History Post Test Spring 2017

Total: 131

Boys 40

Girls 77

Undeclared Gender 14

Freshmen 39

Sophomore 29

Junior 29

Senior 23

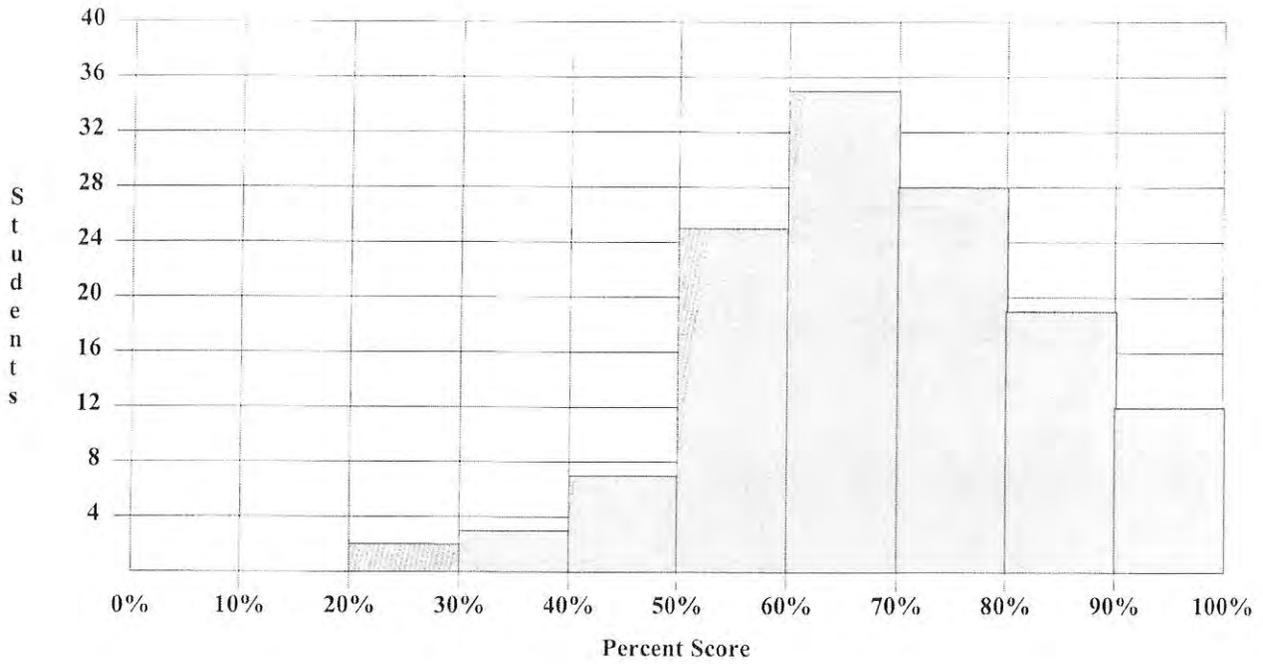
Undeclared class 11

White 73

Student of Color 40

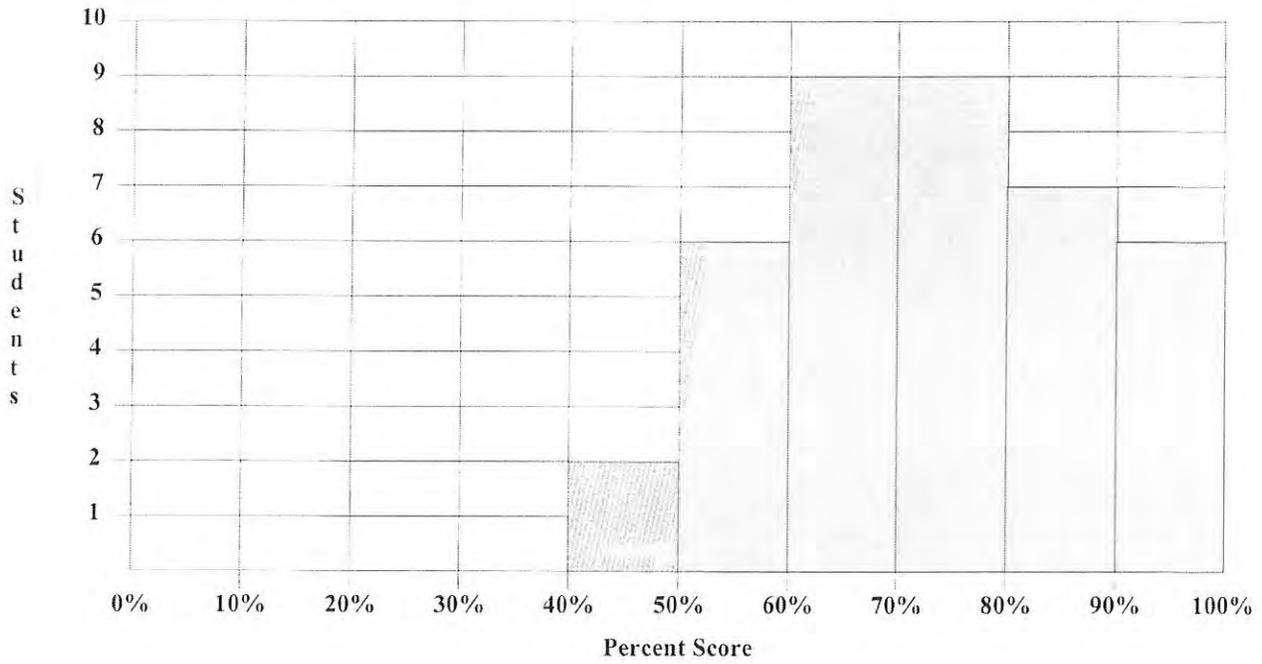
Undeclared ethnicity 18

TEST STATISTICS REPORT
for Test from ALL STUDENTS S17 HISTORY POST TEST



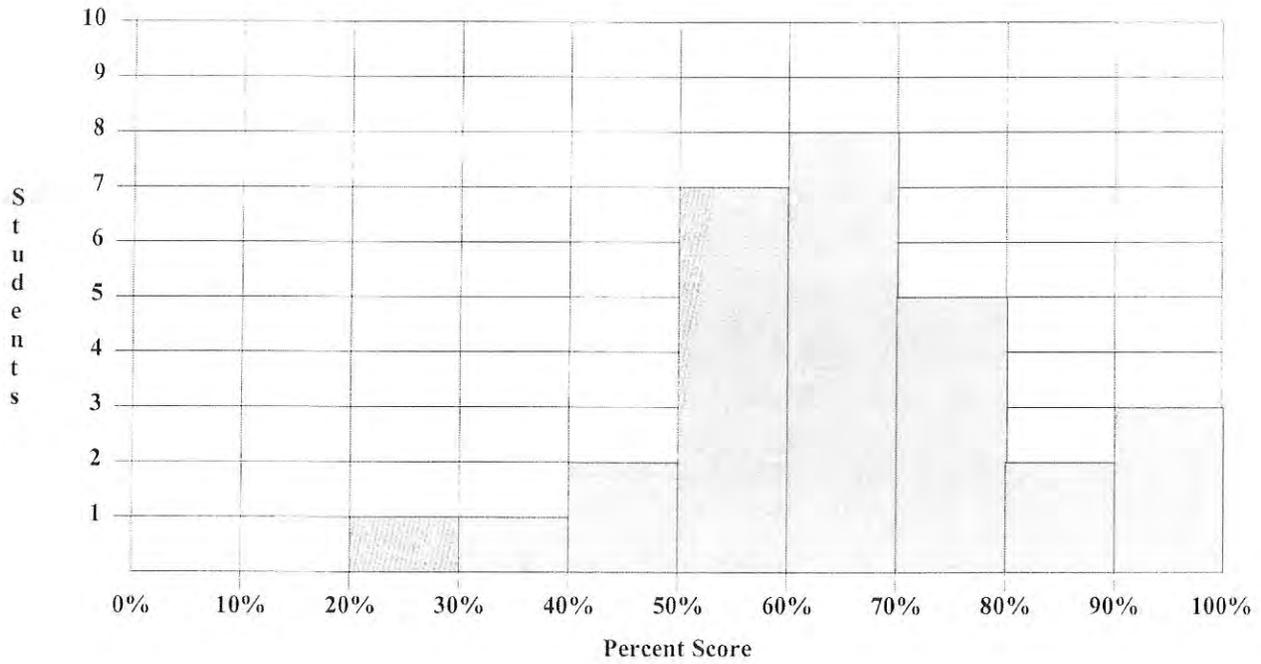
Test Name:	Test
Test Date:	5/22/2017
Number of Examinees:	131
Number of Items:	20
Maximum Possible Points:	20.00
Highest Score:	19.00 (95.00)
Lowest Score:	4.00 (20.00)
Median:	13.00 (65.00)
Mean:	13.24 (66.18)
Standard Deviation:	2.99
Test Reliability:	0.63
Standard Error of Measurement:	1.82

TEST STATISTICS REPORT
for Test from FRESHMEN S17 POST TEST



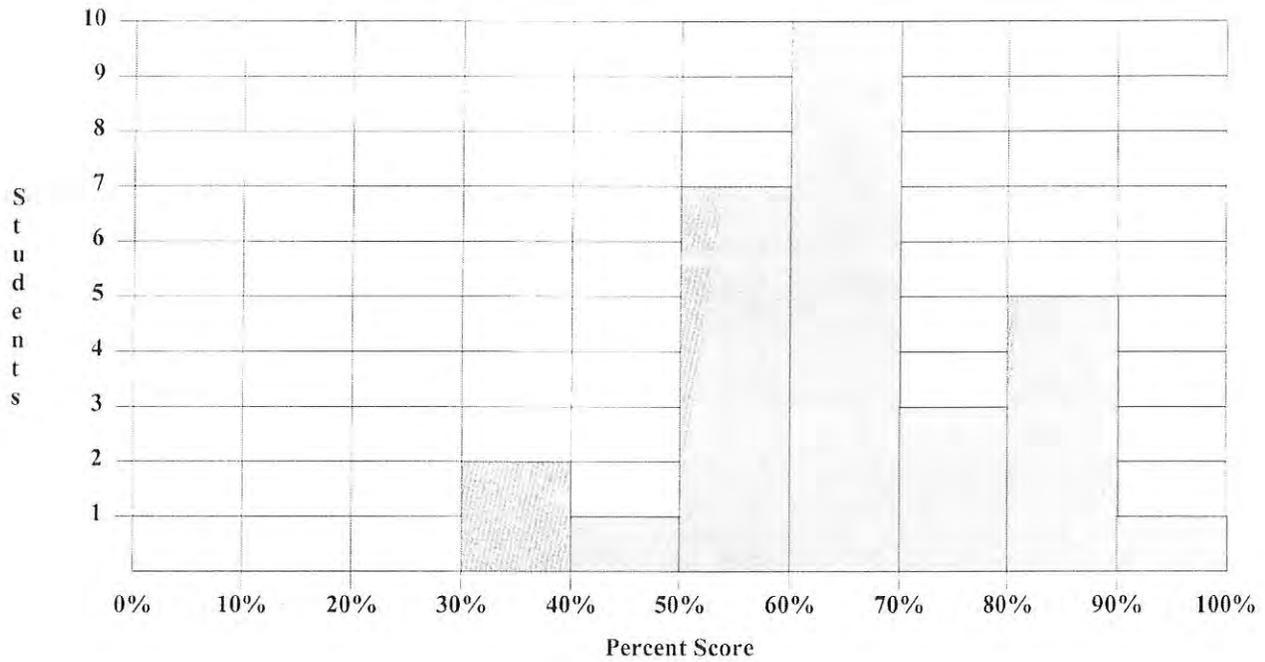
Test Name:	Test
Test Date:	5/22/2017
Number of Examinees:	39
Number of Items:	20
Maximum Possible Points:	20.00
Highest Score:	18.00 (90.00)
Lowest Score:	8.00 (40.00)
Median:	14.00 (70.00)
Mean:	14.05 (70.26)
Standard Deviation:	2.82
Test Reliability:	0.59
Standard Error of Measurement:	1.80

TEST STATISTICS REPORT
for Test from SOPHOMORES S17 POST TEST



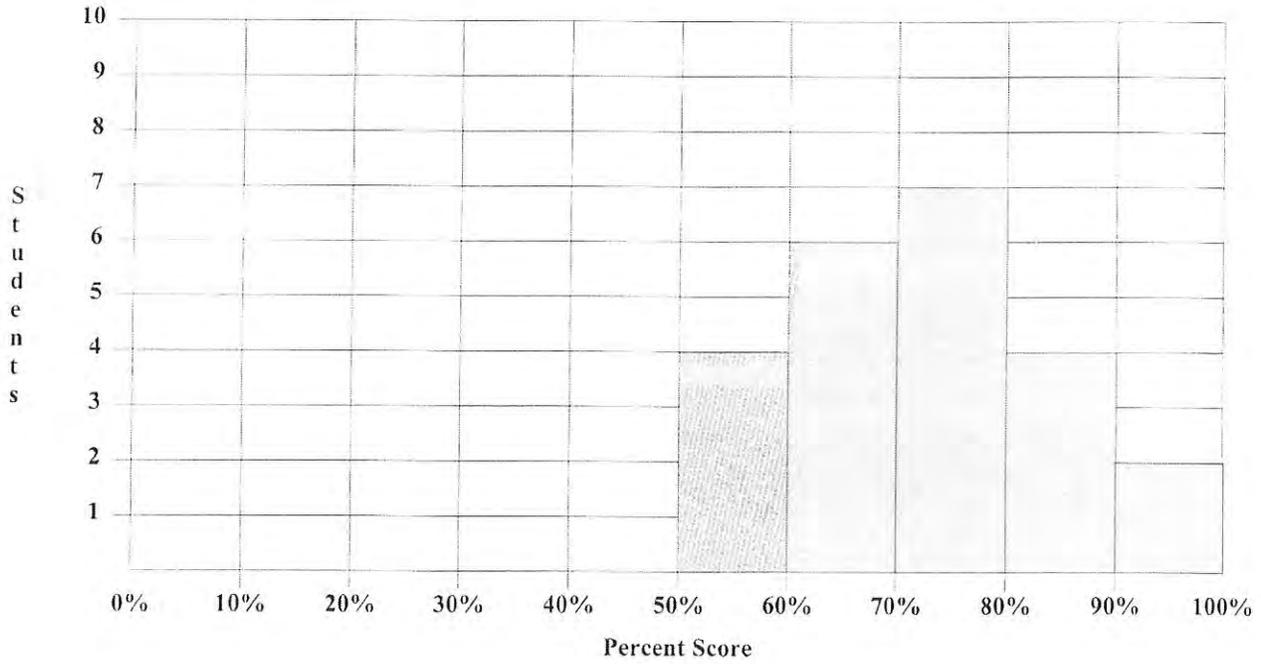
Test Name:	Test	
Test Date:	5/22/2017	
Number of Examinees:	29	
Number of Items:	20	
Maximum Possible Points:	20.00	
Highest Score:	19.00	(95.00)
Lowest Score:	5.00	(25.00)
Median:	13.00	(65.00)
Mean:	12.62	(63.10)
Standard Deviation:	3.27	
Test Reliability:	0.67	
Standard Error of Measurement:	1.87	

TEST STATISTICS REPORT
for Test from JUNIORS SPRING 2017 POST TEST



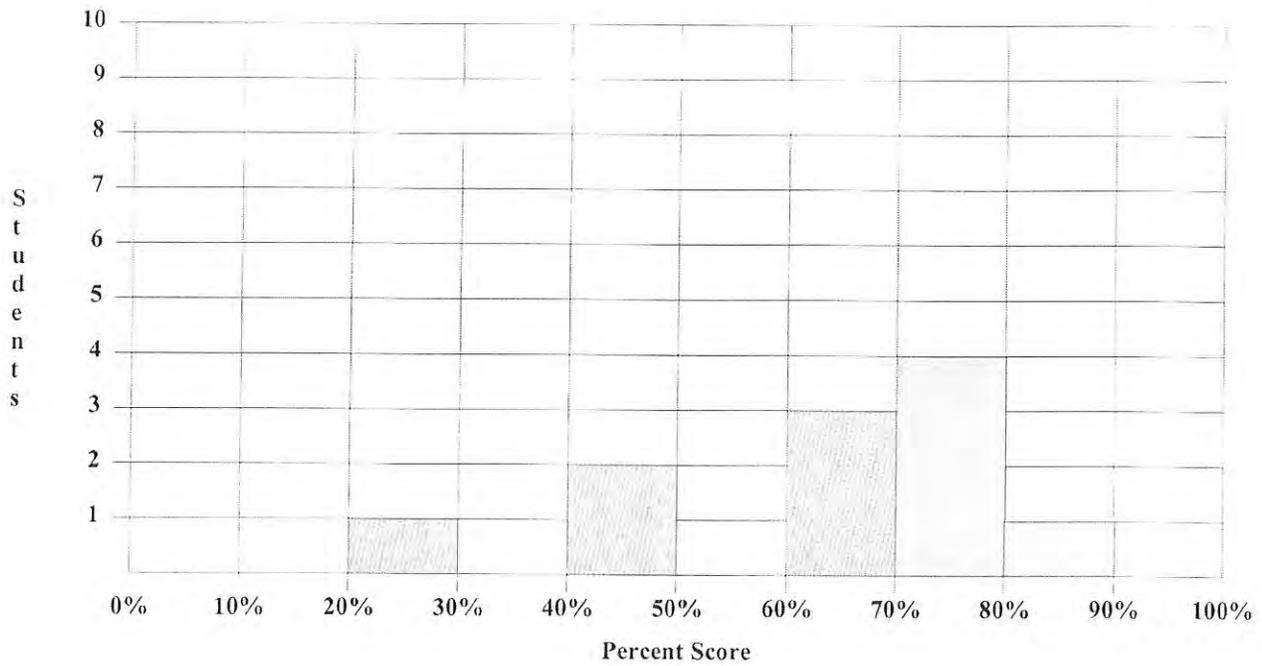
Test Name:	Test	
Test Date:	5/22/2017	
Number of Examinees:	29	
Number of Items:	20	
Maximum Possible Points:	20.00	
Highest Score:	18.00	(90.00)
Lowest Score:	6.00	(30.00)
Median:	12.00	(60.00)
Mean:	12.55	(62.76)
Standard Deviation:	2.86	
Test Reliability:	0.58	
Standard Error of Measurement:	1.85	

TEST STATISTICS REPORT
for Test from SENIORS SPRING 2017 POST TEST



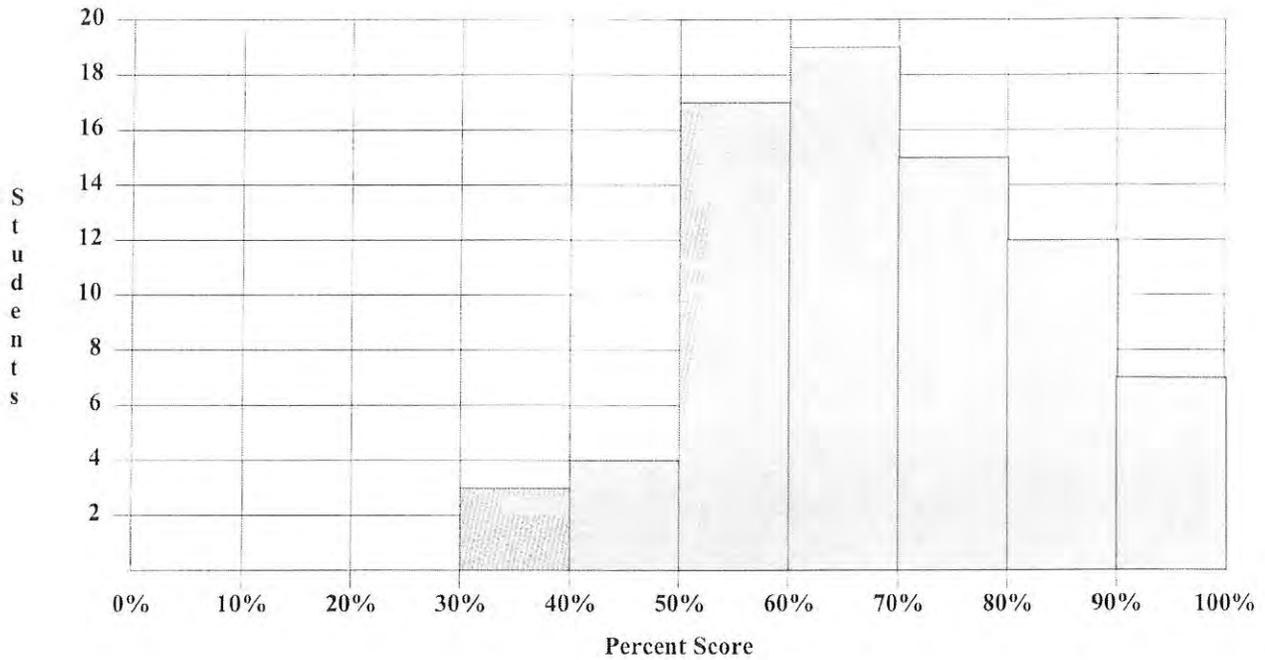
Test Name:	Test	
Test Date:	5/22/2017	
Number of Examinees:	23	
Number of Items:	20	
Maximum Possible Points:	20.00	
Highest Score:	19.00	(95.00)
Lowest Score:	10.00	(50.00)
Median:	14.00	(70.00)
Mean:	13.96	(69.78)
Standard Deviation:	2.44	
Test Reliability:	0.48	
Standard Error of Measurement:	1.76	

TEST STATISTICS REPORT
for Test from CLASS UNKNOWN S17 POST TEST



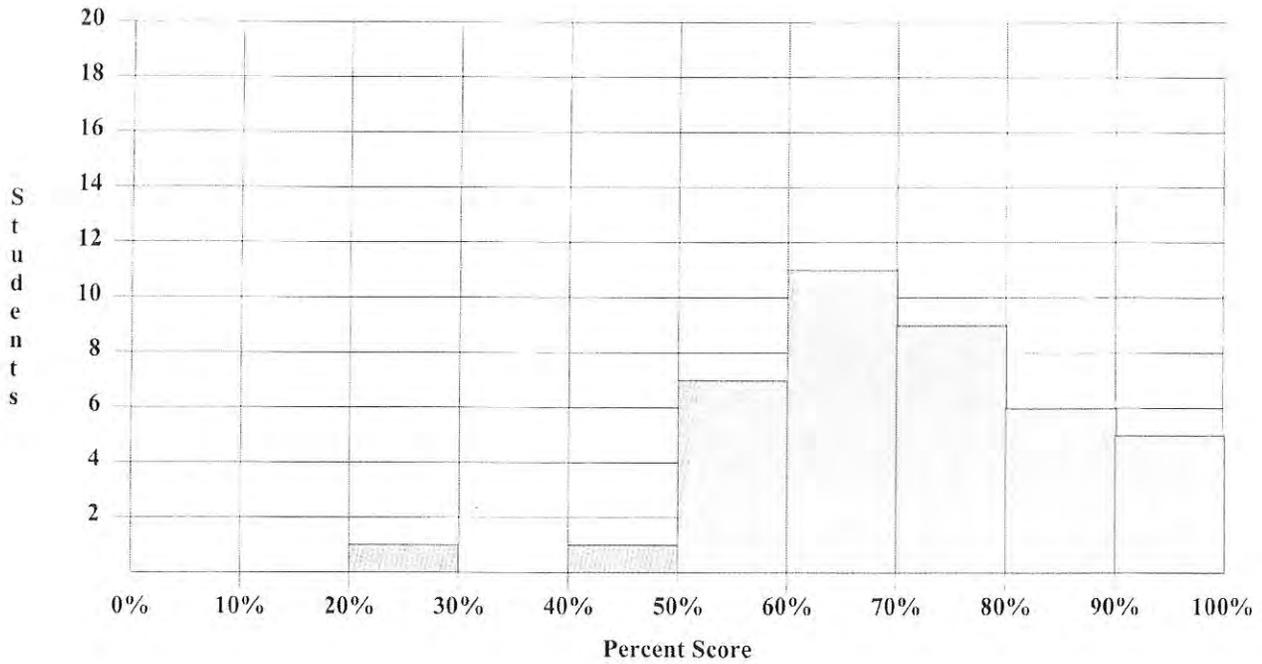
Test Name:	Test	
Test Date:	5/22/2017	
Number of Examinees:	11	
Number of Items:	20	
Maximum Possible Points:	20.00	
Highest Score:	16.00	(80.00)
Lowest Score:	4.00	(20.00)
Median:	13.00	(65.00)
Mean:	12.27	(61.36)
Standard Deviation:	3.61	
Test Reliability:	0.77	
Standard Error of Measurement:	1.75	

TEST STATISTICS REPORT
for Test from GIRLS SPRING 2017 POST TEST



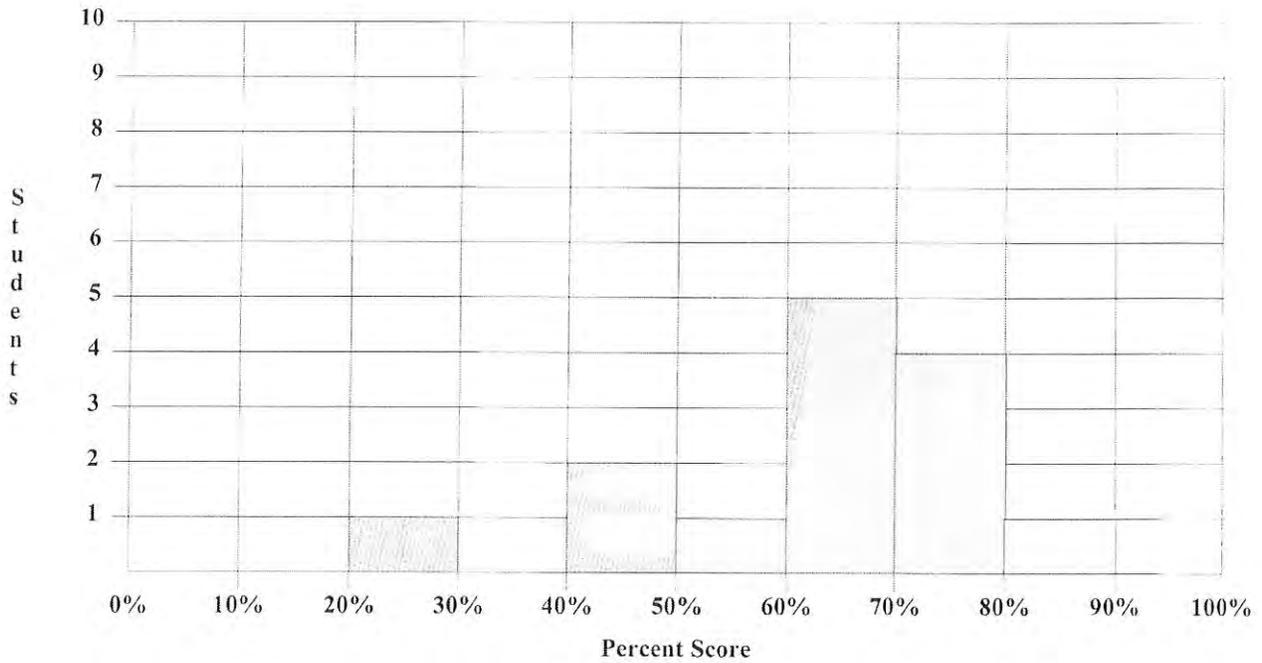
Test Name:	Test
Test Date:	5/19/2017
Number of Examinees:	77
Number of Items:	20
Maximum Possible Points:	20.00
Highest Score:	19.00 (95.00)
Lowest Score:	6.00 (30.00)
Median:	13.00 (65.00)
Mean:	13.17 (65.84)
Standard Deviation:	2.95
Test Reliability:	0.63
Standard Error of Measurement:	1.80

TEST STATISTICS REPORT
for Test from BOYS SPRING 2017 POST TEST



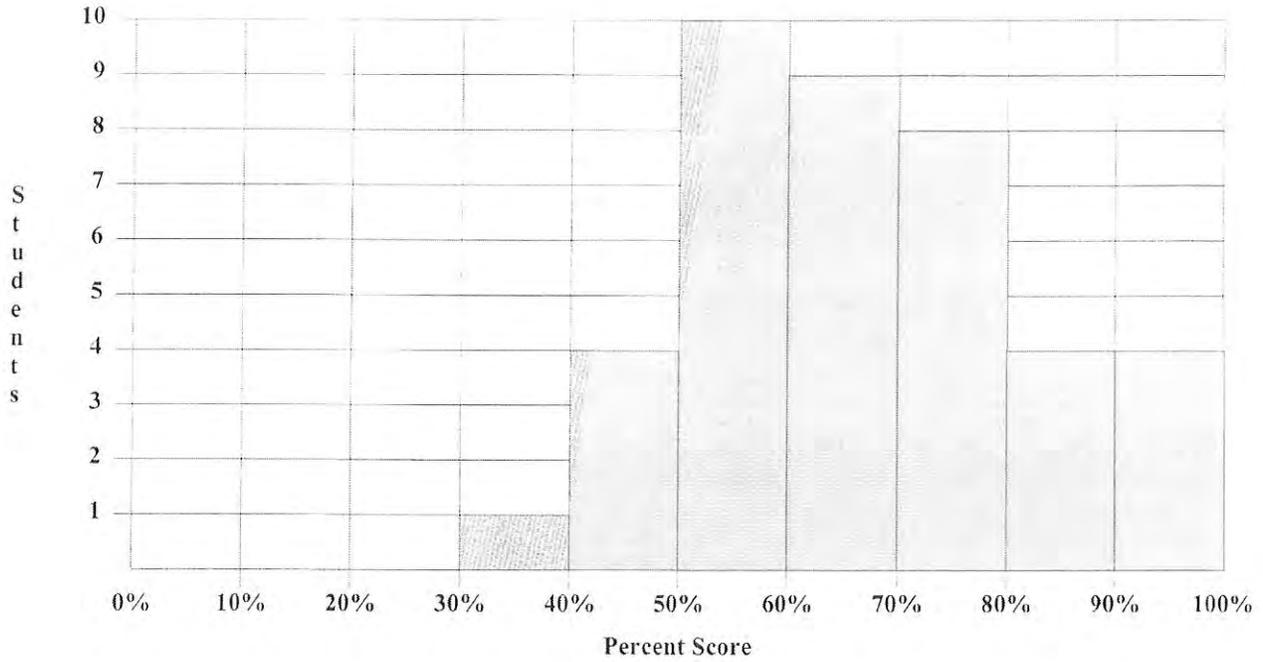
Test Name:	Test	
Test Date:	5/19/2017	
Number of Examinees:	40	
Number of Items:	20	
Maximum Possible Points:	20.00	
Highest Score:	19.00	(95.00)
Lowest Score:	5.00	(25.00)
Median:	13.50	(67.50)
Mean:	13.65	(68.25)
Standard Deviation:	3.00	
Test Reliability:	0.62	
Standard Error of Measurement:	1.86	

TEST STATISTICS REPORT
for Test from UNDECLARED GENDER S17 POST TEST



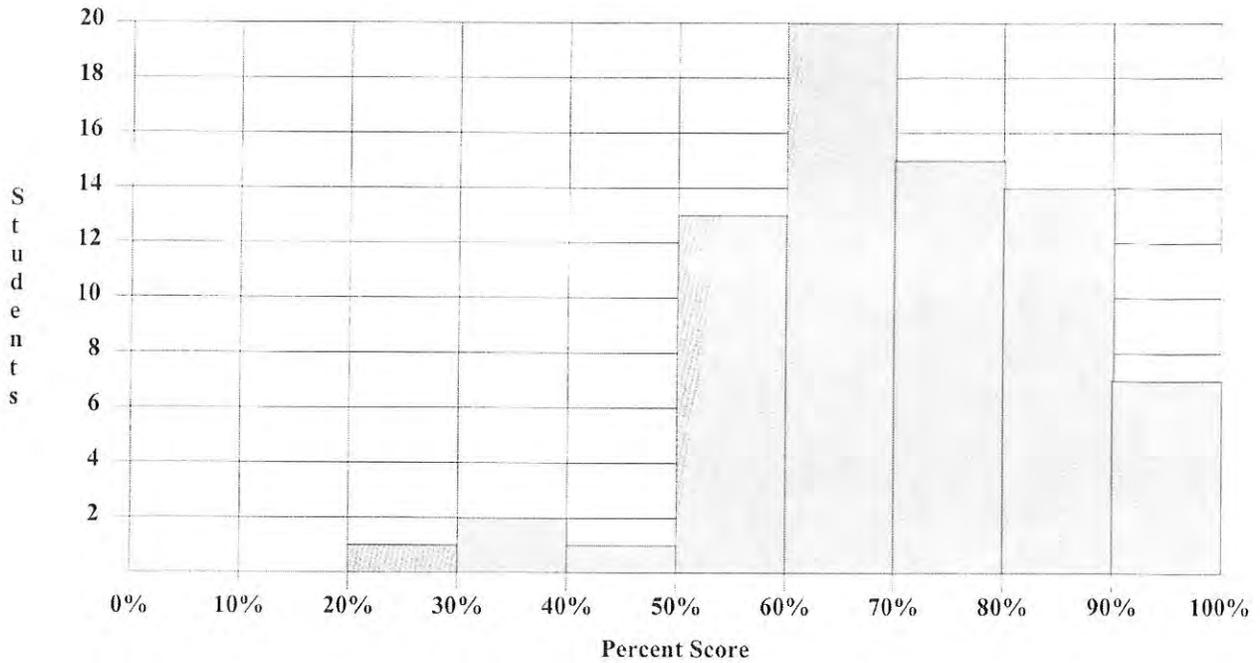
Test Name:	Test	
Test Date:	5/19/2017	
Number of Examinees:	14	
Number of Items:	20	
Maximum Possible Points:	20.00	
Highest Score:	16.00	(80.00)
Lowest Score:	4.00	(20.00)
Median:	13.00	(65.00)
Mean:	12.21	(61.07)
Standard Deviation:	3.24	
Test Reliability:	0.69	
Standard Error of Measurement:	1.79	

TEST STATISTICS REPORT
for Test from STUDENTS OF COLOR S17 POST TEST



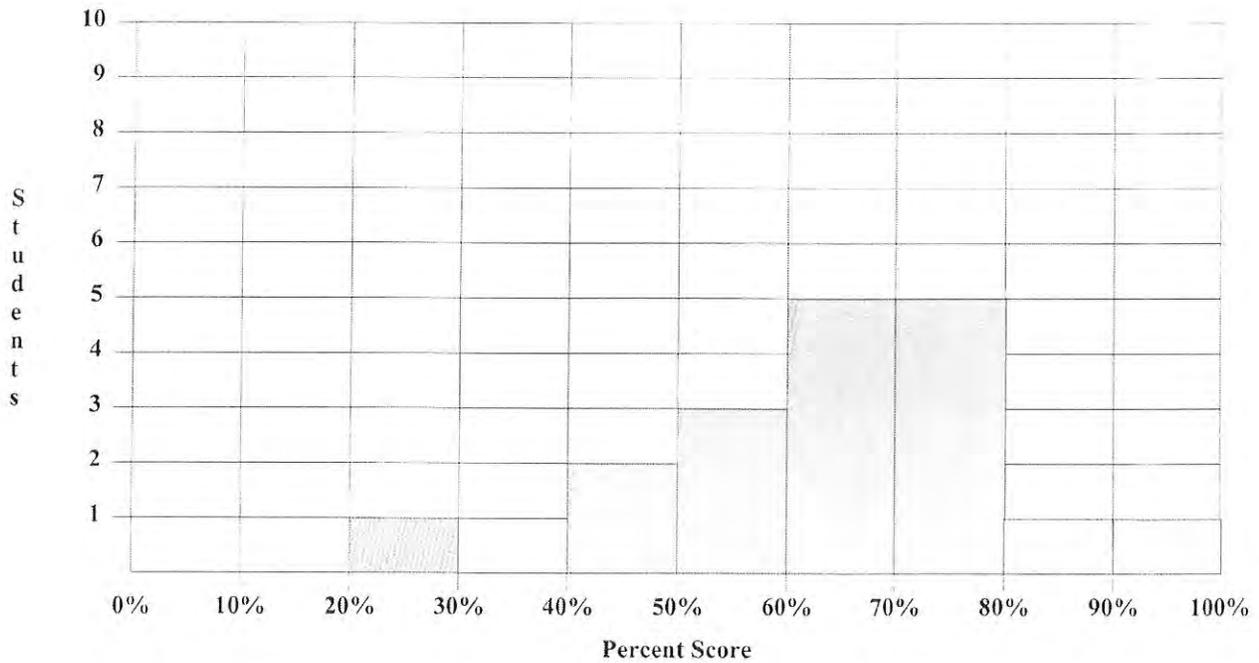
Test Name:	Test
Test Date:	5/23/2017
Number of Examinees:	40
Number of Items:	20
Maximum Possible Points:	20.00
Highest Score:	18.00 (90.00)
Lowest Score:	7.00 (35.00)
Median:	12.50 (62.50)
Mean:	12.80 (64.00)
Standard Deviation:	2.94
Test Reliability:	0.60
Standard Error of Measurement:	1.86

TEST STATISTICS REPORT
for Test from WHITE STUDENTS S17 POST TEST



Test Name:	Test
Test Date:	5/23/2017
Number of Examinees:	73
Number of Items:	20
Maximum Possible Points:	20.00
Highest Score:	19.00 (95.00)
Lowest Score:	5.00 (25.00)
Median:	13.00 (65.00)
Mean:	13.59 (67.95)
Standard Deviation:	2.93
Test Reliability:	0.62
Standard Error of Measurement:	1.81

TEST STATISTICS REPORT
for Test from UNKNOWN ETHNICITY S17 POST TEST



Test Name:	Test
Test Date:	5/23/2017
Number of Examinees:	18
Number of Items:	20
Maximum Possible Points:	20.00
Highest Score:	19.00 (95.00)
Lowest Score:	4.00 (20.00)
Median:	13.00 (65.00)
Mean:	12.67 (63.33)
Standard Deviation:	3.31
Test Reliability:	0.71
Standard Error of Measurement:	1.79

Appendix D

HIS-010 Pre-/Post-Test Score Breakdown by Question

ITEM STATISTICS REPORT

for Test from ALL STUDENTS HISTORY PRE-TEST SPRING 2017

Test form: 0
Test version: 0

Item	Overall	Omits	A (True)	B (False)	C	D	E
ANSWER_KEY 1							
1	145	0	14	9	119		3
MCS	0.82	0.00	0.10	0.06	0.82		0.02
1.00	56.38	0.00	47.14	49.44	58.28		45.00
-	+0.305	-	-0.227	-0.134	+0.305		-0.124
ANSWER_KEY 2							
2	145	0	63	34	38		10
MCS	0.26	0.00	0.43	0.23	0.26		0.07
1.00	56.38	0.00	52.70	58.97	60.66		54.50
-	+0.191	-	-0.242	+0.108	+0.191		-0.038
ANSWER_KEY 3							
3	145	0	5	119	20		1
MCS	0.82	0.00	0.03	0.82	0.14		0.01
1.00	56.38	0.00	41.00	58.19	50.25		40.00
-	+0.291	-	-0.218	+0.291	-0.184		-0.102
ANSWER_KEY 4							
4	145	0	10	3	45		87
MCS	0.60	0.00	0.07	0.02	0.31		0.60
1.00	56.38	0.00	47.00	33.33	55.78		58.56
-	+0.201	-	-0.192	-0.251	-0.030		+0.201
ANSWER_KEY 5							
5	145	0	69	38	38		0
MCS	0.26	0.00	0.48	0.26	0.26		0.00
1.00	56.38	0.00	54.93	64.47	50.92		0.00
-	+0.362	-	-0.104	+0.362	-0.244		-
ANSWER_KEY 6							
6	145	0	89	39	3		14
MCS	0.61	0.00	0.61	0.27	0.02		0.10
1.00	56.38	0.00	58.71	50.51	51.67		58.93
-	+0.220	-	+0.220	-0.267	-0.051		+0.063

ITEM STATISTICS REPORT

for Test from ALL STUDENTS HISTORY PRE-TEST SPRING 2017

	Overall	Omits	A (True)	B (False)	C	D	E
Item	Admins						
Type	p						
Pts	Avg						
E.T.	rpb						
ANSWER_KEY 7							
7	145	0	103	9	27	6	
MCS	0.71	0.00	0.71	0.06	0.19	0.04	
1.00	56.38	0.00	58.30	47.22	53.89	48.33	
-	+0.226	-	+0.226	-0.177	-0.089	-0.126	
ANSWER_KEY 8							
8	145	0	37	10	64	34	
MCS	0.44	0.00	0.26	0.07	0.44	0.23	
1.00	56.38	0.00	56.76	57.00	60.86	47.35	
-	+0.299	-	+0.017	+0.013	+0.299	-0.375	
ANSWER_KEY 9							
9	145	0	53	44	24	24	
MCS	0.37	0.00	0.37	0.30	0.17	0.17	
1.00	56.38	0.00	63.77	50.11	54.17	53.75	
-	+0.421	-	+0.421	-0.310	-0.074	-0.088	
ANSWER_KEY 10							
10	145	0	34	42	22	46	1
MCS	0.23	0.00	0.23	0.29	0.15	0.32	0.01
1.00	56.38	0.00	61.62	56.19	56.59	52.50	60.00
-	+0.218	-	+0.218	-0.009	+0.007	-0.199	+0.023
ANSWER_KEY 11							
11	145	0	20	15	56	54	
MCS	0.37	0.00	0.14	0.10	0.39	0.37	
1.00	56.38	0.00	51.75	42.33	54.73	63.70	
-	+0.424	-	-0.139	-0.358	-0.098	+0.424	
ANSWER_KEY 12							
12	145	0	12	131	0	2	
MCS	0.90	0.00	0.08	0.90	0.00	0.01	
1.00	56.38	0.00	46.25	57.71	0.00	30.00	
-	+0.306	-	-0.228	+0.306	-	-0.234	
ANSWER_KEY 13							
13	145	0	22	78	11	34	
MCS	0.54	0.00	0.15	0.54	0.08	0.23	
1.00	56.38	0.00	50.91	59.68	48.64	54.85	
-	+0.267	-	-0.174	+0.267	-0.167	-0.063	

ITEM STATISTICS REPORT

for Test from ALL STUDENTS HISTORY PRE-TEST SPRING 2017

	Overall	Omits	A (True)	B (False)	C	D	E
Item	Admins						
Type	p						
Pts	Avg						
E.T.	rpb						
ANSWER_KEY 14							
14	145	0	122	4	17	2	
MCS	0.84	0.00	0.84	0.03	0.12	0.01	
1.00	56.38	0.00	57.79	42.50	50.88	45.00	
-	+0.243	-	+0.243	-0.176	-0.150	-0.101	
ANSWER_KEY 15							
15	145	0	23	116	1	4	1
MCS	0.80	0.00	0.16	0.80	0.01	0.03	0.01
1.00	56.38	0.00	51.30	57.89	55.00	48.75	30.00
-	+0.227	-	-0.165	+0.227	-0.009	-0.096	-0.165
ANSWER_KEY 16							
16	145	0	11	16	8	52	58
MCS	0.36	0.00	0.08	0.11	0.06	0.36	0.40
1.00	56.38	0.00	50.45	63.13	44.38	60.10	53.97
-	+0.209	-	-0.127	+0.178	-0.218	+0.209	-0.148
ANSWER_KEY 17							
17	145	0	14	21	97	13	
MCS	0.67	0.00	0.10	0.14	0.67	0.09	
1.00	56.38	0.00	54.64	43.33	60.36	49.62	
-	+0.425	-	-0.043	-0.403	+0.425	-0.159	
ANSWER_KEY 18							
18	145	0	14	98	20	13	
MCS	0.68	0.00	0.10	0.68	0.14	0.09	
1.00	56.38	0.00	45.71	60.92	45.00	51.15	
-	+0.492	-	-0.262	+0.492	-0.342	-0.123	
ANSWER_KEY 19							
19	145	2	36	23	47	37	
MCS	0.32	0.01	0.25	0.16	0.32	0.26	
1.00	56.38	42.50	53.75	50.22	61.06	57.57	
-	+0.244	-0.123	-0.113	-0.201	+0.244	+0.052	
ANSWER_KEY 20							
20	145	0	12	28	9	96	
MCS	0.66	0.00	0.08	0.19	0.06	0.66	
1.00	56.38	0.00	51.25	48.57	47.22	60.16	
-	+0.397	-	-0.116	-0.287	-0.177	+0.397	

ITEM STATISTICS REPORT
for Test from ALL STUDENTS S17 HISTORY POST TEST

Test form: 0
Test version: 0

	Overall	Omits	A (True)	B (False)	C	D	E
Item	Admins						
Type	p						
Pts	Avg						
E.T.	rpb						
ANSWER_KEY 1							
1	131	0	26	2	103	0	
MCS	0.79	0.00	0.20	0.02	0.79	0.00	
1.00	66.18	0.00	53.27	50.00	69.76	0.00	
-	+0.460	-	-0.432	-0.135	+0.460	-	
ANSWER_KEY 2							
2	131	0	35	49	41	6	
MCS	0.31	0.00	0.27	0.37	0.31	0.05	
1.00	66.18	0.00	57.29	65.00	77.44	50.83	
-	+0.510	-	-0.361	-0.061	+0.510	-0.226	
ANSWER_KEY 3							
3	131	0	9	118	3	1	
MCS	0.90	0.00	0.07	0.90	0.02	0.01	
1.00	66.18	0.00	60.56	67.54	43.33	25.00	
-	+0.275	-	-0.103	+0.275	-0.235	-0.243	
ANSWER_KEY 4							
4	131	0	5	2	25	99	
MCS	0.76	0.00	0.04	0.02	0.19	0.76	
1.00	66.18	0.00	53.00	50.00	58.40	69.14	
-	+0.349	-	-0.176	-0.135	-0.254	+0.349	
ANSWER_KEY 5							
5	131	0	35	52	44	0	
MCS	0.40	0.00	0.27	0.40	0.34	0.00	
1.00	66.18	0.00	61.57	75.38	58.98	0.00	
-	+0.501	-	-0.187	+0.501	-0.344	-	
ANSWER_KEY 6							
6	131	0	114	8	3	5	1
MCS	0.87	0.00	0.87	0.06	0.02	0.04	0.01
1.00	66.18	0.00	67.06	55.00	63.33	66.00	65.00
-	+0.153	-	+0.153	-0.192	-0.029	-0.002	-0.007

ITEM STATISTICS REPORT
for Test from ALL STUDENTS S17 HISTORY POST TEST

	Overall	Omits	A (True)	B (False)	C	D	E
Item	Admins						
Type	p						
Pts	Avg						
E.T.	rpb						
<hr/>							
ANSWER_KEY 7							
7	131	0	101	7	13	10	
MCS	0.77	0.00	0.77	0.05	0.10	0.08	
1.00	66.18	0.00	66.68	52.86	63.46	74.00	
-	+0.062	-	+0.062	-0.213	-0.061	+0.151	
ANSWER_KEY 8							
8	131	0	32	9	71	19	
MCS	0.54	0.00	0.24	0.07	0.54	0.15	
1.00	66.18	0.00	59.84	61.11	71.83	58.16	
-	+0.413	-	-0.242	-0.093	+0.413	-0.222	
ANSWER_KEY 9							
9	131	0	66	23	28	14	
MCS	0.50	0.00	0.50	0.18	0.21	0.11	
1.00	66.18	0.00	74.62	52.83	60.18	60.36	
-	+0.571	-	+0.571	-0.414	-0.210	-0.135	
ANSWER_KEY 10							
10	131	0	51	27	5	48	
MCS	0.39	0.00	0.39	0.21	0.04	0.37	
1.00	66.18	0.00	75.39	59.07	57.00	61.35	
-	+0.494	-	+0.494	-0.243	-0.123	-0.247	
ANSWER_KEY 11							
11	131	1	16	3	19	92	
MCS	0.70	0.01	0.12	0.02	0.15	0.70	
1.00	66.18	60.00	56.56	55.00	51.05	71.41	
-	+0.539	-0.036	-0.241	-0.115	-0.419	+0.539	
ANSWER_KEY 12							
12	131	0	23	108	0	0	
MCS	0.82	0.00	0.18	0.82	0.00	0.00	
1.00	66.18	0.00	54.57	68.66	0.00	0.00	
-	+0.360	-	-0.360	+0.360	-	-	
ANSWER_KEY 13							
13	131	0	19	96	3	13	
MCS	0.73	0.00	0.15	0.73	0.02	0.10	
1.00	66.18	0.00	60.26	69.79	55.00	50.77	
-	+0.401	-	-0.164	+0.401	-0.115	-0.344	

ITEM STATISTICS REPORT
for Test from ALL STUDENTS S17 HISTORY POST TEST

	Overall	Omits	A (True)	B (False)	C	D	E
Item	Admins						
Type	p						
Pts	Avg						
E.T.	rpb						
ANSWER_KEY 14							
14	131	0	105	4	20	2	
MCS	0.80	0.00	0.80	0.03	0.15	0.02	
1.00	66.18	0.00	68.29	61.25	58.50	42.50	
-	+0.284	-	+0.284	-0.059	-0.219	-0.198	
ANSWER_KEY 15							
15	131	0	8	122	1	0	
MCS	0.93	0.00	0.06	0.93	0.01	0.00	
1.00	66.18	0.00	58.75	67.05	20.00	0.00	
-	+0.214	-	-0.127	+0.214	-0.272	-	
ANSWER_KEY 16							
16	131	0	10	15	6	41	59
MCS	0.31	0.00	0.08	0.11	0.05	0.31	0.45
1.00	66.18	0.00	53.00	67.33	55.83	69.76	66.69
-	+0.162	-	-0.255	+0.028	-0.152	+0.162	+0.031
ANSWER_KEY 17							
17	131	0	6	8	116	1	
MCS	0.89	0.00	0.05	0.06	0.89	0.01	
1.00	66.18	0.00	54.17	51.25	68.02	45.00	
-	+0.343	-	-0.177	-0.256	+0.343	-0.125	
ANSWER_KEY 18							
18	131	0	13	83	12	23	
MCS	0.63	0.00	0.10	0.63	0.09	0.18	
1.00	66.18	0.00	57.31	69.64	66.67	58.48	
-	+0.305	-	-0.198	+0.305	+0.010	-0.239	
ANSWER_KEY 19							
19	131	0	42	18	41	30	
MCS	0.31	0.00	0.32	0.14	0.31	0.23	
1.00	66.18	0.00	69.52	62.50	69.27	59.50	
-	+0.140	-	+0.154	-0.099	+0.140	-0.245	
ANSWER_KEY 20							
20	131	0	10	4	3	114	
MCS	0.87	0.00	0.08	0.03	0.02	0.87	
1.00	66.18	0.00	51.50	48.75	46.67	68.60	
-	+0.420	-	-0.284	-0.208	-0.201	+0.420	

Appendix E

HIS-010 Focus Group Questions

World History Focus Group Questions

Spring 2017

Learning Outcome: Students will acquire literacy in the histories of diverse people across the globe and reflect on the importance of world history for the Christian.

1. In what ways did Perspectives on World history expand your understanding of the world?
2. Give examples of particular cultures, countries, or religions that you understand better as a result of taking Perspectives on World History?
3. How has what you learned in Perspectives on World History shaped the way you think about current events?
4. How do you think Christians should engage people from different cultural backgrounds?
5. To what extent are churches and other Christian communities shaped by the culture around them?
6. If you believe that Christian communities are shaped by the culture around them, can you give examples, either from history or the present?
7. What are some ways that learning world history has been helpful to you as a Christian?

Appendix F

HIS-010 Focus Group Transcript

HIS-010 Focus Group Transcript April 28, 2017

Moderator: Great. Okay. So let's get started. Uh, first question, in what ways did your Perspectives on World History course expand your understanding of the world? ... Go for it.

Participant 1: Well, I, um, there's a lot that I realized I didn't know. Um, like, a lot of issues, global issues that happened already or that are currently happening or kind of a lot of overlap between the two things. Um, I realized that I had heard about them but, yeah, whatever, and then it was helpful to kind of understand in greater detail what that means.

Participant 3: Yeah, I agree with that. Um, I think a lot of the time, obviously, we see headlines and that's all we really get to see just because America is so far removed from everything that's going on in the rest of the world and so to actually put that into perspective of this is real stuff that's actually happening to real people in the timelines that we find were not current but are, um, is really interesting to get a grasp of all that.

Participant 4: I think, too, coming from a public school background it's interesting to hear, like, how we should react to things from a Christian background, especially, like, historical events that, like you said, were so current.

Participant 5: Um, I agree with all of this and coming from, um, Egypt, like, not from the States, it's, um, interesting to see how people here think of what's happening in Egypt and everywhere else, and, um, how, um, I think we learned in the class that everything happens is somehow connected, like, politically, economically, um, socially, um, everything, and the same thing happens in each country but on a different, like, level so, like, it's not as different as we might think.

Participant 2: And uh, I thought it was interesting just to hear, like even different classmates' perspectives on, like, different events that we talked about and just hearing people that are, like, not, like, not as likeminded as you, just have a completely different view on the same event.

Moderator: And what would you as a group like to say in answer to this question? So either, uh, you can mush yours together, however you want to answer it.

Participant 1: (*gesturing to different participants while speaking*) So we were kind of similar in Christianity and your international background also simple and your classmates' perspectives...

Participant 3: Just a broadening overall understanding of what's actually happening, I mean, it's true to its name, it's perspectives on world history, and it lives up to that.

Participant 1: Hmm.

Participant 3: So...

Moderator: Great, so an overall broadening experience.

Participant 1: Hmm.

Participant 3: Yeah.

Moderator: Alright. Um, do you feel comfortable with that answer? Anybody else want to chime in things?

Participant 1: I think, yeah, just the faith-based is really cool and then, um, yeah, if you just talk about the international stuff too.

Moderator: Yeah. Great. Faith-based, international piece. Uh, alright. Second question. Give examples of particular cultures, countries, or religions that you understand better as a result of taking your perspectives on world history course.

Participant 1: Islam.

Participant 2: For sure.

Participant 3: Absolutely.

Participant 4: Yeah.

Participant 5: I live in a Muslim country, so... (*group laughing*) ...yeah.

Moderator: What would you say then?

Participant 5: I would say it's, it's actually not as accurate...

Participant 1: Hmm.

Participant 5: ...as real life is. Like, here, at least my teacher, I love her with all my heart, she's amazing, but she was very, like, to not be biased towards any religion, she was very loving towards them presenting Islam as if it's peaceful but it's really not, not at all.

Participant 1: Hmm.

Participant 5: Like, the real book so, um, even though all my closest friends are Muslim, it's just whoever follows the book exactly, it's, like what ISIS does, and we didn't touch base on that, so I would get annoyed with the class but I would stay quiet because I'm not going to say Muslims are bad because they're not. It's just the book and, um, our history

book did not say that. They just said, oh it's 'cause of, like, different reasons but not what's in their mind so...

Moderator: So how would you say, um, or what would you say you understand better, either culture, country...

Participant 5: Um, that people just don't know about, like they, that people don't want to focus, don't want to say that Islam is bad, which is being peaceful and good and loving, but some facts are disregarded completely because of wanting to, like, maintain peace and all that. It's just that people are not aware of what's happening.

Participant 1: Do you think that was done deliberately though, because of the current climate that we have in our country and how it's so common to have a lot of hate talk toward that people group? Do you think...

Participant 5: Hmm.

Participant 1: ...or do you think it would be helpful, did you have Dr. Robins?

Participant 5: Yeah.

Participant 1: Oh okay that's what...

Participant 5: Yeah I...

Participant 1: That's what I thought when you said...

Participant 5: She was aware, like, when I would go class alone, she would, she's aware of everything that's happening 'cause in December, before our finals, they bombed a church that I went to in Egypt...

Participant 1: Hmm.

Participant 5: ...on, like, um, I think it's December 6th or something. They blew up the church, ISIS, and I know twenty-seven or -eight children and mothers just died for no reason, just worshiping and they did the same thing twice on Palm Sunday, like last Palm Sunday, and, um, and one of my family members that I'm not close to though, like, she died in the, in the bomb. Anyways, so, and here no one was aware of that also, no, they should, people should know what's happening in countries where this is very present. Like here, nothing, like here every now and then someone would shoot someone or, or, no one says, like, I don't know, the last thing was 9/11 or the Boston Marathon bombings. In Egypt, it's an ongoing thing and here no one's aware of how Christians are being murdered back home, but that's why I was annoyed by that, but other than that the book is fine.

Participant 1: What would she say to you when you would talk to her?

Participant 5: She, she actually told me to go to her room to, like, talk to me about what happened in December and she, she was very upset, like while we were talking I think she almost, she was about to cry 'cause she knows how everything is and she's very, she's also very aware of, like, the sexism, 'cause Islam is a very sexist religion, like, women have no rights, so, and she was aware of that and she would always talk to me about it and she, like, an extreme feminist, so (*laughing*) so she would always talk about that but she's, like everything that I, we feel and we think, she does too but she just can't say it in class in front of everyone 'cause it's going to be "oh Mrs. Robins says that Islam is bad," which she doesn't because people are amazing. It's just their religion's bad.

Moderator: As a group, what do you want to say?

(*group chuckling*)

Moderator: Do you want me to repeat the question?

Participant 3: Yeah.

Moderator: Uh, give examples of particular cultures, countries, or religions that you understand better as a result of taking Perspectives on World History?

Participant 1: Is there any other...do you think anything other than Islam or was that the most accurate representation?

Participant 3: Yeah, I mean, I think, obviously, like, we feel like we learned lots more about Islam, like that's just a testament to how much we really still do not...

Participant 1: Hmm.

Participant 3: ...understand.

Participant 1: That's true.

Participant 3: So...

Moderator: Great. Any other input for that one?

Participant 1: So, like, Islam with a caveat, I guess.

(*group laughter*)

Moderator: Good. Alright, question 3. How was what you learned in Perspectives, er, how has what you learned in Perspectives on World History shaped the way you think about current events?

Participant 3: I think it's just made, like, me personally more aware, like, I, I look for that sort of stuff now instead of just, like, reading local news or whatever, um, like, I'm actively searching, like, what is going on in these other countries, um, especially from a Christian faith perspective, like, what can I be praying about for them specifically? Um, so...yeah.

Participant 1: We talked a lot about understanding every aspect of the situation first. I think that was kind of helpful in, like, the entire class knowing every detail of, um, conflicts, so, like, an example that comes to mind is the Israeli-Palestinian conflict. Um, that was cool to see, like, from day one until now, like, what's happened in that kind of model is helpful in, um, not casting judgment immediately, or, like, casting an opinion. Seeking first to understand and then being understood.

Participant 5: Yeah, I agree because we used to have to do journals, like right from the book read stuff and write, like, a weekly, I think, journal for Mrs. Robins' class, and most of them were about, like, compassion and understanding how the media in different countries represent the news the way they want to and not how it really is so you should look, even if you're, like, against one side, you should still understand or search for the truth there 'cause probably you're, the way you're getting news is somewhat biased so you need to try to get the bigger picture of everything.

Participant 2: Yeah, I would agree, just, uh, hearing, like I said before, just, like, that there's multiple sides to every story and multiple ways that different people look at the same event, which, uh, has definitely shaped the way that I, like, if I hear something that happens, my initial reaction may not be, like, the one that I have after I hear, like, all the rest of the information.

Participant 4: Yeah, I would have to agree with that and that I know Dr. Robins had us do a thing where we listened to, to, like, international news for, like, a week approximately or, like, at least try to for a week and that to me, that was really eye opening, like, stuff that they were talking about, that, like, we had no idea that was going on because, like, our media just kinda's like, "well that's not really about us. It's not a big deal." So it was very interesting to see how other countries, like, smaller countries, were kind of more concerned about other countries, and we're just kind of very, like, egotistical and very looking at ourselves sometimes.

Moderator: So, consensus?

Participant 1: Consider the source and the big picture?

Participant 3: Yeah.

Moderator: Alright, any other comments?

Participant 5: Just a question for you. Do you memorize this or is this recorded or...?

Moderator: No this is recorded.

Participant 5: Oh.

(group laughing)

Participant 5: That makes sense, like, why aren't you taking notes? *(chuckling)*

Moderator: No, no, no, no. Technology is great.

Participant 1: You know, four words per question.

(group chuckling)

Moderator: No, this is recorded, but you're anonymous so you'll be given a number, so they won't know what your, if it's you saying it.

Participant 5: Oh that's fine.

Moderator: Um, let's see. Question four. How do you think Christians should engage people from different cultural backgrounds?

Participant 2: I think it's definitely important to not, uh, right off the bat, just cast, like, a stereotype or a judgment on a people. Um, I think it's important, uh, to just understand before you get to that point of judgment. I think a lot of Christians will do the opposite and judge first and then try to understand but then you're understanding from a judgmental, uh, point of view.

Participant 3: Yeah. I think you should approach with openness and understanding 'cause it's absolutely possible to have a conversation still, like, living out your faith without pushing on someone else, which I think is really important, especially when dealing with people from other cultures, um, yeah.

Participant 4: Going off what you guys said I grew up in, like, a, I don't want to say a dual religion household but like dual religions, so, like, my dad's side of the family is very old school Japanese Buddhist. My mom's side of the family is very Christian so, like, for me, like, that's, that seems like two different cultures, kind of, and, like, the side that's very Japanese Buddhist have family members from Japan, like, come over all the time and, like, hang out with them and stuff like that so I think for me, like, Perspectives just kind of reinforced, like, my actions as a Christian is sometimes the only thing they're going to see for, like, someone being a Christian, so, like, that my actions, kind of, is a reflection of my faith and I think Perspectives, for me, kind of confirms that, because we've read *Silence* and we were reading how, like, how, um, like, these Portuguese missionaries had very bad experiences with the Japanese and, like, that's kind of like how they based their perspectives so, like, it's very easy to turn that back on us and be like

“well if we’re their only interaction, we can easily be judged by our faith, er, for our faith by our actions.”

Participant 1: Hmm.

Participant 5: I agree.

(group chuckling)

Participant 1: It’s, uh, the scripture that comes to mind is, um, love God, love others. It doesn’t really say love God, love Christians and hate others.

(group chuckling)

Participant 1: It’s kind of simple and I think Perspectives is really cool with Dr. Robins because she simpli-, like she, she highlighted the, um, how helpful it is to be, like, to look at it simply and to not overcomplicate things and to really start by loving and how many doors are opened from that, um, perspective as far as, like, deeper conversations about religion if that is necessary or it might not be.

Moderator: Alright, consensus sentence, feeling, tone, words.

(group chuckling)

Participant 5: Um, like, love others and just be open, I think that’s what we said, right?

Participant 1: Hmm.

(Group “hmphs,” “yeahs” agreement)

Participant 3: In general yeah.

Moderator: Great. Any other comments? Alright. Question 5. To what extent are churches and other Christian communities shaped by the culture around them?

Participant 3: I think that can be kind of tough just because, obviously, today we see lots of churches react differently to the things that are happening in the world. Um, I think one of the probably most popular ones is Westboro Baptist, um, very outspoken, um, and not very receptive of the constantly changing environment that is the world today, um, and I think you also have other churches that are very welcoming and very adaptive to everything that’s going on in the world so, um, yeah, I think it really just depends on the body of the church itself.

Participant 1: There’s some churches that can contextualize scripture really well and really horribly. I think that’s one example of what you’re saying.

Participant 3: Hmm.

Participant 1: You can kind of twist it to serve any purpose that you want it to if you're not careful. I'm trying to think of an example from class that kind of fits into that but I don't know if we have....

Participant 4: I think, well, if you want to look back at the book, *Silence*, like, um, and Japanese culture, it's a very big thing to kind of honor and kind of, like, I wouldn't say worship but, like, worship (*chuckles*), like, figurines and stuff, like, in one of the chapters it was talking about how he gave his rosary to someone and how, like, he was giving stuff out to the people and then he was worried that people were actually, like, worshipping them instead of God...

Participant 1: Hmm.

Participant 4: ...as a false idols thing so I guess you could kind of put it that way, like, in a cultural context, like, that seemed how you were to worship God...

Participant 1: Hmm.

Participant 4: ...but like...and it could just be, like, lack of, lack of translation via the scriptures into a different language but it could just be...that...

Participant 1: Hmm.

Moderator: (*gesturing to Participants 2 and 5*) Any input from you guys?

Participant 2: Can you rephrase the question...

Moderator: Yes.

Participant 2: ...one more time.

Moderator: To what extent are churches and other Christian communities shaped by the culture around them?

Participant 2: Um, I think that churches, I think, like, the main purpose of the Church is to just love people no matter what, no matter what, uh, point of view or what crazy ideas they have or stuff like that. I think their job is to love people. I definitely think the Church is full of imperfect people that are not always going to love people like that so definitely think that there's definitely cultures that don't accept things and, uh, I think it's not about accepting but it's just about even if I don't agree with what you stand for, I still need to love you despite that.

Participant 5: Yeah, I think the foundation, like, the loving people, accepting them is always there but it's different, um, in each country. Like in Egypt, you, um, there's some

things that you can't do just based on the country, like, it's more strict because it's a Muslim country so there's some things, like, girls can't walk around in shorts. You can't, um, like, also the sexist thing, like, women listen to men and, um, I don't think it's the same thing here, like, churches here don't look at people in that way and here they're more open, like, if you go and say, "oh I did this with this guy" or whatever, it's more understanding that Egypt 'cause they're completely against that...so...that's...the country does affect it.

Moderator: So what I'm hearing you say, let me know if this is what you want to say, is that the foundation of "love God, love others" is there across culture but how that gets lived out is different depending on culture.

Participant 1: Hmm.

Participant 3: Yeah.

Moderator: Does that sound right?

Participant 4: Hmm.

Moderator: Any other comments? Alright, two more questions. If you believe that Christian communities are shaped by the culture around them, can you give examples either from history or the present, which I think would go off of what you were saying before but if you have any other, uh, comments...

Participant 1: (*gesturing to group*) I think yours were valid...and, like, Santa Barbara churches are pretty, there's a lot of, there's a strong, white, evangelical presence in Santa Barbara, and, like, embraces the middle-class, clean, white person, kind of likes to surf and...

(*group chuckles*)

Participant 1: ...likes to go surf after lunch, er, after church or something.

(*group "yeahs," chuckles*)

Participant 1: So...I don't know how productive that was, but, (*chuckles*) just commentary.

Participant 2: And I think we definitely have culture now that is more, uh, open to things, some of churches are having to adapt and become more open to things, like, in the past we weren't as acceptable, for, like, homosexuality or something like that, but now you see churches everywhere that do accept things like that when in the past that would have been, like, no one would have done that just because the culture of America's changed.

Moderator: Consensus? ... I guess this one doesn't really need a consensus if you don't want it to.

Participant 1: I think it's good.

(group laughing)

Moderator: Alright, last question, as long as those examples feel good?

Participant 1: Those feel good.

Participant 3: It was pretty similar to the last one so...

Moderator: Great. And then, last question. What are some ways that learning world history has been helpful to you as a Christian?

Participant 1: I've seen, um, damage that comes from making simple mistakes and thinking to myself, like, "oh I would have made that same mistake and all this crap that occurred as a result could have been caused by me. I could have done something similar." So just thinking a lot about the implications of my actions and kind of where I fall as far as social location and how much good or damage could come from my actions, I guess.

Participant 3: I think it's really deepened my compassion...

(group "hmms" and "yeahs")

Participant 3: ...for other cultures in the world. Definitely. Um, I think often times we don't really realize just how good we have it here in America, um, and that, again, like, there are other countries out there that are really, really suffering and we're here, and all we have are these headlines and we read it and throw the newspaper in the trash, like, it's, that's all it is here, um, so it's really so much more than that because these are real people.

Participant 5: Um, I agree with the compassion part because Mrs. Robins always emphasized on that, like, we read the book called *Compassion*, I think, that's the name of the book, right?

(group chuckles and agrees)

Participant 5: Was it *Compassion*? That's the book and, um, it just, it's weird to say but, I wasn't mean at all but it made me nicer, like not nicer as it sounds like a kindergarten answer but, but it's like you are more patient with others and you are there for them, like, even if you're the type of person, like, if someone just told you a problem and you can't help but you're just there for them. I was just thinking about this on my way down, like, if someone is crying about something and there's no way for me help you, just, like, your presence there still helps, like, it makes a difference for some reason, so...yeah.

Participant 4: Going off about what you guys said about compassion, I really think, too, it helps us to gain a broader understanding of, like, why certain cultures do certain things, and, like, not, not to, like, completely condone certain things but, like, how we as Christians should react to certain situations.

Participant 2: I agree with all of that.

(group chuckles)

Participant 1: And I think that, I'm not sure with Dr. Keaney, but definitely with Dr. Robins, I've heard some good things about her but, I know from Dr. Robins that, um, she, like, provided an incredible example of how to, like, present really difficult issues, um, with, like, so much grace and so much patience and so much eloquence and, like, the power of, uh, of, like, implementing those factors in teaching, in, like, dealing with really annoying people that have really screwed up views, um, like, it was really cool to, to see people's, including my own, hearts softened to a lot of difficult issues so kind of separate from the course material but I guess it's just social learning *(chuckles)*.

Moderator: Alright, what I'm hearing consensus, feel free to change, uh, so your time learning about world history has shaped how you live out your faith with more compassion or empathy as well as seeing it lived out by others. That about right?

(group "hms," "yeahs" agreement)

Moderator: Great!

(group chuckles)

Moderator: Alright.

*End of tape.