

WESTMONT COLLEGE

2018-2019 ILO ASSESSMENT

CHRISTIAN UNDERSTANDING, PRACTICES AND AFFECTIONS

Assessment Team:

Shannon Balram, Director of Residence Life

Lisa DeBoer, Professor of the History of Art, CUPA Assessment Coordinator

Scott Lisea, Campus Pastor

Manuela Long, Administrative Assistant to the Provost

Jana Mayfield Mullen, Interim Co-Director, Voskuyl Library

Tatiana Nazarenko, Dean of Curriculum and Educational Effectiveness

Caryon Reeder, Professor of Religious Studies; Co-Chair of Religious Studies Department

Sandy Richter, Professor of Religious Studies

Table of Contents	Page
1. Introduction.....	1
A. 2012-2013 CUPA Assessment.....	1
B. 2018-2019 CUPA Assessment.....	3
2. Recommendations.....	7
A. Institutional Recommendations	
B. Program Recommendations	
C. Suggestions for continuing the conversation	
3. Assessment Tools: Results and Discussions	8
A. Direct Assessments	
1. CUPA Essays.....	8
2. RS GE senior survey.....	9
3. RS GE senior survey / F 2019 post-tests.....	12
4. Participation in student ministries.....	15
B. Indirect Assessments	
5. NSSE Data.....	17
6. Taylor Christian Life Survey.....	19
7. CCCU Alumni Survey.....	22
8. Student Ministries reflections.....	25
Discussion of Indirect assessments.....	27
4. Appendices	
A. Direct Assessments	
1. Departmental discussions of CUPA essays.....	A1
2. CUPA rubric.....	A6
3. RS GE senior survey/RS post-test questions.....	A7
B. Indirect Assessments	
4. Taylor Christian Life Survey.....	A17
5. Student Ministries reflections.....	A19

1. INTRODUCTION

What we are investigating, in its current wording:

Graduates of Westmont College will:

- demonstrate literacy in biblical and orthodox Christian faith (Christian Understanding)
- demonstrate faithfulness in Christian service (Christian Practices/ Affections)

Abbreviated as “CUPA.”

A. Background: The 2012-2013 Assessment

2012-2013 saw Westmont’s first effort in assessing CUPA. The 2013 report forms the baseline for the 2018-2019 assessment.

Mechanisms	Direct Assessment	Indirect Assessment
Taylor’s Christian Life Survey		40% response (reliable)
Faith-Learning Faculty Roundtable	Faculty consideration of what we learn from student responses to Questions E & F & subsequent recommendations	Student responses to “Questions E & F”
Senior Survey	25% response (*not reliable)	
“Joel-Walking” Video	*Useful for generating discussion	
Focus Groups		*Not necessarily representative
...and the resulting essays	*Not necessarily representative	

**Assessment of reliability and representativeness come from the 2013 report.*

2013 Major Findings:

- High and widespread Christian commitment
- Sustained, widespread engagement with the Christian faith in and out of the classroom
- Advances in knowledge, literacy, proficiency, and commitment

- Less confidence in their faith than we might want
- Less biblical literacy than we want
- Less hermeneutical and theological proficiency than we’d want
- Less liturgical facility than we’d want

2013 Key Recommendations:

- Review “What we want for our graduates” to bring aspirations closer to realistic achievements
- Separate the instruments used for course evaluation from those used for faith-learning evaluation
- Consider alternative chapels for seniors to allow more advanced theological development
- Consider the timing and sequencing of RS GE courses
- Consider appointing student chaplains in the residence halls
- Emphasize “cultivation of sound judgment and wisdom” rather than “critical thinking” as students tend to hear the latter as purely deconstructive and skeptical.
- Consider how biblical and theological habits of mind can be more prominently employed across the curriculum and co-curriculum

Changes made in light of 2013 findings and recommendations:

1) Westmont dropped the practice of distributing the faith-learning “Questions E & F” along with the IDEA course evaluations. Departments, programs and faculty are now encouraged to gather CUPA data in ways best suited to their disciplines, curriculum and programing.

2) Students now must take RS 01 Old Testament or RS 10 New Testament before taking RS 20 Christian Doctrine.

3) The Campus Pastor’s Office and the Martin Institute launched the *Capax Dei* program in 2013-2014. Participation has grown from c. 160 students in fall and spring groups in 2013-2014 to c. 360 students in fall and spring groups in 2017-2018.

4) Residence Life, in collaboration with the Martin Institute experimented with placing Spiritual Formation Coordinators in Page hall for 2013-2014. After two years as a pilot, it was determined that the program didn’t meet the intended outcomes and it was placed on hold. Fall 2017 the program was revived when Westmont moved to multi-class residence halls. The Martin Institute, in partnership with Residence Life, has taken leadership of the Spiritual Formation Coordinator (SFC) Program and ensures we have an SFC in five of our six residence halls. The hope is to eventually secure an SFC for the GLC but that’s not a priority for 2019-2020. For 2019-2020, Westmont has 10 SFC's, responsible for helping lead *Capax Dei* groups, promoting spiritual formation in the residence halls, promoting Martin Institute events in the residence halls, mentoring and encouraging students in their spiritual growth in the residence halls.

The initial CUPA report generated a rich and wide-ranging discussion and established a sound basis for further assessment. Our 2018-2019 assessment activities build on that foundation.

B. The 2018-2019 CUPA Assessment

Building on the foundation provided by the 2013 assessment, the 2019 iteration chose eight mechanisms by which to gather information to help us think about how Westmont is working toward our CUPA outcomes. Four mechanisms were direct and four were indirect. Two were used in 2013, providing an opportunity for some longitudinal comparison, and one was devised on the basis of a 2013 recommendation. The eight mechanisms are:

Direct Assessment:

1. **The CUPA Capstone Essay.**

In 2013, Westmont recommended that in lieu of using “faith-learning” questions on student evaluations to gather data for institutional-level assessment, that departments and programs gather CUPA data in ways best suited to their disciplines, curriculum and programming. Departments were invited to share with the CUPA team results any CUPA related writing assignments used in capstone classes or in major-specific upper-division classes. The CUPA team also devised an assignment that could be used or adapted for major-specific use. The team developed a rubric for scoring essays in conversation with faculty of record teaching those classes. Faculty then scored the assignments from their own majors using the rubric. More importantly participating departments read a sample of their essays with their departmental colleagues and discussed their own department’s CUPA aims in light of what they read.

2. **GE RS Senior Survey (covering material from RS 001, 010 and 020)**

The teaching faculty for RS 01, 10 and 20 collaboratively devised a set of multiple choice questions keyed to the major concepts, figures, events and contexts relevant for understanding the content of their courses. The survey was administered from mid-November through the last week of classes, Fall 2018. We included demographic questions that allowed us to take into consideration when students took each class and whether they currently identify as Christian.

3. **GE RS 01 and 10 post-class survey results compared to the Senior Survey results**

RS 01 and 10 faculty administered the same blocks of OT and NT questions as a pre-test, and again as a post-test in their Fall 2018 classes. While the pre- and post-test comparison was part of last year’s RS GE assessment, the post-test numbers compared to our Senior Survey numbers allowed for examination of what and how well students retain factual elements of learning from their OT and NT classes.

4. **Participation in student ministries**

In the last few years the Chapel program, Student Ministries, and The Martin Institute have all undergone leadership changes. Systematic assessment in these areas had not been regularly done up to this point. We gathered what materials were to hand (the number of students participating in various programs) as a starting point for conversation. We will use this round of assessment to establish what we want to know about our students’ faith journeys and how best to gather those insights in future.

Indirect Assessment:

5. National Survey of Student Engagement (NSSE)

Spring of 2017 Westmont participated in the National Survey of Student Engagement (NSSE), administered yearly by the Center for Postsecondary Research based at the Indiana University School of Education. NSSE gathers data from first year students and from seniors, allowing longitudinal comparison. The CCCU works with NSSE to embed a series of CCCU specific questions into the general survey of student engagement. In 2017, fifty-one CCCU schools participated. This allows for some judicious comparison with our CCCU sister schools.

6. Taylor Christian Life Survey

The Christian Life Survey (CLS) is conducted by Taylor University every other year. It was first administered in 2010-2011. Westmont participated in the second iteration of the survey, 2012-2013, during our first CUPA assessment. That year, thirteen CCCU institutions participated. The 2018-2019 survey represents the fifth iteration of the survey with ten participating institutions and nearly 3000 participants.

7. CCCU Alumni Survey

Spring of 2018 Westmont participated in a CCCU alumni survey, which included a number of CUPA relevant questions. The responses to those questions were excerpted from the survey as a whole and incorporated into the 2019 CUPA assessment.

8. Student reflections from their participation in student ministries

As mentioned above, due to personnel changes in these areas, we didn't have existing assessment efforts to build on. Again, we gathered what materials were to hand—reflections written by students participating in various programs—as a starting point for conversation. We will use this round of assessment to establish what we want to know about our students' faith journeys and how best to gather those insights in future.

Breakdown of assessment instruments and CUPA goals

	Direct Assessment	Indirect Assessment
Understanding	CUPA Capstone Essay RS GE Biblical/Theological Literacy Survey data * RS 1 & 10 survey for students in those classes * RS 1, 10 & 20 survey for seniors	NSSE Data (S 2017) Taylor Christian Life Survey 2018 CCCU Alumni Survey Student life reflective essays
Practices	CUPA Capstone Essay Participation in Student Ministries * Emmaus Road/Potter's Clay/Urban Initiative * Capax Dei participation	NSSE Data Taylor Christian Life Survey 2018 CCCU Alumni Survey Student life reflective essays
Affections	CUPA Capstone Essay	NSSE Data Taylor Christian Life Survey 2018 CCCU Alumni Survey Student life reflective essays

2. RECOMMENDATIONS

Institutional Recommendations

1. Echoing a recommendation from the 2013 CUPA report, **we recommend replacing the language of “critical thinking,” with that of “cultivating sound judgment and wisdom.”** This language is much more positive, constructive, inspiring, embodied and resonant with our Christian mission than mere “critical thinking.” Sound judgment and wisdom are critical thinking with a telos. This shift will help students see their journey at Westmont as building toward a lofty goal rather than simply as acquiring “critical skills.” It may help students end their time at Westmont with more informed confidence in their faith than when they arrived.
2. In a similar vein, we recommend **helping students frame the challenge and occasional discomfort involved in learning in general, and Christian learning in particular, as “growing pains.”** Correspondingly, we recommend refraining from using the more modernist framework of “deconstructing and reconstructing” their faith. The “growing pains” metaphor may be especially useful for a new generation of students particularly susceptible to anxiety, and likely to interpret their anxiety as insecurity or even a loss of faith.

Program Recommendations

1. Participating Departments **implement** the changes they discussed within their programs, as a result of the CUPA essay exercise.
2. Departments that did not participate in the 2019 CUPA essay exercises take the opportunity to read and discuss a relevant sample of student work in order to **assess their own work toward discipline specific CUPA goals.**
3. The RS department work with the records office to set up a **protocol to track how incoming students do in their Fall RS classes** and how they do in their subsequent RS classes in order to better understand if sequencing of RS classes improves student learning.
4. The **Church fair** be reinstated.
5. Using the conversation begun by this assessment, Student Ministries, the Martin Institute and the Campus Pastor’s office, all of which have had leadership changeovers in the last few years, work together to **establish what CUPA outcomes they want to pursue, and how best to assess those outcomes.**

Suggestions for continued learning

1. Coaches share with faculty and staff what they’ve learned about supporting the faith of their athletes, some of whom arrive at the college religiously ambivalent and leave as committed Christians.
2. The RS department share some of their discussion on pedagogy which, while relevant to RS GE classes, is also relevant far beyond those classes.
3. Departments carry out another in-house CUPA essay/assignment/exercise c. 2023 and discuss those results as a department, to further discussions begun in 2019.
4. That faculty and staff read and discuss David Kinnaman’s *Faith For Exiles* (Baker, 2019).

3. RESULTS AND DISCUSSIONS

A. DIRECT ASSESSMENTS

1. CUPA Essays

One recommendation emerging from the 2013 CUPA assessment was to investigate CUPA findings at the departmental/major level. At the same time, our last writing assessment gleaned the most useful information from essays written by students in capstone classes. Acting on this prior work, the CUPA team and the writing team asked faculty in major specific capstone courses to assign an essay that would provide insight into how students articulate the relationship between their Christian commitments and their learning in their major. Thus, one assignment would provide material for two institutional-level discussions.

Faculty were provided with a generic prompt which they could adapt, or they provided an existing CUPA-appropriate prompt already in use in their department. The essays we received reflect the flexibility offered to faculty. In addition to assignments based on the generic prompt (COM, ED, ENG, KNS, CHM, PHI, PHY) assignments included:

- Sermons (RS)
- Letters addressed to incoming students in the major (CS)
- Commentaries on faith/learning relevant texts used in the class (PHI, SOC)
- Essays on “What it means to be a Christian in the field of _____?” (ART, E&B)

Essays were scored by the faculty of record in each course using a 5 point rubric with three categories: Christian Understanding, Christian Affections, Christian Practices. Not all essays were framed to address all three categories. Only relevant categories were scored. A total of 146 samples were evaluated.

		Understanding	Affections	Practice	Total	# samples
Westmont	Overall Average	3.62	3.49	3.53	10.57	146
HUM	AVERAGE	3.71	3.62	3.90	11.24	36
ART	195	2.88	2.75	2.75	8.38	8
COM	196	4.00	3.83	4.33	12.17	6
ENG	192	3.47				15
PHI	195	5.00	4.67	5.00	14.67	3
RS	125	4.00	4.25	4.75	13.00	4
NBS	Average	3.71	3.53	3.55	10.79	51
CHM	195	3.77	3.81	3.58	11.15	13
CS	195	4.18	3.91	4.27	12.36	11
KNS	195-2	3.40	3.15	3.10	9.65	23
PHY	195	3.75				4
SOC SCI	AVERAGE	3.54	3.40	3.39	10.08	59
E&B	195	3.35	3.19	3.05	9.59	37
ED	109	3.82	4.09	3.82	11.73	11
SOC	195	3.91		4.09		11

*Divisional averages were calculated using all student results from that division, not by averaging the departmental averages.

While charts and numbers provide one kind of feedback to consider. Department-level conversations about what these essays reflect are even more valuable. Participating departments read a sample of their essays and discussed what they learned about their students' learning, and what actions they might take as a result. Some of the departmental actions include:

- Revising the department's CUPA related PLOs
- Have students create CUPA portfolios using assignments from multiple classes in the major, to draw on in the capstone class
- Be clearer about drawing connections between classes in the major where the intention is to scaffold CUPA-related learning
- Be more intentional in specific classes or with particular assignments
- Re-think a major CUPA assignment that may have been having unintended effects
- Re-think the scope and structure of big summative "wrap-up" projects

The rubric for scoring CUPA essays, and the discussion results from participating departments are provided in full in the appendices to this report.

The CUPA team recommends that participating departments implement the changes they discussed within their programs, as a result of the CUPA essay exercise, and that departments that did not participate in the 2019 CUPA assessment take the opportunity to read and discuss a relevant sample of student work in order to examine their own approach to discipline specific CUPA goals.

2. RS GE senior survey

Fall 2018 the teaching faculty for RS 01, 10 and 20 collaboratively devised a set of multiple choice questions keyed to the major concepts, figures, events and contexts relevant for understanding the content of their courses. We included some demographic questions that allowed us to take into consideration when students took each class, and whether they currently identify as Christian. The survey consisted of the following sections:

Old Testament	Questions 1-15	15 questions
New Testament	Questions 16-30	15 questions
Christian Doctrine	Questions 31-53	23 questions (20 objective questions)
Temperature Taking	Questions 54-56	3 questions
Demographics	Questions 57-65	8 questions

The survey questions are included in the appendices to this report.

Students with senior standing were invited to take the survey over the course of four weeks, from Monday, November 12 to Thursday, December 6, 2018. The vast majority of students (106/114) took the survey between the November 12 and 19.

The Response Pool

The senior survey was sent to 291 students; 114 students responded to the survey, a 39.2% response rate. There were 7 (6.1%) transfer students in the pool of respondents. 6 transfers had one RS class waived. One came to Westmont Spring of 2017 and had two RS classes waived.

106 students completed the survey responsibly. Useable responses represent a **34.6%** response rate. Incomplete surveys, and surveys showing a response pattern were excluded from analysis. Of 106 responses analyzed four (**4.8%**) were transfer students. One waived OT. Two waived CD. And one late arrival waived both NT and CD. Those students’ answers to those sections of the survey were excluded from analysis for each of those classes.

Christian Doctrine results and survey cumulative results were calculated with 72 complete responses. A formatting problem that we caught early meant that the CD responses for the first 18 respondents yielded garbled data. Additionally, 14 of the remaining 88 respondents had yet to take RS 20, and 2 were transfers who waived the class. Their responses to the CD portion of the survey were excluded from the Christian Doctrine analysis and from the cumulative results.

67.0% (71/106) Respondents were women. **33%** (35/106) were men. Average scores for men and women were the same.

87.7% (93/106) currently identify as Christian. **72.7%** (77/106) Agree or strongly agree that they “have a personally meaningful relationship with the God of the Bible.” **66.0%** (70/106) Agree or strongly agree that “Westmont has (on balance) positively contributed to my development as a Christian.”

8.5% (9/106) responded that they don’t currently identify as Christians. **3.8%** (4/106) responded “Prefer not to answer” whether they identify as Christian. (4 of 13 who replied “no” or “prefer not to answer” did, however, in a subsequent question identify themselves with a religious tradition: 1 Non-denominational; 1 Lutheran; 1 Roman Catholic and 1 “Ancient.”)

The Results

	Old Testament	New Testament	Doctrine	Total
Students in sample	105	105	72	72
% Xian ID	88.5%	88.5%	90.3% (65/72)	90.3% (65/72)
% prefer not to ID	3.8%	3.8%	2.8% (2/72)	2.8% (2/72)
% Non-Xian ID	7.6%	7.6%	6.9% (5/72)	6.9% (5/72)
Average % Correct	66.4%	62.2%	47.5%	55.9%
Average # Correct	9.96	9.33	9.04	27.94
St. Deviation	3.25	3.21	4.12	8.66
Ave for X-ian ID	67.3% (10.1/15)	64.6% (9.7/15)	48.4% (9.68/20)	57.2% (28.6/50)
Ave for non X-ian ID	57.3% (8.6/15)	45.1% (6.8/15)	38.9% (7.8/20)	43.3% (21.6/50)

Timing of OT/NT for Students Starting Westmont Fall 2015

Semester	Old Testament		New Testament	
	# Students	Average Score	# Students	Average Score
F ‘15	29.52% (31/105)	72.5% (10.87/15)	20.9% (22/105)	59.7% (8.95/15)
S ‘16	27.62% (29/105)	66.2% (9.93)	27.62% (29/105)	58.7% (8.83)
F ‘16	8.57% (9/105)	61.48% (9.22)	6.67% (7/105)	62.7% (9.43)
S ‘17	3.81% (4/105)	68.3% (10.25)	13.33% (14/105)	69.1% (10.7)
*F ‘17	4.76% (5/105)	41.3% (6.2)	3.8% (4/105)	81.7% (12.2)
*S ‘18	1.90% (2/105)	46.7% (7)	6.67% (7/105)	63.8% (9.57)

	Christian Doctrine			
F '15	0	0		
S '16	1.39% (1/72)	55.0% (11/20)		
F '16	19.44% (14/72)	43.6% (8.7)		
S '17	15.28% (11/72)	42% (8.4)		
*F '17	13.89% (10/72)	39.5% (7.9)		<i>*Fire disruption</i>
*S '18	20.83% (15/72)	55.7% (11.1)		<i>*Mudslides</i>
Fall '18	8.33% (6/72)	47.5% (9.6)		

Distribution of results by course

Old Testament (105)				New Testament (105)			
Score	% correct	# students	% students	Score	% correct	# students	% students
15	100%	7	6.7	15	100%	2	1.9
14	93.3	9	8.57	14	93.3	7	6.67
13	86.7	11	10.47	13	86.7	15	14.28
12	80.0	14	13.33	12	80.0	8	7.62
11	73.3	11	10.47	11	73.3	11	10.47
10	66.7	10	9.52	10	66.7	7	6.67
9	60.0	6	5.71	9	60.0	10	9.52
8	53.3	8	7.62	8	53.3	14	13.33
7	46.7	8	7.62	7	46.7	6	5.71
6	40.0	10	9.52	6	40.0	15	14.28
5	33.3	6	5.71	5	33.3	3	2.86
4	26.7	4	3.81	4	26.7	5	4.76
3	20.0	1	0.95	3	20.0	1	.95
2	13.3	0	0.00	2	13.3	1	.96
1	6.7	0	0.00	1	6.7	0	
Christian Doctrine (72)							
Score	% correct	# students	% students				
20	100	0	0				
19	95	1	1.39				
18	90	4	5.56				
17	85	0	0				
16	80	0	0				
15	75	3	4.17				
14	70	6	8.33				
13	65	4	5.56				
12	60	4	5.56				
11	55	8	11.11				
10	50	8	11.11				
9	45	5	5.56				
8	40	7	9.72				
7	35	5	5.56				
6	30	5	5.56				
5	25	3	4.17				

4	20	4	5.56
3	15	3	4.17
2	10	2	2.78
1	5	0	0

Discussion: Sequencing RS Classes?

To the extent that we judge the difficulty of the questions sets to be equal (the CD questions seemed to us more complicated than the OT and NT questions), the breakdown on how sequencing of classes may affect performance seems worth exploring. Students who took OT their first semester at Westmont outperformed those who took it later. Students who took NT before OT struggled in NT. Those who took it later did better. The later students took CD, the better they scored, which makes sense insofar as its often easier to recall more recent material.

On the basis of this exercise the CUPA team asked the RS department to discuss whether it might be helpful to mandate, or strongly encourage students to take their three RS GEs in chronological order. The RS department took up the question, pointing out nuances on the ground: RS 01 material is rehearsed at the beginning of RS 10, and RS 01 and 10 materials is rehearsed at the beginning of RS 20. There is also anecdotal student testimony that students find RS 10 easier to take first because the New Testament is already somewhat familiar, the class covers less material, and it hones their reading skills before tackling OT. Thus, while it may appear that the numbers support sequencing RS 01, 10 and 20, The RS department would want more specific data before locking in that recommendation.

The CUPA team, in conversation with the RS department recommends that they investigate setting up a protocol with the records office to track incoming student taking OT and NT in the fall and then look at how they do when they take their second RS GE.

3. RS 01 and 10 Post-tests compared to Senior Survey results

RS 01 and 10 faculty administered the same blocks of OT and NT questions used for the senior survey as a post-test in their Fall 2018 classes. Post-test numbers compared to our Senior Survey numbers allowed us to think about what and how well students retain (some aspects of) their learning after taking OT and NT.

Fall in-class post-tests compared to Sr. Survey results

	OT Average % correct	NT Average % correct
Fall post-test average % correct	67.2%	73%
Sr. Survey average % correct	66.4%	62.2%

Results by question: Post-course quiz compared to Sr. Survey

Light yellow shading indicates a difference of between five and ten percentage points. Dark yellow shading a difference of over ten percentage points.

Old Testament	Fall Post Tests	Sr. Survey % correct	% change
Q 16 Put the following biblical characters in chronological order	82.6	86.7	4.10
Q 17 One would find the story of the fall of humanity in the book of	86.1	90.5	4.40
Q 18 In what book of the Bible is the Ten Commandments	87.5	85.7	-1.80
Q 19 Who was the first king of Israel	72.2	62.9	-9.30
Q 20 The Temple was built by ...	69.4	61.9	-7.50
Q 21 Israel and Judah were...	81.9	73.3	-8.60
Q 22 The exile of Israel is....	26.4	44.8	18.40
Q 23 In the Jewish canon, the OT is divided into three sections:	56.9	60.0	3.10
Q 24 Which of these prophets confronted Ahab on Mt. Carmel	58.3	53.3	-5.00
Q 25 The Northern Kingdom of Israel was destroyed by...	64.6	39.0	-25.60
Q 26 The Southern Kingdom of Israel was destroyed by...	53.5	40.0	-13.50
Q 27 In which book would you find "Vanity of vanities...."	72.2	54.3	-17.90
Q 28 In what book would you find hymns and liturgies of Israel	80.6	90.5	9.90
Q 29 Abraham was...	79.7	75.2	-4.50
Q 30 Which of these is one of the Ten Commandments	59.7	78.1	18.40

New Testament	Fall Post Tests	Sr. Survey % correct	% change
Q 1 The Sadducees question and critique Jesus' teachings because...	32.7	31.4	-1.30
Q 2 Why were the books of the NT written in Greek	77.4	78.2	0.80
Q 3 Which of the following is true of Paul...	73.8	64.8	-9.00
Q 4 Jews in Roman Palestine regarded the Samaritans as...	57.1	64.8	7.70
Q 5 The authors of the NT used scribes because...	67.0	65.7	-1.30
Q 6 When the author of <i>Matthew</i> sat down to write about Jesus...	55.4	55.2	-0.20
Q 7 Which best represents Jesus' messianic job description in Mark?	77.4	72.4	-5.00
Q 8 In comparison with the other gospels, Luke is more likely to...	70.8	58.1	-12.70
Q 9 The church in Acts...	48.8	59.0	10.20
Q 10 Markan priority refers to...	74.4	62.9	-11.50
Q 11 In interpreting <X> in Galatians, it's important to know...	45.0	59.0	14.00
Q 12 In interpreting <X> in I Peter, it's important to know...	71.4	73.3	1.90
Q 13 At the Jerusalem Council, James decided that...	57.1	54.3	-2.80
Q 14 A slave in the NT world would expect...	83.0	62.9	-20.10
Q 15 In the NT, the "Kingdom of God" refers to...	67.3	72.4	5.10

Christian Doctrine	Sr. Survey % correct
Q 31 Christians came to express God as being one _____ in three _____	62.5
Q 32 The Father, Son, and Holy Spirit are best distinguished according to...	44.4
Q 33 The 'Incarnation' is the doctrine that the person of Jesus is....	66.7
Q 34 Terms associated with Roman Catholic vs Lutheran understandings of justification	33.3
Q 35 The three theological virtues	52.8

Q 36 Baptism is the Church’s outward sign of the inward grace of...	12.5
Q 37 For Orthodox and Catholics, outward signs of redemption are sacramental in that...	55.6
Q 38 Which of the following was condemned as a heretic...	33.3
Q 39 Most churches understand Christ to be one _____ in two _____.	63.9
Q 40 God the Son is:	41.7
Q 41 Belief in the resurrection of Jesus originated...	66.7
Q 42 The best synonym for “Catholic” is...	66.7
Q 43 Augustine taught that we are sinners....	36.1
Q 44 The Holy Spirit is:	30.6
Q 45 Trying to describe God is useless or idolatrous	46.5
Q 46 Before Creation there was no God the Son, only God the Father.	66.7
Q 47 God made all things in the universe, including sin.	40.3
Q 48 People lack the power to keep themselves from sinning.	47.9
Q 49 Healthy discipleship requires worship, service, prayer, study.	48.6
Q 53 The Great Schism came before the Reformation	35.4

“Range of Belief” questions:

Q 50 At any time, believers could be ‘raptured’ to heaven while the earth undergoes a seven-year tribulation, after which Jesus will return and establish a millennial kingdom.

I know it’s true	11.1%	8/72
I think it’s true	12.5%	9/72
I don’t know	40.3%	29/72
I think it’s false	19.4%	14/72
I know it’s false	16.7%	12/72

Q 51 For women to lead the church is biblically appropriate.

I know it’s true	41.7%	30/72
I think it’s true	25.0%	18/72
I don’t know	16.7%	12/72
I think it’s false	8.3%	6/72
I know it’s false	8.3%	6/72

Q 52 All human beings will eventually be saved.

I know it’s true	8.3%	6/72
I think it’s true	12.5%	9/72
I don’t know	26.4%	19/72
I think it’s false	22.2%	16/72
I know it’s false	30.6%	22/72

“Temperature Taking” questions:

Q 54 I have a personally meaningful relationship with the God of the Bible.

Strongly agree	49.1%	52/106
Agree	23.6%	25/106
I’m not sure	15.1%	16/106
Disagree	4.7%	5/106
Strongly disagree	7.5%	8/106

Q 55 I can articulate my faith to someone who doesn't share it.

Strongly agree	28.3%	30/106
Agree	28.3%	30/106
I'm not sure	17.0%	18/106
Disagree	16.0%	17/106
Strongly disagree	10.4%	11/106

Q 56 Westmont has (on balance) positively contributed to my development as a Christian.

Strongly agree	38.7%	41/106
Agree	27.3%	29/106
I'm not sure	11.3%	12/106
Disagree	17.0%	18/106
Strongly disagree	5.7%	6/106

Discussion: Pedagogical implications

The RS department engaged in extensive conversation regarding the Senior Survey, the Senior Survey compared to the Fall 2018 post tests, as well as an additional pre-test/post-test comparison they also undertook Fall 2018:

1. With respect to the questions on the CUPA survey on which graduating seniors did better than students enrolled in a GE course in fall 2018, the department recognizes that students retain material that is repeated in other classes (in the department and across campus) as well as in chapel programming. To support student learning through repetition, RS faculty are intentionally emphasizing common themes and connections, and reminding students of what they have heard (or will learn) in the RS GE courses. This continues beyond the GE classes in, for instance, Helen Rhee's church history classes.
2. Recognizing that significant student learning occurs outside the classroom, the faculty who teach the GE classes are actively encouraging (and in some cases incentivizing) students to make use of the weekly tutoring sessions organized by Theresa Covich.
 - Sameer Yadav has in addition developed quizzes for tutors to work through with students to give them practical experience in understanding course material.
3. In addition to the tutoring program, faculty have incorporated a variety of tactics in GE classes to support student learning. Some examples:
 - Holly Beers and Sameer Yadav have incorporated time during class to identify potential test questions and consider (and evaluate) possible answers.
 - Bill Nelson received a professional development grant in 2019 to address support for student learning in his classes. He plans to incorporate regular quizzes and discussions in class sessions, as well as developing potential writing assignments and detailed review guides for exams.
 - Caryn Reeder has developed transparent design for all assignments, and added a variety of options so that students can select assignments that appeal to their interests and skills.
 - Sameer Yadav has implemented strategies to support student discussion during classes.
4. To help students address the perceived divide between their academic study of the Bible, theology, and church traditions and their personal faith, the RS department is piloting several Bible studies led by faculty in spring 2020.
5. Due to the design of the assessment instrument, the CUPA survey for the RS GE classes was more concerned with content than interpretive skill. However, the department is concerned to develop (and assess) the interpretation of biblical texts and theological traditions by students. Among strategies to support this outcome in GE courses are the following:
 - Holly Beers reorganized her classes to incorporate more time for students to practice using the tools of biblical interpretation during class periods. She also developed a new assignment requiring students to explore biblical interpretation by women or global voices.

- Caryn Reeder created a ‘Biblical Story Timeline’ to help students put together the pieces of the biblical story (foundational themes, biblical Israel’s identity, key events and people), adding related discussions to class sessions and questions to exams to give students the opportunity to reflect on these concerns through the semester.
- Telford Work developed a new ‘Applied Theology’ project which requires students to identify and explore an application of course material, encouraging student creativity and engagement with course material.
- Beyond the GE classes, Charlie Farhadian added a biography assignment in Missiology to give students the opportunity to explore particular diverse stories, giving theoretical course material a specific application; and Helen Rhee requires students in Early and Medieval Christianity to attend Orthodox and Catholic churches for three weeks each, interviewing church leaders and laity, to help them understand church history through exploration of modern communities.

The CUPA team recommends the RS department be invited to share some of their discussion on pedagogy which is relevant far beyond their GE classes.

4. Participation in student ministries

The 2019 CUPA assessment began just as key changes occurred in leadership roles in the chapel program and in the student life division. Scott Lisea and Eben Drost began their work in the Campus Pastor’s Office fall 2018. Rebecca Boa assumed leadership of Ministry & Outreach programs fall 2016. Mariah Velasquez assumed a programming role with the Martin Institute beginning Fall 2017. Programs in all these areas are relevant for CUPA goals but not much record keeping had been done to date. Thus this report provides an opportunity to think about how we want to assess activities in these areas, moving forward. In the meantime, Scott, Eben, Rebecca and Mariah were very happy to contribute the information they had to hand.

Insofar as participation is an index of student interest in deepening Christian understanding, developing facility in Christian practices, and orienting fundamental affections toward God, we have the following information to think about. These numbers show participation in *Capax Dei* groups and student ministry opportunities.

Capax Dei Enrollment 2013 -2018

These numbers reflect our best records since 2013. The most accurate records were kept starting 2014. *"Placements" means students signed up and were placed in a group. It does not necessarily mean they attended regularly.

2013-2014 School Year Capax Dei Info				
Semester	Women	Men	Placements	Total # of Groups
Fall 2013	80	41	121	18
Spring 2014	82	35	117	17
Totals			238	35
2014-2015 School Year Capax Dei Info				
Semester	Women	Men	Placements	Total # of Groups
Fall 2014	132	48	180	21
Spring 2015	114	40	154	20
Totals			334	41

2015-2016 School Year Capax Dei Info				
Semester	Women	Men	Placements	Total # of Groups
Fall 2015	80	32	112	17
Spring 2016	84	24	108	14
Totals			220	31

2016-2017 School Year Capax Dei Info				
Semester	Women	Men	Placements	Total # of Groups
Fall 2016	109	55	164	25
Spring 2017	83	41	124	20
Totals			288	45

2017-2018 School Year Capax Dei Info				
Semester	Women	Men	Placements	Total # of Groups
Fall 2017	140	61	201	20
Spring 2018	109	50	159	23
Totals			360	43

2018-2019 School Year Capax Dei Info				
Semester	Women	Men	Placements	Total # of Groups
Fall 2018	130	40	164	24
Spring 2019			141	33
Totals			305	57

Student Ministry Participation 2013 -2018

Organization	Event	2013-14	2014-15	2015-16	2016-17	2017-18
Urban Initiative	Fall Break Away	No data	24	27	21	22
Potter's Clay	Juntos	80	74	74	61	77
Urban Initiative	Spring Break	31	47	31	32	50
Potter's Clay	Spring Break	191	190	180	212	202
Emmaus Road	*Summer trips	67	54	N/A	24	22
		369	389	312	350	373
	<i>*Number of summer trips</i>	<i>15</i>	<i>13</i>	<i>0</i>	<i>5</i>	<i>5</i>

Combined Participation in Capax Dei and Student Ministries 2013 -2018

	2013-2014	2014-2015	2015-2016	2016-2017	2017-2018
Capax Dei	238	334	220	288	360
Student Ministries	369	389	312	350	373
TOTAL	607	723	532	638	733

Discussion of these results focused on a number of important questions:

- How do we serve and reach our increasing number of students who decline to state a faith identity as incoming students, and the apparently increasing number of students who do not identify as Christian? These trends are likely to continue if not intensify as we cast a wider net for enrollment.
- Who is participating in *Capax Dei*, student ministries, in residence hall SFC-led activities? Can we learn more about who these programs are serving? What might we learn about patterns of male participation, given the large proportion of female students participating in these programs?
- What might we learn from our coaches about our non- or ambivalently Christian students?
- What thinking might we want to do as our international enrollment increases?
- Do we want to consider groups/programs for new Christians? For doubters and skeptics?

Using the conversation begun by this assessment, the CUPA team recommends that Student Ministries, the Martin Institute and the Campus Pastor's office, all of which have leadership changeovers in the last few years, work together to establish what they want to know about our students' faith journeys, and how best to gather those insights.

B. INDIRECT ASSESSMENTS

5. National Survey of Student Engagement (NSSE) Data

Spring of 2017 Westmont participated in the National Survey of Student Engagement (NSSE) which is administered yearly by the Center for Postsecondary Research based at the Indiana University School of Education. NSSE gathers data from first year students and from seniors.

The CCCU works with NSSE to embed a series of CCCU specific questions into the general survey of student engagement. In 2017, fifty-one CCCU sister schools participated. The comparative data below draws on responses from students in those schools.

For CUPA purposes, the CCCU questions have been grouped according to "Understanding," "Affections," and "Practices." W 1st indicates Westmont first year students; W 4th responses from seniors. "N" refers to the comparative CCCU scores for each class. National comparative scores are only included for questions where there were statistically significant differences. A ∇ designates results where Westmont's average was lower than the national average with an effect size less than .3 in magnitude. A ▼ designates results where Westmont's average was lower with an effect size greater than .3 in magnitude.

How much do you agree or disagree with the following statements?

Response options: 5=Strongly agree, 4=Agree, 3=Neither agree/disagree, 2=Disagree, 1=Strongly disagree

Christian Understanding	W 1st	N 1st	W 4th	N 4th
e. I believe that I need to be open to consider new insights and truths about my faith.	4.1		4.3	
g. Courses in my major have helped me think about how Christian values relate to my future profession.	3.9 ▽	4.1	4.2	
k. At my institution, I am challenged to think about issues from a Christian perspective.	4.3		4.3	
q. This institution has challenged me to critically evaluate and reconsider values that I have always held.	3.8		4.0	
Christian Affections	W 1st	N 1st	W 4th	N 4th
a. I have a personally meaningful relationship with God.	4.4		4.3 ▽	4.4
b. My relationship with God contributes to my sense of well-being.	4.4		4.3 ▽	4.5
f. General education courses at this institution help students develop values that are consistent with faith in Jesus Christ.	4.0		4.0	
h. When appropriate, professors here take time to talk about their values and personal beliefs in class.	4.0		4.2	
i. Faculty here interact with students outside of class in ways that help us clarify our personal values.	3.8		4.0	
j. There is an environment on this campus that encourages me to develop values which reflect my faith in Jesus Christ.	4.1		4.1	
n. As a result of my experience at this institution, I am more aware of what my own personal values are.	4.1		4.2	
o. As a result of my experience at this institution, my values are more consistent with a Christian world-view and lifestyle.	3.7 ▽	3.9	3.6 ▼	3.9
p. This institution has reinforced values that I have always held.	3.8 ▽	4.0	3.4 ▼	3.9
Christian Practices	W 1st	N 1st	W 4th	N 4th
c. The way I do things from day to day is often affected by my relationship with God.	4.2		4.1 ▽	4.3
d. Even if the people around me were opposed to my Christian convictions, I would still hold fast to them.	4.2		4.2 ▽	4.4
l. This institution has helped me to critically evaluate whether or not my behavior is consistent with Christian values.	4.1		4.0	
m. This institution encourages students to worship God in meaningful ways.	4.2		4.1	
r. As a result of my experience at this institution, I have learned principles of Christian leadership.	3.7 ▽	3.9	3.8 ▽	4.0

6. Taylor University Christian Life Survey (CLS)

The Christian Life Survey is conducted by Taylor University every other year. It was first administered in 2010-2011. Westmont participated in the second iteration of the survey, 2012-2013, during our first CUPA assessment. That year, thirteen CCCU institutions participated. The 2018-2019 survey represents the fifth iteration of the survey with ten participating institutions and nearly 3000 participants.

2013 schools: Calvin, **Cornerstone**, Crown, Eastern Nazarene, Fresno Pacific, Gordon, Goshen, LeTourneau, Tabor, **Taylor, Union, Westmont**, William Jessup.

2018 schools: Barclay, Corban, **Cornerstone**, God's Bible, The King's College, The King's University, Northwest Nazarene, **Taylor, Union, Westmont**

Between the second and fifth iterations of the Taylor CLS, many aspects of the survey changed. Some sections were deleted and others added. The wording of some questions was changed. The Likert scales were changed from five or nine point scales to seven point scales. The overall number of questions was greatly reduced. Additionally, the other participating institutions have changed and decreased in number, so our comparison pool for this iteration is different from the 2013 comparison pool.

In the comparison charts below, the original five and nine point Likert scale results from 2013 have been converted to their equivalents on a seven point scale. Of course, giving students a different number of choices can impact the way they would choose to respond. To the extent we judge that some aspects of the survey remained similar enough, and the comparison institutions similar enough, Westmont has basis for *only tentative longitudinal and national comparison*.

For CUPA purposes, these results provide indirect assessment of “practices” and “affections.” There are only a few questions that speak to “Christian understanding.” All questions and results can be seen in section **xyz** of this report.

The 2018 Format:

Spiritual climate	5 questions about student perceptions of spiritual life on campus
Christian Orientation	36 questions organized in seven thematic clusters that ask about a student's <ul style="list-style-type: none">-Devotional practices-Behaviors that connect to Christian community-Regulation of appetites-Reflection-Evangelism-Service-Stewardship
Christian Foci	14 questions organized in three thematic clusters that ask about a student's <ul style="list-style-type: none">-Focus on God-Focus on Others-Focus on the Bible-Focus on salvation through Jesus
Bible Reading	25 questions about a student's <ul style="list-style-type: none">-encounters with the Bible (where and how often)-habits of understanding and applying scripture

Demographics 13 questions about a student’s
 -ethnicity, gender
 -parental education, political identification, family income
 -denominational identification
 -full-time/part-time; on-campus/commuter/online status, major, GPA

Summary of Results

The invitation to participate was sent to 1254 Westmont students. 473 students participated, an overall 38% response rate. However, *results only reflect responses from students who self-identify as Christian and completed all the demographic questions.* Westmont’s results were compiled from 426 complete surveys from students who self-identified as Christians and completed the demographic information, a rate of 34%. Three students self-identified as Christians, but didn’t complete the demographic information. Their results were not included.

Students invited to participate	1254	
# of students who participated	473	37.7% of 1254
# of self-identified Christians	429	34.2% of 1254
% of self-identified Christians in the pool		90.1% of 473
# of self-identified Christians with necessary demographic data	426	34.0% of 1254

All Participants and CLS Analysis Pool:

The entire response pool, and the subsets of Christian and non-Christian self-identified students.

All M/F Participation

	Out of 470*	
	Frequency	Percent
Female	313	66.6
Male	157	33.4

*Three students did not complete the M/F demographic question.

	ID as Christian		Do not ID as Christian	
	Frequency	Percent	Frequency	Percent
Female	287	67.4	26	59.1
Male	139	32.6	18	40.9
TOTAL	426*	100	44	100

*Three students did not complete the M/F demographic question.

All Participants by Age and Christian ID (out of 473)

Age	ID as Christian		Do not ID as Christian	
	Frequency	Percent	Frequency	Percent
18	122	25.8	9	1.9
19	105	22.2	7	1.5
20	94	19.9	13	2.7
21	91	19.2	8	1.7
22 +	17	3.6	7	1.5
TOTAL	429	90.7	44	9.3

CLS Analysis Pool by Age (out of 426)

Age	ID as Christian	
	Frequency	Percent
18	121	28.4
19	105	24.5
20	92	21.9
21	89	21.2
22 +	17	4.0
TOTAL	426	100

All Participants by Class Standing (out of 473)

Class Standing	ID as Christian		Do not ID as Christian	
	Frequency	Percent	Frequency	Percent
First Year	129	27.3	12	2.5
Sophomore	96	20.3	5	1.1
Junior	118	24.9	13	2.7
Senior	86	18.2	12	2.5
5 th Year Senior	0	0	2	.4
TOTAL	429	90.7	44	9.3

CLS Analysis Pool by Class Standing (out of 426)

Class Standing	ID as Christian	
	Frequency	Percent
First Year	128	30.0
Sophomore	96	22.5
Junior	117	27.5
Senior	85	20.0
TOTAL	426	100

2018/2013 CLS Indices (same data, two configurations)

Comparison organized Westmont vs. Comparison Schools

	Westmont			Comparison Schools	
	2018	2013		2018	2013
Focus on God	6.47	6.25*		6.67	6.31*
Focus on Others	5.21	5.04*		5.36	5.11*
Focus on the Bible	4.87	4.93*		5.27	5.10*
Connected	5.28	5.71**		5.48	5.78**
Reflective	5.46	5.51**		5.62	5.54**
Outreach	3.64	4.55**		3.85	4.58**
Appetites	5.4	NA		5.52	NA

Service	4.61	NA		4.8	NA
Stewardship	5.45	NA		5.64	NA

Comparison organized by survey year

	2018			2013	
	WM	Others		WM	Others
Focus on God	6.47	6.67		6.25*	6.31*
Focus on Others	5.21	5.36		5.04*	5.11*
Focus on the Bible	4.87	5.27		4.93*	5.10*
Connected	5.28	5.48		5.71**	5.78**
Reflective	5.46	5.62		5.51**	5.54**
Outreach	3.64	3.85		4.55**	4.58**
Appetites	5.4	5.52		NA	NA
Service	4.61	4.8		NA	NA
Stewardship	5.45	5.64		NA	NA

Effect size indicates a small, meaningful difference

*converted to 7 point from a 5 point scale

**converted to 7 point from a 9 point scale

7. CCCU Alumni Survey

Spring of 2018 Westmont participated in a CCCU alumni survey, which included a number of CUPA relevant questions. The responses to those questions were excerpted from the survey as a whole and incorporated into the 2019 CUPA assessment.

CCCU Alumni Survey--CUPA Relevant Excerpts

CU = Christian Understanding; CP = Christian Practices; CA = Christian Affections

Note: For each of the satisfaction items on the Alumni survey, the means and standard deviations are presented first, followed by the percentage in agreement with each item. Both methods can provide useful comparisons for your institution. All items are scored on a 6-point scale.

Please rate your level of agreement with each of the following:	National Norms (N=6,271)		Westmont (N= 528)	
	MEAN	STANDARD DEVIATION	MEAN	STANDARD DEVIATION
(CP) I am active in a local church.	4.88	1.45	4.55	1.63
(CP) I am regularly involved in community service or volunteer work in my local community.	4.47	1.37	4.31	1.40
(CP) I regularly donate to charitable causes.	4.99	1.23	4.77	1.36

LEVELS OF AGREEMENT

FOR EACH OF THE ITEMS BELOW, THE “NAT” INDICATES THE NATIONAL NORMS AND THE “INST” INDICATES YOUR INSTITUTIONAL RESPONSES. THE NUMBERS REPRESENT PERCENTAGES OF THOSE WHO RESPONDED IN EACH CATEGORY.

Please rate the extent to which you agree with each of the following statements:	Strongly Disagree		Disagree		Somewhat Disagree		Somewhat Agree		Agree		Strongly Agree	
	Nat	Inst	Nat	Inst	Nat	Inst	Nat	Inst	Nat	Inst	Nat	Inst
(CA) This institution contributed significantly to my spiritual growth while I was enrolled there.	1.9	1.5	2.5	3.2	3.7	4.2	16.9	14.3	30.6	28	44.5	48.8
(CP) This institution prepared me well for leadership in the church.	3.4	5.1	6.5	7.5	9.9	9.8	29.0	26.5	30.1	25.5	21.3	25.5
(CP) I am active in a local church.	4.8	8.2	6.1	8.2	5.1	6.9	12.2	14.9	23.9	20.8	47.9	41
(CP) I am regularly involved in community service or volunteer work in my local community.	3.0	2.9	8.4	11.3	10.3	11.9	23.3	24.7	27.2	24.3	27.8	24.9
(CP) I regularly donate to charitable causes.	2.2	2.1	3.9	8.1	5.0	6	15.2	19.2	28.3	23.6	45.4	41.1

LEVEL OF IMPACT

FOR EACH OF THE ITEMS BELOW, THE “NAT” INDICATES THE NATIONAL NORMS AND THE “INST” INDICATES YOUR INSTITUTIONAL RESPONSES. THE NUMBERS REPRESENT PERCENTAGES OF THOSE WHO RESPONDED IN EACH CATEGORY.

Rate the degree to which your experiences at this institution had a positive impact on your growth in each of the following areas:	No Impact		Very Little Impact		Some Impact		Moderate Impact		Strong Impact		Significant Positive Impact	
	Nat	Inst	Nat	Inst	Nat	Inst	Nat	Inst	Nat	Inst	Nat	Inst
(CU) Understanding Christian values	.9	0.6	2.2	1.8	7.3	6.8	17.3	17.7	38.9	38.4	33.4	34.7
(CU) Developing a Christian worldview	1.7	2.6	3.6	4.4	9.6	9.6	18.5	17.2	35.2	36.7	31.3	29.5
(CP) Personally adopting a system of ethical standards	1.9	2	3.8	3.4	10.0	9.6	19.2	19.3	36.8	38.2	28.3	27.5
(CP) Participating in service to society	2.3	1.4	6.0	5.4	13.4	11.2	25.2	24	32.3	33.3	20.8	24.8
(CP) Engaging consistently in spiritual disciplines (Bible study, prayer, etc.)	3.5	5.4	7.1	6.8	12.6	13.4	21.7	24.8	29.9	26.7	25.1	23

8. Student reflections from participation in student ministries

As mentioned above, due to personnel changes in these areas, we didn't have existing assessment efforts to build on. We gathered the materials to hand—reflections written by students participating in various programs—as a starting point for conversation. The CUPA relevant reflections themselves can be found in section **xyz** of this report. We will use this round of assessment to establish what we want to know about our students' faith journeys and how best to gather those insights in future.

Campus Pastor's Office: The 2017-2018 *Capax Dei* Report

Students who attended *Capax Dei* on a regular basis expressed general enthusiasm for two things:

- a **consistent, quiet space to encounter God**
- opportunity to build **community** with other students.
- 77% indicated that they “learned to be more comfortable with being silent in God’s presence,”
- 72% “grew in their sense of God’s presence” in their lives,
- 65% “grew in their practice of prayer.”

The lineup of groups offered 2017-2018 was the most diverse to date, and several students indicated gratefulness that there were so many options to choose from. However, this makes any kind of standardized assessment/comparison more difficult because each group has its own content, atmosphere, and leadership approach. In general, students had the most positive feedback for groups that contained some sort of extended **reflective/journaling/quiet time** as part of the format. Use of **scripture, Lectio Divina**, and extended times of **prayer** were also mentioned often as being helpful and valued.

In terms of community, students were generally appreciative of being put together with other students with whom they had no previous contact. Several students mentioned “hearing different perspectives” as a positive component of their groups. Whether groups met on campus or off, students overwhelmingly appreciated efforts at hospitality and community-building. Some specifics included serving snacks, receiving a warm welcome, spending time catching up with members of their group, etc.

Feedback for leaders was overwhelmingly positive; students used such words as “**incredible, great, wise, attentive, compassionate, personable, understanding**,” to describe their leaders. It is obvious that our students love and appreciate their leaders.

Office of Ministry and Outreach: Feedback from 2017-2018 Ministry Participation:

Potter's Clay Main themes, evenly distributed (15 responses):

- Experiencing the presence of God
- Experiencing the value of others
- The challenge of serving
- Increased cultural awareness

Emmaus Road Main themes (14 responses):

- Service is reciprocal and requires relationship. This was the most prominent theme, addressed in some way in 10 of 14 responses.
- new ways of seeing and experiencing God

Urban Initiative themes (7 responses). These responses were the most varied:

- Seeing God at work
- Recognizing that the homeless/those we are serving are not all that different from us
- Seeing the city and its systems in a new way
- Appreciating the complexity of homelessness
- Learning that an individual can make a difference.

Discussion of Indirect Assessments

Examining the Taylor, NSSE, CCCU Alumni surveys, student feedback from participation in Capax Dei groups and student ministry opportunities, there is general continuity with what we discovered in 2013.

In considering the survey results, it is important to remember that Westmont does not require students to identify as Christian. Almost all other comparison institutions in these surveys do, requiring students to sign a faith statement, or supply a reference from a pastor.

Religious Identity for Westmont students who don't self-identify as Christian.

	2013	2014	2015	2016	2017	2018
Buddhism	1	1	1	1	0	0
Islam	2	3	1	0	0	0
Jewish	1	1	1	0	0	0
Mormon	1	0	0	0	0	0
Other Non-Christian	Previously Not Used		26	4	1	6
None stated	PNU	84	111	129	117	137
TOTAL	5	89	140	134	118	143
Percentage	0.38	6.80	10.70	10.24	9.01	10.92
FTE Students	1309	1307	1297	1294	1300	1272

Data on Westmont students who decline to identify as Christian or are ambivalent regarding their faith

Taylor CLS: **9.3%** (44/473) spread more-or-less evenly across four years. (In the 2013 iteration of this survey, 6.5% of Westmont respondents declined to identify as Christian.)

NSSE CCCU Survey: “I have a personally meaningful relationship with God” (a very loose proxy for Christian ID?)

5.5% (7/127) first year students disagreed or strongly disagreed

5.5% (7/126) seniors disagreed or strongly disagreed

2018 RS Senior Survey: “I currently self-identify as a Christian”

12.3% replied “disagree”

2018 CCCU Alumni Survey: “I am active in a local church” (an extremely loose proxy for Christian ID):

16.3% disagreed or strongly disagreed

Discussion: Westmont students' engagement with their faith

Overall, Westmont students and graduates report slightly less engagement with their faith than their peers at other Christian institutions. Some of these numbers might be inflected by the members of our student body who don't identify as Christians.

Taylor CLS (9 comparison schools, all small, four Bible colleges)

- Westmont students are slightly less "focused on God"
- and slightly less "focused on the Bible" than students at comparison schools.

The CUPA team found these comparisons less compelling, due to the nature of the handful of schools in the comparison pool. Results also echo findings from the 2013 iteration.

In the 2018 CCCU Alumni Survey (a deeper, more diverse pool of comparison schools) Westmont alumni report being:

- Less active in a local church
- Less active in service and volunteer work
- Less generous in donating money to charitable causes
- Less engaged with practicing spiritual disciplines

The CUPA team found these results more compelling, due to the nature of the comparison pool, although once again, the number of non-religiously identified students may inflect the results. Unfortunately, this data set gives no indication of statistical significance.

In the 2017 NSSE/CCCU survey, Westmont students report slight declines in their sense of security or confidence in their faith from first to fourth year reflected in their answers to the following questions:

- "I have a personally meaningful relationship with God"
- "My relationship with God contributes to my sense of well-being"
- "As a result of my experience at this institution, my values are more consistent with a Christian world-view and lifestyle"
- This institution has reinforced values that I have always held

The Taylor CLS (9 comparison schools) also shows small-to-significant declines almost across the board, though gains in areas we could associate with Christian Practices:

- I live in ways that help others as much as myself
- I make intentional efforts to use my talents and skills for God's purposes
- I go out of my way to be in contact with others who don't share my beliefs
- I serve the people around me
- I help others who are in difficulty
- I reflect on what it means for me to be a Christian
- I reflect on who God is

These patterns are consistent with what we saw in the 2013 survey results.

Given our conversation around these results, the CUPA team makes two recommendations:

1. Echoing a recommendation from the 2013 CUPA report, we recommend replacing the language of “critical thinking,” with that of “cultivating sound judgment and wisdom.” This language is much more positive, constructive, inspiring, embodied and resonant with our Christian mission than mere “critical thinking.” Sound judgment and wisdom are critical thinking with a telos. This shift will help students see their journey at Westmont in as building toward a lofty goal, rather than simply developing “critical skills.” It may help students end their time at Westmont with more informed confidence in their faith than when they arrived.

2. In a similar vein, we recommend helping students frame the challenge and occasional discomfort involved in learning in general and Christian learning in particular as “growing pains.” Correspondingly, we recommend refraining from using the more modernist framework of “deconstructing and reconstructing” their faith. The “growing pains” metaphor may be especially useful for a new generation of students particularly susceptible to anxiety, and likely to interpret their anxiety as insecurity or even a loss of faith.