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ATS SELF-STUDY JULY 2019

Introduction

INTRODUCTION

The Seventh-day Adventist Theological Seminary is embedded within Andrews University as one of five colleges of the University. The SDATS serves the Seventh-day Adventist Church, preparing pastors and professional ministry leaders for North America as well as around the world. As the first seminary of the Seventh-day Adventist Church, and a General Conference institution, the SDATS has been looked to from the beginning as the premiere institution for theological education and leadership for the church. Our international extension sites have long acted as leadership development sites for the church, preparing local leaders and theologians in new locations to be ready to take the lead in theological education for their own local areas. Today we continue to serve these roles, by our training of effective leaders providing theological stability and interconnection amid the church’s rapid growth and helping lead the church into the future.

The Seminary has undergone significant growth and expansion since our last Comprehensive Evaluation Visit from the Association of Theological Schools. From a total enrollment of 1,171 in spring 2009, we have grown to an enrollment of 1,484 in spring 2019. We have grown from 10 programs in 2009 to 11 programs in 2019, and our faculty has expanded from 36 full-time faculty in 2009 to 48 full-time faculty in 2019. Although at the time of the 2009 visit we were rejoicing in the recent completion of a new renovation and addition to the Seminary building, today we must sometimes seek classrooms in other campus buildings in order to accommodate all the Seminary classes and functions taking place. In addition, our number of extension sites has grown from 19 in 2009 to 24 approved sites in 2019, including 11 international and 13 North American sites.

At the same time, we are being challenged by other Seventh-day Adventist Church institutions of higher education within North America and around the world now also offering theological degrees, and from an increase in polarization within the denomination. On the other hand, our current success and growth brings about a level of complexity and expectation that call for careful and strategic planning and management. These challenges need not be seen as a problem, but rather can offer opportunities for clarification of our purposes and place in today’s church.

Highlights from the History of the Seventh-day Adventist Theological Seminary

In 1932, the General Conference of the Seventh-day Adventist Church (SDAC) voted to establish a school of theology. Further

study in 1933 led to the decision to offer “successive summer schools of 12 weeks duration at designated colleges. The first summer session of the “Advanced Bible School” was offered at Pacific Union College (Angwin, California) in 1934, with 13 faculty and 71 students. Two more “summer schools” were held in the same location in 1935 and 1936.

In 1936, the General Conference voted to organize a permanent seminary, separate from any existing institution. Thus, the Seventh-day Adventist Theological Seminary (SDATS) was born, beginning operations in 1937, in Takoma Park, Maryland, near Washington, D.C. Courses were initially taught in summer and winter sessions. In 1942, a spring session was added as the seminary began offering the Master of Arts (Religion). In due course, the Bachelor of Divinity (BD) and the Master of Theology (MTh) programs were added.

In 1957, the SDATS joined with a newly created School of Graduate Studies to form Potomac University. As the need for graduate education in the Adventist Church increased, church leaders decided to find a suitable undergraduate school that with which the emerging university could be affiliated to form a more comprehensive university. This decision led the church soon thereafter to dissolve Potomac University and move the two graduate-level schools to the campus of Emmanuel Missionary College, in Berrien Springs, Michigan. Thereby, in 1960, Andrews University was born, following the merger of Emmanuel Missionary College, the School of Graduate Studies, and the SDATS.

Today, the SDATS offers 11 degree programs. To our more than 559 on-campus students, we offer the Master of Divinity, Master of Arts in Youth & Young Adult Ministry, Master of Arts (Religion), Master of Arts (Religious Education), Doctor of Philosophy (Religion), Doctor of Theology, Doctor of Philosophy (Religious Education), and the new Doctor of Philosophy (Biblical & Near Eastern Archaeology). The new Doctor of Missiology (DMiss) is also an on-campus program, offered in an intensive summer format to individuals currently in ministry. Off-campus, we offer the Master of Arts in Pastoral Ministry (MAPM) in each of the nine Adventist union conferences in North America, the Master of Arts (Religion) Interdisciplinary Track in six international locations, and the Doctor of Ministry program in various locations chosen to meet the needs of particular cohorts and concentrations. In addition, we offer growing online options through the Seminary Online Learning Center, through which students in many master’s programs can complete some of their coursework by distance learning. One degree, the MA (Religion) Interdisciplinary Track is currently offered fully online, with a second, the MA (Religious Education) Bible Teaching emphasis, in development.

These are served by seven departments: Christian Ministry, Church History, Discipleship & Religious Education, New Testament, Old Testament, Theology & Christian Philosophy, and World Mission. The SDATS also has several specialized centers and institutes: the Institute of Hispanic Ministry, the Institute of Church Ministry, the Christian Leadership Center, the Greek Manuscript Research Center, the Institute of Archaeology (with its S.H. Horn Archaeological Museum), the Institute of Jewish-Christian Studies, and the International Religious Liberty Institute. In addition, SDATS works in close association with the Center for Adventist Research, the Center for Youth Evangelism, the North American Division Evangelism Institute (NADEI), and the General Conference Institute of World Mission (IWM).

A Summary of Accreditation History

Initial accreditation was granted to the SDATS by the ATS/COA in June 1970. Accreditation was reaffirmed for 10 years in January 1980 with the MDiv, MTh, DMin and ThD listed. At this time, reports were requested and submitted regarding: (a) development of more effective field education programs and supervision; (b) curricular objectives and rationale for the MDiv; (c) student evaluation; and (d) climate with respect to women in community.

During the ten-year accreditation period from 1980–1989, with COA approval, the SDATS added the PhD, the MA (Religion) and the MA in Pastoral Ministry (after a report regarding credit for experience) to its list of approved degrees. Approval was denied for a proposed MDiv program at Newbold College (England). In June 1989, accreditation was again reaffirmed for ten years with approval for the MDiv, MA (Religion), MTh, MA in Pastoral Ministry (MAPM), DMin, ThD, and PhD in Religion degree programs. Reports were requested and subsequently approved regarding faculty workload and research, and the absence of female faculty.

The ten-year accreditation period between 1989 and 1999 saw COA approval for the addition of an MA in Youth Ministry (with additional work on formation needed), and preliminary approval for extension sites in Pune, India (DMin) Montemorelos, Mexico (DMin, MAPM), and Mayaguez, Puerto Rico (MAPM, MA [Religion]). Preliminary approval was also given for the offering of the MAPM at West Indies College, Jamaica, and Caribbean Union College in Trinidad. These approvals came with requests for: published program goals for the MAPM and MA (Religion), the implementation of a system of assessment and program evaluation at the sites, and a report detailing continued progress in the development of the libraries. Following a comprehensive site visit in May 1999, the COA reaffirmed accreditation for ten years, along with approval of the main campus MDiv, MA in Youth Ministry, MA in Pastoral Ministry, MA (Religion), DMin, MTh, ThD, and PhD (Religion). In addition, the DMin in India, and the MAPM and MA (Religion) in Puerto Rico received full approval. Reports were requested regarding deficiencies related to the DMin and regarding planning, assessment, faculty workloads, and class combinations.

In 2000–2009, extension sites were a main topic, with numerous directives and reports going back and forth regarding particular sites. Sites approved were Zaokski, Russia (MA [Religion]), Bucharest, Romania (MA [Religion]), Collegedale, Tennessee (MAPM), and Loma Linda, California (MAPM). For Bracknell, England, the MAPM, MA [Religion] were begun and later closed, and a DMin was approved. Our first two distance education courses were approved in January 2001, with a required report on their evaluation. Numerous reports were required and submitted, including reports regarding assessment and program evaluation, MDiv equivalency, and library resources at extension sites. The Seminary decision to close the Master of Theology was officially received.

The February 2010 report of the 2009 Comprehensive Visit reaffirmed accreditation for 10 years and approved nine degree programs (MDiv, MAPMin, MA [Religious Education]-preliminary; MAYM; MA [Religion]; DMin; PhD [Religion]; PhD [Religious Education]-preliminary; and ThD). Permission was granted for up to six distance education courses, and five complete degree sites (South Africa, Lebanon, Romania, India, Russia), twelve 50% or more sites (MA, MD [three sites], TN, FL, CA [two sites], NE, TX, NY, WA), one less than 50% degree site (GA), and one occasional site (WA). There were also several encouragements, recommendations and actions, which are handled in detail below.

Responses to the 2009 ATS Comprehensive Visit Recommendations and Actions

4. *To encourage that attention be given to maintaining and enhancing the following distinctive strengths:*

a. *A responsive commitment to the needs of the supporting denomination,*

Response: The SDATS continues to work closely with our supporting denomination. The deans have met several times in the last five years with presidents and ministerial directors of the North American Division conferences to hear their concerns and share updates. The head dean takes part in twice-yearly meetings with General Conference ministerial and education departments. The deans have also served on an NAD Curriculum Collaboration Committee to create a unified Pathway to Ministry for pastors in the North American Division. The results of this collaboration include the revision of the

SDATS MDiv curriculum around the Seven Core Qualities of a Pastor and the associated descriptors and SLOs identified by NAD research. The Seminary continues to hold accreditation from the Adventist Accrediting Association, and collaborates with General Conference and international church divisions and institutions seeking our assistance in developing effective leaders.

b. *The ethnic and international diversity resulting from a strong global denominational network,*

Response: The SDATS continues to enjoy broad ethnic and international diversity, despite recent immigration challenges. A strengthened Andrews University Office of International Student Services & Programs, as well as the Center for Intensive English Programs assists international students with finding success on campus. Adventist churches from many ethnic traditions meet on or near campus, and Seminary Worship has deliberately incorporated international languages and styles of worship into our weekly service. Seminars and presentations have been made to faculty and students to enhance their cultural sensitivity and intercultural skills.

5. *To encourage that attention be given to the following areas of needed growth during the next period of accreditation:*

a. *Ensuring that governing documents are fully aligned and clearly articulate the school's policies, responsibilities, and structures of accountability. (Standard 8, sections 8.2.2 and 8.3.2.4),*

Response: The [Andrews University Working Policy](#) received a major edit and updating in fall 2012. The Working Policy contains clear descriptions of University policies, responsibilities, and structures of accountability, including the responsibilities of the [Board of Trustees](#) (see also the [Board Policy Manual](#) (rev. October 2018)), and of the Seminary Executive Committee [Appendix 1–E](#) of the Working Policy) to which it has delegated some of its oversight responsibilities. The Working Policy includes a PDF with the accountability structure of the University. As stated in the [Working Policy](#), the dean of the Seminary is accountable to the Seminary Executive Committee and to the University provost. The Policy also gives a description of the [responsibilities of the deans](#) and associate deans. The roles and responsibilities of the faculty are delineated in the [Faculty Handbook](#) section of the Working Policy. The current Seminary organizational chart may be viewed in [Appendix 1](#). Work is currently being done to clarify the respective roles of Seminary department chairs and program directors, which differ somewhat in responsibility from those of the rest of the University.

b. *Strengthening library collections and information literacy instruction for extension site students, including enhancing cooperation and partnering with library staff and faculty serving at extension host sites especially those located internationally (Standard 5, sections 5.2.2, and Standard 10, section 10.2.4),*

Response: Over the past ten years, James White Library has significantly added to eBook collections supporting the Seminary off-campus programs. These include subscription, demand-driven, and library-owned works that can be accessed from wherever a user has internet access. Digital Commons provides online access to works of Seminary professors and Adventist scholarship. In addition to core databases that provide access to periodical literature, the library supplies through inter-library loan digital copies of articles not available otherwise to patrons around the world. The most significant improvement has been achieved in connecting and maintaining students’ access to library resources. Ten years ago, it may have taken months to provide them access, now it is a matter of a few days. These students have also been granted access for a year, and so there are few if any interruptions to their access while they maintain their student status.

Much online documentation has been developed to assist students with information literacy. Program-

focused [LibGuides](#) provide access to pertinent resources with tutorials available. These have been translated into Spanish and Russian. James White Library has also prepared information pertaining to information literacy for professors to use when they teach at extension sites. When needed, JWL librarians provide instruction using internet conferencing software. Our Seminary librarian is always ready and eager to assist students both on and off campus. These recent technological enhancements support faculty and students globally. We continue to work on strengthening the networking with librarians at extension sites. Those librarians who qualify might be given status, which would give them full access to James White Library resources themselves. To date, this has been successfully implemented with two librarians at one site and is being considered for other sites. (See under General Institutional Standard 4 and the related documents in the Documents Room for further details.)

c. That attention be given to establishing a regular and systematic cycle of faculty sabbatical leaves (Standard 6, section 6.4.2).

Response: Since 2009, an average of two faculty per semester have received a semester-long sabbatical for the purpose of research, in addition to the semester for research provided each year (see Documents Room).

d. Demonstrating the educational effectiveness of combining Master of Divinity and Doctor of Philosophy students in common courses (Standard 4, section 4.2.0.1; Standard A, section A.3.1; Standard L, section L.3.1).

Response: The PhD program has done several things since 2009 to better ensure doctoral-level educational effectiveness for PhD students in common courses with master's level students. Faculty have been instructed in the use of contact hours specific to the needs of academic and PhD level courses. PhD students do extra reading and writing beyond what MDiv students do, and professors often meet individually with them to explore the subject at the doctoral level. In addition, doctoral students may now sign up only for 800–900 level courses, which means that if a master's-level course is to include doctoral students it must be explicitly cross-listed as a doctoral level course, alerting the professor to ensure that doctoral-level opportunities are in place for that course. These may include activities such as special seminar sessions only for doctoral students, and opportunities to teach and coach master's level students, thus gaining experience for future teaching and leading out in higher-order thinking for master's level students. We have also worked to increase the number of seminars specific to doctoral students, requesting that each department offer, at least once each year, a true seminar class, small in size (5–12 students), focused on doctoral level work and discussion. However, some departments have been slow to move forward due to concerns about possible last-minute course cancellation due to class size. Approaches we have been pursuing to deal with this challenge are to cross-list doctoral seminars to allow certain advanced-level master's students to participate, and to create interdisciplinary doctoral seminars that are cross-listed between departments.

Even as we continue to seek more true doctoral seminar courses, the rate of scholarly publications and conference presentations in venues such as SBL, ETS, and AAR demonstrates that our students are performing at a doctoral level, as do the positive results on our dissertation defense rubrics, especially those scored by examiners from outside the SDATS (see Documents Room). On the other hand, our SAQ results suggest student satisfaction at only a reasonable level with their coursework. On a scale of 1–5 (1 being very dissatisfied, 5 being very satisfied), students scored Rigor of Coursework as 4.04 (2017) and 3.77 (2019) and Depth of Content as 3.89 (2017) and 3.77 (2019). On the specific question of Number of Doctoral Seminars, the score was lower at 3.54 (2017) and 3.33 (2019). The drop in satisfaction is concerning, but gives the PhD office strong statistical evidence to take to department chairs at the PhD/ThD Committee in the fall.

6. To take actions regarding the following areas of needed improvement:

a. To require a report by November 1, 2010, regarding the following:

Response: The required report was submitted in October 2010 for items (1), (2), (3) and (5). An extension was granted until January 1, 2012 for item (4). Items are summarized individually below. Full reports are available in the Documents Room.

(1) Demonstrating how the Master of Arts (Religion) fully conforms to the duration requirement of Standard E, section E.3.3,

Response: The report submitted in October 2010 stated that the requirements for the degree had been changed to 48 credits, allowing students with extensive prior undergraduate studies in religion to receive advanced standing of up to 16 credits. This report was accepted by ATS in February 2011. Later, in 2014, the degree underwent a revision. Part of the revision included an adjustment to the way that credits were calculated for the program. In the current MA (Religion) students are required to demonstrate, or complete, at least 12 prerequisite credits in stipulated areas in religion/theology to demonstrate appropriate theological foundations, before acceptance into the program. The current credit requirement for the MA (Religion) in addition to these prerequisites is 38 credits.

(2) Demonstrating how the Master of Arts in Religious Education fully conforms to the duration requirement of Standard B, section B.3.3,

Response: The report submitted in October 2010 explained that after careful discussion between ATS and SDATS this degree received its preliminary approval in January 2003 as an academic Standard E degree and has been operating as such ever since. At its February 2011 meeting COA then requested that the degree description and goals be revised “to emphasize an academic orientation or to understand the degree as a professionally oriented degree.” This report was submitted in April 2011, and accepted by Reader Panel in September 2011. The MA (Religious Education) continues to be an academic degree with program purpose, outcomes, expectations, and assessments designed to fit the expectations of Standard D (formerly Standard E).

(3) Demonstrating that the Master of Arts in Pastoral Ministry offered at extension sites complies with the residency requirement specified in Standard C, section C.3.2.1,

Response: The required report submitted in October 2010 described the quality of the community of learning in the program and stated that “students take at least 12 credits on the campus of Andrews University.” This report was accepted by the COA in February 2011. However, the bulletin (2008–2014) continued with nebulous wording, stating that “Attendance of at least one session on campus at Andrews University is required.” This problem was caught by the new deans in 2014–15 and, following immediate consultation with ATS, petitions were submitted for a reduced residency exception for the MAPM, as well as for the DMin. At the June 2015 meeting of the COA, these petitions were deferred and three directives given: 1) to “demonstrate how the school plans to meet the expectations of residential theological education for these degrees;” 2) to authorize a focused visit related to these issues; and 3) to “instruct the school to refrain from admitting new students” into the MAPM and DMin until COA concerns regarding conformity to residency expectations were adequately addressed. After the September 2015 focused visit, the COA officer's committee voted in November 2015 to allow SDATS to admit students once again to these programs. In February 2016, COA accepted the report of the focused evaluation committee and granted the residency exceptions, contingent on the submission of a report by May 1, 2016 providing evidence of an assessment plan for assessing the results of the exception and how these results will be used for improvement of the programs at SDATS and beyond. (This report was officially received and

accepted in September 2016.) A report was also required, providing results of the assessment plan, was due April 1, 2017, and was accepted in June 2017. A third report, due November 1, 2019 (November 1, 2020 for DMin), is to document how the first group of students graduating under this exception has met the goals of residential theological education. The MAPM continues to operate under the terms of the residency petition granted in February 2016. (See Accreditation History and other materials in the Documents Room for further details.)

(4) Providing a rationale for the continuation of the ThD programs in light of inadequate enrollment (Standard 4, sections 4.2.0.2).

Response: Following a board-approved extension the report on the ThD was submitted in December 2011, and accepted in May 2012. Enrollment in the ThD has increased only slightly in the last decade, with four–five students enrolled over each of the last five years and two graduating since 2009. In addition to interactions with the students enrolled in the ThD program, the community of learning for the ongoing ThD continues to be provided through close connection with the closely-related PhD (Religion) degree. For further details on the current community of learning provisions, see the ThD section under degree program Standard J.

(5) Admission standards for the DMin, giving particular attention to how the seminary determines MDiv educational equivalency (Standard F, section F.4.1.1).

Response: The issue addressed in this requirement arose in relation to the need to determine MDiv equivalency for international students from countries in which the MDiv is neither provided nor recognized. The SDATS had previously been using a system of counting undergrad and MA theology and ministry credits to make this determination. The SDATS submitted the required report in October 2010, arguing from recommendations of ADME (the Association of Doctor of Ministry Education) and from the SDATS historical precedent that the SDATS evaluation process be accepted. In February 2011 the Board required a new report by January 1, 2012, after engaging with Commission staff on the issue. This report, submitted in December 2011, described adjustments being made to the method for determining what might be counted toward MDiv equivalency for students from Bologna accord countries and other non-North American regions. In February 2012, then the Board required a further report by September 1, 2012, “regarding the determination of MDiv equivalency...to include specific examples of how the seminary has been determining equivalency.” In February 2013 the Board informed the school “that the current practices of admission to the DMin do not conform to ATS standards...” and a report demonstrating conformity was required by April 1 2013 in order to avoid a notation regard inadequate admission requirements. Finally, in August 2013, the Board voted that the most recent report “demonstrates conformity with Degree Program Standard E, section E.4.”

This report approved in August 2013 is still the backbone of the Seminary’s DMin MDiv equivalency policy, with the addition of information regarding the Admission Exception approved by ATS in February 2017. (See below, and the Documents Room, for more details and documentation.)

b. To require a report by November 1, 2011, regarding the following:

Response: The required report was submitted in October 2011 for all four items. Items are summarized individually below. Full reports are available in the Documents Room.

(1) Programmatic and student learning assessment implementation (including data collection and closing the assessment loop) in all degree programs, including extension sites (Standard 6, section 6.3.1; Standard 10, section 10.2.2; Standards A, B, C, E, F, K, L, sections A.5, B.5, C.5, E.5, F.5, K.5, and L.5),

Response: This report was submitted as requested in October 2011, and accepted in February 2012. At that time a further report was required by May 1, 2015, including further implementation and refinement of institutional planning and assessment and progress in in degree program assessment. These items of the report were submitted and were accepted by the Reader Panel in September 2015.

Today, in 2019, the reported new University Office and Committee of Institutional Assessment and seven-year program review cycle are fully functional on an ongoing basis. The program assessment plans and instruments have been refined and deepened, and the Seminary process for analyzing and responding to incoming data has moved into a new stage of maturity that promises to bring even stronger and more effective gains in educational effectiveness in coming months. It is said that the larger the ship, the longer it takes to turn. We have found that the turning of this ship has taken the longest in the areas of rounding out the use of the full complement of PLO instruments for every program, in enlisting the participation of every faculty member consistently in submitting the data from the PLO benchmark courses for which they are responsible, and in turning to the data as second nature for program improvement. Yet as the program self-study sections will evidence, a great deal of valuable data, both direct and indirect, is being collected, analyzed and responded to, and evaluation of the effectiveness of these responses is now beginning to happen. As we are coming to maturity in assessment implementation, we have put in place a number of systemic adjustments that are also bearing fruit in moving us to the next level. These include raising enthusiasm for the value of assessment through more frequent reporting and discussion of pertinent findings in related committees, and an accountability calendar with accompanying communications that will keep all involved better apprised of their current responsibilities. In addition, we seek to ensure that our implementation to assessment is as simple as possible so that it can more easily become second nature for faculty and staff rather than an overwhelming burden. For more details regarding our current assessment, please see the self-study section on ES.6 and the syllabi and assessment instruments and results in the Documents Room.

(2) Clarifying and codifying policies and practices to provide access to library resources, physical and electronic, for all students at both affiliate and extension sites (Standard 10, section 10.3.5).

Response: The October 2011 report explained the differentiation between affiliate and extension sites and how the SDATS was remedying issues with the electronic access to library resources. The report, describing related core curriculum adjustments, was officially received by the Board in February 2012 and further information and supporting documentation was required to be part of the requested May 1, 2015 report. In that report, apparently officially received by the Board as part of the February 2016 reception of the report of the September focused evaluation committee, further information was given about library information services for off-campus and international students.

Today these curricular and library improvements continue, and problems with electronic access are becoming nearly non-existent due to the switch to more efficient online enrollment and registration.

(3) Demonstrating the preparation of a series of handbooks (or other publicly available documents) that describe the differences between affiliate and extension sites, to include administrative and leadership policies and procedures, expectation for SDATS faculty and adjunct faculty involved in extension education, and a description of services available to extension students (Standard 10, sections 10.2.6, 10.2.7.3, and 10.2.8.2).

Response: The October 2011 report provided descriptions and links to online handbooks that provide this information. The report was officially received by the Board in February 2012. The follow-up report described in item (1) above in relation to providing further assessment information, was also to provide to the Board by May 1 2015 further information about “the development of culturally and

internationally appropriate student handbooks or other means of providing student information and policies.” In response to this follow-up report, the Officers Committee in August 2015 again required more information about the Seminary’s culturally and internationally appropriate means of providing student information and policies. This final report, submitted as required as part of materials prepared for a focused visit to the main campus planned for September 2015, described additional arrangements for translation of materials, contributions of site supervisors and adjuncts, and an online portal for off-campus students. This report was apparently voted as received, along with the rest of the report of the focused evaluation committee, in February 2016.

(4) The strengthening control and oversight of extension sites and degree program offerings by the seminary dean (Standard 10, section 10.2.8.1).

Response: The October 2011 report described how the dean worked with the associate dean and program directors to ensure that all sites are regularly visited by seminary administration and any significant issues or exemplary practices brought back to the dean and appropriate program committees. This report was accepted in February, 2012 and, as part of the May 1, 2015 report mentioned above, further information was required regarding SDATS faculty oversight and curricular control of “affiliated” international sites. The resulting report spoke of the ending of all affiliated international sites and of the role of faculty in the work of program committees. In August 2015, following the submission of this report, additional information and supporting documentation was required by the Officers Committee and was then submitted as part of the materials prepared for the September 2015 focused evaluation. This additional information, which was apparently officially received in February 2016 with rest of the report of the focused evaluation committee, included the growing use of the University LearningHub (Moodle) for ongoing interaction between faculty and sites, and the assessment feedback received, discussed, and responded to by the program committees and other appropriate faculty committees.

The current dean travels frequently to extension sites and also receives informal reports regarding the other sites in meetings with program directors and the associate dean, all of whom visit sites regularly. In addition, either the dean or associate dean now chairs each of the program committees. (See the ES.3 and individual degree program sections of this self-study for more details on current practice.)

7. To impose Notation 1.2, “Policies or procedures for comprehensive institutional evaluation are insufficient or ineffective” (Standard 1, section 1.2).

Response: This notation was removed in February 2012, upon acceptance of the report regarding programmatic and student learning assessment implementation required in 6 b (1). See the response under this item above.

Interactions with the Board of Commissioners Since 2009

Due largely to the demand for our programs in various parts of North America and the world, there have been numerous interactions between ATS and the Board of Commissioners since 2009. The more significant actions are summarized below by type of interaction. Further details can be found in the Accreditation History. (Interactions related to the 2009 Comprehensive Visit and the Board actions which followed in February 2010 are discussed above and are thus not included in this summary.)

Degree Program Interactions

Nomenclature Changes

A nomenclature change was approved, in February 2011, changing the degree program title of the MA in Youth Ministry to MA in Youth and Young Adult Ministry.

In February 2010, in response to a petition to open a PhD (Biblical and Near Eastern Archaeology) the response was written as approval for a *concentration* in archaeology for the existing PhD (Religion). This divergence was caught and a petition for nomenclature change submitted in December 2017, and approved by Commission Staff in March 2018.

Concentration Approval

A concentration in Church History was approved, in February 2011, for the PhD (Religion).

New Programs

In response to a Seminary petition to offer a Doctor of Missiology, the Board voted, in June 2014, to authorize a focused visit to determine the adequacy of Seminary resources for this degree. In October 2014, the Officers Committee voted to grant a waiver to this focused visit contingent to the submission of a department-specific assessment plan which was subsequently accepted by Staff action in December 2014, at which time the new degree was approved.

Extension Site and Distance Education Interactions

Extension Site	Program	Request	Date of First Petition	Notes	Final Approval/ Acceptance
Nairobi, Kenya	DMin	To open complete degree site	Prior to 2009	Focused visit required; approved subject to demonstration of government approval and report regarding assessment, funding, and library & information services for students	February 2012
Sagunto, Spain	DMin	To open complete degree site	October 2011	Focused visit required to ensure appropriate resources and structures; approved pending submission of a report by 2013 clarifying MDiv equivalency, revised syllabi, and assessment	February 2015
Beirut, Lebanon	MA (Religion)	To close	August 2012		February 2013
Somerset West, South Africa	DMin	To close	August 2012		February 2013
Altamonte Springs, FL	DMin	To open complete degree site	December 2014 (delay permitted)	Approved Feb 2015. contingent to documentation demonstrating appropriate government authorization, conformity to residency requirements, appropriate faculty oversight and involvement, and adequate library resources. Focused visit required	June 2016

Westbrook, ME	MAPM	To open complete degree site	December 2014 (delay permitted)	Approved Feb 2015. contingent to documentation demonstrating appropriate government authorization, conformity to residency requirements, appropriate faculty oversight and involvement, and adequate library resources.	January 2016
Lacombe, Alberta, Canada	<i>As above</i>	<i>As above</i>	<i>As above</i>	<i>As above</i>	<i>As above</i>
Ridgefield, WA	<i>As above</i>	<i>As above</i>	<i>As above</i>	<i>As above</i>	<i>As above</i>
Bucha, Kyiv Region, Ukraine	MA (Religion)	To open complete degree site	March 2015	Deferred June 2015 with invitation to submit evidence for clear curriculum, appropriate faculty, context specific assessment plan and syllabi, and adequate services and resources for non-English speaking students	February 2016
New Territories, Hong Kong	MA (Religion)	To open complete degree site	March 2016		June 2016
Podkowa Lesna, Poland	MA (Religion)	To open complete degree site	March 2016		June 2016
Pune, India	MA (Religion)	To close complete degree site	March 2016		June 2016
Sabtieh, Bauchrieh, Beirut Lebanon	MA (Religion)	To open complete degree site	October 2016		February 2017
Nantou County, Republic of China, Taiwan	MA (Religion)	To open complete degree site	April 2017		September 2017
Libertador San Martin, Entre Rios, Argentina	DMin	To open complete degree site	October 2017		February 2018
Binfield, Bracknell, UK	DMin	To open complete degree site	October 2017		February 2018
Oklahoma City, OK	MAPM	To open complete degree site	April 2019		June 2019

An overdue petition for comprehensive distance education was submitted in March 2015. Approval was granted in June of the same year.

Exception Petition Interactions

Residency exceptions were submitted in March 2015 for the MAPM and DMin programs, for the purpose of giving the programs more flexibility in seeking maximal program effectiveness, meeting the needs of students, and responding to the needs of the sponsoring organization. The need for these exceptions was raised by the residency issues reported in the Seminary Response (above) to the **2009 ATS Comprehensive Visit Recommendations and Actions** 6.a.(3), which affected both programs. As stated above, final approval to the resubmitted petitions was granted in September 2016 and follow-up reports are ongoing.

A petition for an exception to admissions requirement of the DMin was submitted in October 2016. The petition requested to use a portfolio to assess knowledge, competence or skills of qualified international students to determine educational preparation comparable to a Commission-approved MDiv. Approval was granted in February 2017, and a report was required by November 1, 2020, evaluating effectiveness of this portfolio in determining preparedness for doctoral-level DMin work, and reporting on lessons learned.

The Design and Process of the Self-Study

In autumn 2017, following attendance by the dean and associate dean at the ATS Self-Study Workshop, an emeritus professor with wide experience in Seminary administration agreed to chair the Self-Study Committee. The associate dean was tasked with the work of self-study editor, and five subcommittees made up of seminary faculty were set up to write and edit the initial drafts.

- Subcommittee 1: Standards 1, 2, 7
- Subcommittee 2: Standards 3, 4, 5
- Subcommittee 3: Standard 6
- Subcommittee 4: Standard 8
- Subcommittee 5: Educational Standard & Degree Program Standards

The initial steering committee, composed of the chairs of each subcommittee, the deans, the director of Seminary business administration and the president of the Seminary Student Forum with the chair of the Steering Committee, met in January 2018 for orientation, and identifying of objectives, timeline and structure of the self-study. Details of this meeting, the Steering Committee Members and Sub-committees, and the timeline voted will be in the Documents Room.

Writing tasks were delegated to subcommittee members, who worked on research, consultation with various sources, and writing in consultation with their subcommittee and subcommittee chair, in the spring of 2018. During the summer and fall of 2018, the preliminary self-study committee met several times to review drafts of the various sections of the report and return them to the writers and committees for further refinement. In spring 2019 the self-study editor began to work more intensively on the drafts to prepare them for consultation with constituents. This preparation was completed in mid-May, and a stakeholders meeting was held on May 29 to gather feedback on the preliminary draft. Stakeholders included denominational administrators, pastors, alumni, Andrews University Board vice-chair and current students. Feedback was discussed and incorporated in the draft before sending it to Andrews University administration and to the Andrews University Board, which accepted it on June 9. Final tweaks were then completed, and the draft discussed and voted in final form by the Seminary Faculty on July 12.

2019 ATS SELF-STUDY REPORT

The ATS standards have served as the basic organizational framework for the report. Following the introductory chapter, each Standard is addressed beginning with the General Institutional Standards, followed by the Educational Standards, and the Degree Program Standards. The report concludes with a chapter that summarizes the overall findings and recommendations. Information and resources available online are hyperlinked within this self-study document. The required appendices are provided on a USB drive as a bookmarked PDF file, along with this self-study. All other documentation will be available in the Documents Room at the time of the Comprehensive Visit.



GIS STANDARDS

Standard 1: **Purpose, Planning, and Evaluation**

STANDARD 1: PURPOSE, PLANNING, AND EVALUATION

1.1 Purpose

The purpose of the Seventh-day Adventist Theological Seminary (SDATS) is outlined in our mission statement:

We serve God and the Seventh-day Adventist Church by preparing effective leaders to proclaim the everlasting Gospel and make disciples of all peoples in anticipation of Christ’s soon return.

This mission has been encapsulated in a pair of Scripture verses inscribed over the south entrance of Seminary Hall as a constant reminder for all who enter. The first verse, “Worship Him who made heaven, earth, and the fountains of waters,” highlights the action called for in Revelation 14:6, 7 in response to the proclamation of “the everlasting gospel” in the end-times. The second verse, “Go therefore and make disciples of all nations” (Matt 28:19), identifies the source and imperative for our mission task. This mission of gospel proclamation and discipling, in anticipation of Christ’s second coming, is central to the ethos and confessional commitment of the faith tradition we serve. These congruences between church and seminary provide continual impetus to stay true to our mission with stability and focus. (See statement of Seventh-day Adventist Fundamental Beliefs). This Seminary statement of mission also serves to identify the specific avenue by which the Seminary participates in the Andrews University (AU) world-changing mission:

Andrews University, a distinctive Seventh-day Adventist Christian institution, transforms its students by educating them to Seek Knowledge and Affirm Faith in order to Change the World.

The SDATS purpose is further delineated in a statement of vision, sketching a picture of what the accomplishment of our mission will look like in our context. In our vision:

The Seventh-day Adventist Theological Seminary prepares spiritual leaders to impact the world for Christ by teaching the Gospel summarized in the Three Angels’ Message of Revelation 14:6-13. We are a culturally diverse learning and worshiping community that nurtures excellence, provides theological leadership, and shares our ministry and resources around the world.

Six Core Values support our mission and vision:

- Christ-likeness with humility
- Faithfulness with expectation
- Respect with justice
- Community with joy
- Discipleship with wholeness
- Service with passion

These Core Values hang on display at the front of the Seminary chapel. Chapel presenters and speakers at our weekly Seminary Worship are asked to relate their message to one of these values.

In early 2019 a review of the SDATS mission, vision, and values was conducted by the Seminary Executive Committee, the faculty, and the students. The results of which affirmed the continuing appropriateness of the mission statement, vision, and core values with only minor changes of clarification.

1.2 Planning and Evaluation

Planning

The congruence of the SDATS mission with the Adventist ethos and with the church’s expectations of the Seminary results in a strong internalization of our purpose by faculty and staff. This congruence has allowed the SDATS to operate effectively with a largely informal approach to pursuing our mission in institutional planning, evaluation, and decision-making. Consideration of our mission has been an important part of the SDATS regular strategic planning cycle, which is a central institutional planning tool of Andrews University and the Seminary. The 2012–2016 strategic plan detailed six different areas the Seminary wished to pursue in relation to its mission, each of which involved 2–4 specific strategies. This strategic plan received a mid-cycle review which evaluated the progress made in reaching each goal. (The 2012–16 strategic plan and mid-cycle review will be available in the Documents Room) The current 2017–2022 strategic plan, building on a review of the previous strategic plan and on new areas of opportunity and concern, was created in conversation with Andrews University and their four strategic thrusts for this period. (See [Appendix 2](#))

The Seminary has established a *review process* for the Seminary’s purpose and strategic plan consisting of an annual review by faculty at the beginning of the academic year each August. This review targets different purpose- and strategic plan-related questions each year, such as how well our pedagogy is focused toward our mission and what our assessment data suggests regarding how well our strategic plan items are currently being funded and achieved. We plan to have a similar review each year with one or more of the groups that form the Seminary constituencies, shaping the discussion questions and dialogue to the particular interests and expertise of the group.

A significant portion of our 2018 Seminary Assessment Retreat was specifically structured around collaboratively evaluating, on the basis of assessment data, how well the institution and its various programs are currently meeting the Seminary’s mission. A review of individual program mission statements was initiated at that time, and several programs updated or added mission statements to their section of the academic bulletin to more effectively communicate purpose. Following this review, the Seminary Mission Statement has been given a prominent place in the agenda templates for every meeting of the Seminary Executive Committee, Faculty Meetings, Deans Council, Assessment Committee, and Program Committees to further remind and invite these key decision-making bodies to conduct deliberations and decision-making in light of the SDATS purpose.

Each of our *degree programs* seeks, in its particular area of ministry education, to prepare “effective leaders.” A recent example of program-level focus on institutional purpose is the revision of the MDiv program. In 2013, the faculty reviewed the Seminary mission in revising the MDiv mission and goals, which then formed a basis from which the outcomes and revised curriculum were chosen for the program. A similar process was followed in the earlier revision of the MA (Religion) curriculum and the development of the new DMiss program.

Prioritizing of budgetary allocations also evidences the centrality of the Seminary mission to prepare “effective leaders.” Outside of the 42% allocation to the University for the many services and overhead provided to enable this purpose, the largest allocations are for the qualified faculty necessary to prepare such leaders, and the necessary support staff and technology to do this with excellence. In addition, because the Seminary serves the General Conference of the Seventh-day Adventist world church, substantial faculty and budgetary attention is given to providing development of advanced ministerial leadership in areas of the world not yet equipped to fully provide for their own advanced ministerial education. Currently we have MA (Religion) and DMin extension sites in several international locations, and we have an established history of providing leadership-development programs, training local

leaders to manage them, and then phasing out our involvement. Over the years some of these extension sites have blossomed into separate campuses. The Adventist University of Africa (AUA), in Nairobi, Kenya and the Adventist Institute of Advanced Studies (AIAS), near Manila, Philippines are the most prominent examples. Other institutions in Africa, the Caribbean, Latin America, and Asia are also offspring of the SDATS extension sites and partnerships. In fact, the majority of professors at international Seventh-day Adventist theological schools are SDATS alumni. In addition to the funding of such programs and necessary faculty in pursuance of this purpose, budgetary allocations also include travel to church conferences for leadership development in areas where needed around the world. Faculty expectations are set up with 70% to be dedicated to teaching, and 30% to an agreed upon combination of research/service in recognition of the fact that many faculty devote more than the standard amount of faculty time to leadership development for the church.

Evaluation

The SDATS has developed a variety of evaluation procedures by which it assesses its institutional vitality. A healthy institution might best be understood as an institution that not only knows and focuses on its mission but has the demonstrated ability to fulfill it. Three indicators of such health involve: (1) availability of resources, (2) structures, people, and processes necessary for leadership, and (3) relationships with stakeholders and partners in our educational enterprise.

The ability to provide the resources necessary for the institution’s mission is probably the most externally evident and easily measurable evidence of a healthy institution. Procedures used to evaluate *financial resources* center around the *annual* budget. (For more details, see Standard 8, and appendix 4.) The budget is created on the basis of a thorough evaluation of the budget of the previous year(s) by the Dean and the Director of Seminary Business Administration (DSBA) in consultation with each “cost center.” Each new budget is submitted for evaluation and approval to the Andrews University administration. The DSBA and the Andrews University chief accountant and CFO receive monthly statements and collaborate with the dean and others as needed to address any variances. The budget is formally reported and evaluated twice a year at the semi-annual meetings of the Seminary Executive Committee (SEC), the division of the Andrews University board that oversees the Seminary. In addition, statistics provided by the ATS Strategic Information Report and the Institutional Peer Profile Report inform our financial planning. (See Documents Room).

Consideration of *enrollment* figures is one early indicator of financial resources that will be available in future months. Enrollment figures are provided weekly to deans and other administrators by the Office of Institutional Research, and are reviewed semi-annually by the SEC. We also benefit from evaluations done by denominational entities relating to future enrollment such as the recent evaluation by the North American Division of retirement trends relating to future hiring needs, which included consideration of the ethnicities of NAD members and congregations in relation to the need for multicultural pastors (see Documents Room).

Physical resources are evaluated by the DSBA through twice-yearly building surveys, as well as monitoring and assessing physical plant resources as needs arise. Issues are referred to the appropriate Andrews University physical plant department. Long-term evaluation concerning physical resource needs is provided as part of the strategic planning cycle, as well as by periodic assessments carried on by the Andrews University provost, and other entities concerned with specific issues or kinds of physical resources.

Annual administrative, faculty, and staff reviews, along with course surveys, all attest to the positive contribution of our Seminary employees, who comprise the *human resources* necessary to the work of a seminary. (For more details, see Standard 8 and Documents Room.) These reviews also give opportunity

for workload issues to be noted and addressed. This sustained strength of our work force is made possible, in part, by means of the ongoing financial resource evaluation described above. Faculty and staff numbers have grown somewhat over the last ten years to care for expanding programs and plans. (36 full-time faculty in 2009; 48 currently; other staffing has increased by 6) This has been done within the constraints of a balanced budget that facilitates this growth without causing undue strain on the budget or on other cost centers. The raising of an endowment for a new DSRE faculty member is an evidence of the way the dean has augmented this aspect of institutional vitality. Current faculty and staff satisfaction is evaluated informally at this point through conversation with various employees, where a common refrain is gratefulness for the excellent working environment and collegiality they experience here. In general, a position rarely stands open at the seminary for more than the few weeks or months it takes to post the job notice, interview prospects, and hire the most qualified candidate. One exception to this rule has been the position of chaplaincy director which requires an individual with specialized training and experience that requires a significantly higher pay scale than a Seminary affords.

The ability of various entities of our Seminary to exercise *effective and integritous leadership toward the Seminary mission*, which is a second area influencing institutional vitality, is likewise evaluated in several formal and informal ways. All *personnel*—staff, faculty, and administration—participate in annual performance reviews which include consideration of the quality of leadership. Faculty reviews involve completion of an Annual Report by the faculty member, which is then reviewed by the department chair, dean, and provost. Staff and administrative reviews are administered online by the Andrews University Office of Human Resources, and are completed and reviewed with the individual by the next-level supervisor. (See Documents Room for the forms used for these evaluations.)

All *policies and procedures* are governed by the [Andrews University Working Policy](#) which is reviewed periodically (Recent major updates were in 1998, 2004, and 2013). Throughout its history, the Working Policy has been developed collaboratively by faculty and administration. Through this process, new policies have been recommended by faculty, staff, and administrators to the Board of Trustees for adoption. Further, policies are communicated in the Andrews University [Academic Bulletin](#) which is reviewed and revised annually by the appropriate department, program, and administrative entities, taking into consideration feedback from students on the indirect assessment instruments mentioned below. Our recent change in lowering the maximum credits per semester to 14 semester credits for professional master’s degrees and MDiv students is an example of the efficacy of such indirect assessment instruments. Surveys and focus groups consistently found an inordinate level of stress and burnout reported by students, an issue that touches on the core of our mission to prepare effective leaders for a denomination where health and wellness is a central part of our message.

Governance and administrative structures, also governed by the Andrews University Working Policy, receive some systematic evaluation. In the recent (2018) edition of the Andrews University Board manual, input was gathered on needed adjustments. The creation of the Andrews University Faculty Senate, completed in 2014, took place on the basis of interviews and focus groups, and resulted in the reorganization of many committees and their terms of reference.

Healthy relationships with stakeholders and partners are also a key aspect of our ability to fulfill our mission. While relationship is not easily quantifiable, key indicators demonstrate that these are strong relationships that provide high ability to fulfill our mission since both the global General Conference of Seventh-day Adventists and the North American Division: look to our Seminary as the highest quality of graduate-level education available for Adventist ministers, provide funding for our various programs, and use our faculty consistently for informal continuing education training and conferences. Other Adventist denominational and tertiary institutions seek us out for educational partnerships. A more quantifiable indicator of this high esteem is the percentage of international students who seek and sacrifice to come to the SDATS, despite the higher North American living and educational expenses,

which has hovered between 20 and 24% for four of the last five years. At the same time we see challenges in the road ahead as polarizing factors in the denomination have resulted in the “orthodoxy” of the Seminary being questioned publicly by certain groups within the church. Web activity related to Andrews University is constantly monitored by the University Communications office which reports web activity of interest regarding the Seminary. Enrollment trends in relation to various diversity groups are also monitored. Recent trends have found a strong enrollment percentage of students of African descent. In response to this trend, the deans of the Seminary engage in focus groups with church leaders and student groups reflecting African ethnicities, to learn how to enhance our service to them more effectively. At the same time, concern about the decreasing numbers of Caucasian students has stimulated discussions with church entities to work together towards providing a racially balanced workforce in the future.

In reviewing our procedures for evaluating institutional vitality, the SDATS has recognized the need for a dashboard that brings together key instruments and data to allow us to evaluate “at a glance” the health of our Seminary for the pursuance of our mission. The Seminary Deans Council has already begun dialogue to identify metrics and what instruments should be used in the creation of a dashboard. A portion of the Seminary Assessment Retreat this August will be used to further progress on this plan.

The SDATS has in place a robust assortment of *evaluation procedures for assessing educational effectiveness*. Each program has established program learning outcomes (PLOs) tied to the program mission and evaluated by assessment instruments integrated into program courses or requirements (see syllabi in Documents Room). Indirect assessment of program effectiveness and other aspects of student services is accomplished online through course surveys at the end of every course and a Seminary Assessment Questionnaire administered every other year. At the time of graduation, a linked Seminary Exit Survey and a university First Destination Survey is completed by Seminary graduates. Results of assessments are compiled by the Seminary Assessment Director and distributed to the appropriate program and department leaders for analysis and to bring for consideration to the program committees and department faculty meetings. In addition, program effectiveness data, including completion rates and job placement rates, are compiled by the Andrews University Office of Institutional Effectiveness in conjunction with the Seminary deans and program offices. Resulting action plans and adjustments created by these entities are brought together in the Annual Assessment Report required of programs and departments and contribute to discussion at our annual Seminary Assessment Retreat. Key aspects of this retreat are reported to and discussed at the Seminary Faculty Meeting. In collaboration with the university, a seven-year cycle of program reviews evaluates every university program in terms of both educational and financial effectiveness. Further descriptions of these processes can be found under Educational Standard 6 and under the individual Degree Program Standards. Examples of the efficacy of these processes can be seen there in more detail, including the recent three-year process of revising the MDiv program on the basis of evaluation and assessment from students, faculty, and church leadership of the North American Division resulting in a shorter degree with the use of MDiv colloquia, a health intensive; and assessment-based adjustments to the PhD program implementing a core course in hermeneutics for all PhD (Religion) students.

The comprehensive evaluation process which gathers and coordinates input from various evaluation streams for comprehensive institutional planning has been overseen by the Seminary Assessment Committee (SAC). The committee is led by the Associate Dean, in consultation with the Dean, who is a member of the committee. As the secretary of this committee, a full-time Seminary Assessment Coordinator is the point-person in the implementation of this process.

The primary task of the SAC is to maintain and review the Seminary’s comprehensive evaluation process. As the committee has grown in its understanding and in its depth of analysis of its task, it has developed an increasingly comprehensive, yet doable, plan for: (1) the coordination and analysis

of evaluation findings, and (2) for the identification, employment, and critique of ongoing plans for responding to what we have learned. (See Appendix 3 for a diagram of the current assessment plan. See ES.6 for further details.)

The second task of the SAC is to ensure that the necessary evaluation procedures and instruments are in place to adequately measure the Seminary’s identified goals for institutional vitality and educational effectiveness.

A third task of the SAC is to ensure that incoming data is directed to the correct entity for analysis, planning, implementation, and review. Three streams have been identified through which this data is directed: (1) Governance and Institutional-Level Committees; (2) Program Committees; and (3) Department Faculty. Data pertaining to the particular interests of each of these three streams, is automatically directed by the Seminary Assessment Coordinator to the appropriate entities for further analysis and planning. Where an evaluation process brings in mixed data, involving Governance and Institutional-Level Planning groups in addition to the Program- and Department-focused data, the SAC does an initial analysis of that data and forwards significant findings and recommendations to the correct group.

The Seminary Assessment Committee also plans and organizes the annual Seminary Assessment Retreat, held in August of each year since 2011 and attended by deans, program directors, department chairs, and other key Seminary and Andrews University leaders. The Retreat began as the main accountability and reporting mechanism for Seminary assessment. As our assessment work has broadened and deepened, this function has been partially shifted to Annual Assessment Reports required by the Andrews University provost in which programs and departments, analyze their assessment plan and findings for the past year, provide information and analysis regarding program demand and effectiveness, complete a profitability analysis, and then create a program summary and a strategic plan for the coming year. (See Documents Room.) The Assessment Retreat is thus now able to focus more on reviewing chosen significant data points and analyses from the year and discussing how we can work together as a body to respond to what we are learning from our various assessments and adjust them to better meet our needs. Important assessment information from the Reports and the Retreat, as well as incoming data of particular general interest, are shared with faculty throughout the year during Assessment Spotlights at the monthly Seminary Faculty Meeting.

In addition to the regular leadership of the Strategic Planning Committee in comprehensive institutional and educational evaluation, the current dean upon commencing his new role in 2013, re-constituted a Strategic Planning Committee drawing from all key Seminary constituencies. This committee has met several times to evaluate strategic plan progress, review research on ministerial education, and consider recommendations from the Seminary Assessment Committee in order to guide him in leading the seminary into the future. Recognizing that the size of this Strategic Planning Committee was too large for effective ongoing use, a smaller committee has recently been constituted enabling this group to meet at least annually to evaluate institutional vitality indicators and assessments and review progress on the big-picture strategic plan, after which it will report and make recommendations to the faculty and governance committees, and periodically to a larger stakeholders group.

2009 Self-Study Recommendation

1. *The Seminary should periodically review and update its strategic plan, in conjunction with the University strategic plan.*

Response: The Seminary Strategic plan was updated and revised in conjunction with the University strategic plan in 2012 and again in 2017.

2019 Self-Study Recommendations

Recommendation & Rationale	Indicator of Success	Timetable	Position Responsible
Regularize the new <i>review process</i> for the Seminary purpose and strategic plan consisting of an annual review by faculty, and by selected others, at or near the beginning of each academic year.	Review takes place yearly and produces substantive discussion and improvement	Each August	Seminary Dean
Create a dashboard that brings together key instruments and data to allow us to evaluate “at a glance” the health of our Seminary for the pursuance of our mission.	A simple clear dashboard is produced that is accessible and regularly used	Full implementation by August 2020	Seminary Deans



GIS STANDARDS

Standard 2:

Institutional Integrity

STANDARD 2: INSTITUTIONAL INTEGRITY

The Seventh-day Adventist Theological Seminary engages in relationships with a variety of entities. Fundamental to the stability of each of these relationships, and to our underlying commitments to God, is the integrity with which we as an institution act.

2.1 Integrity with the Board of Commissioners

The SDATS appreciates the guidance, credibility, and collaboration toward educational and institutional excellence afforded by its membership in the Association of Theological Schools (ATS). As such, it seeks to understand clearly and act in accordance with each of the Standards and Procedures established by the Commission on Accrediting of ATS. In beginning new initiatives and reviewing old ones, guidance is sought from the Standards, and where needed from the school's ATS liaison. This includes the rare event that we recognize a discrepancy, such as the residency question we worked through in 2015. As witnessed by the accrediting history of the school, reports have been submitted faithfully and accurately as requested, and further clarification and adjustment supplied where needed. The SDATS also works closely with Andrews University (AU) to conform to the expectations of the Higher Learning Commission (HLC) and the Adventist Accrediting Association (AAA), which provides accreditation for the larger institution as a whole.

2.2 Integrity with Governmental Agencies

The Seminary, as part of Andrews University, has continued to work with the public authorities of the federal government, the state of Michigan, Berrien County, and the Village of Berrien Springs and Oronoko Township. All our operations are conducted in compliance with the applicable laws and regulations. The following examples can be given:

- The SDATS, with Andrews University at large, complies with the Family Educational Rights and Privacy Act (FERPA), the federal law that governs release of and access to student education records. FERPA training has recently been required of employees, and FERPA expectations are consulted and complied with when responding to requests for student information. An appointed FERPA consultant as well as the Office of Legal Counsel are available for consultation.
- As part of Andrews University, the Office of Human Resources [monitors student-employee files](#) for compliance with Federal and State laws.
- An [Institutional Review Board \(IRB\)](#) reviews proposals for any research involving human subjects.
- Andrews University Campus and Student Life has trained professionals who deal with [Title IX concerns](#).
- The College of Education & International Services employs a compliance officer who ensures that all courses are offered in compliance with the laws of the government where the online student lives, and where extension courses are offered.

2.3 Integrity in Official Publications

The SDATS has continued to work on making all our publications, in both digital and analog forms, congruent and coherent with our mission statement and our vision. We are intentional about making sure that our communication to constituencies, the public, and students are clear and without contradictions. Our Bulletin, updated annually, recently underwent a systematic Bulletin review striving to ensure that it is internally consistent and clear to users. All charges, fees and refund policies relating to students and other parties are fully disclosed in the Bulletin. Gender inclusivity, and cultural and racial sensitivity, are fundamental commitments that are required, trained for, and reviewed in all public

documents. Probably our biggest challenge in this area is keeping our website up-to-date with current information. We have hired a graduate assistant with expertise in this area who works with the various entities of the seminary to regularly review and update their webpages.

2.4 Integrity in the Ethical Treatment of Others

The SDATS, with Andrews University, commits itself to acting in ethical ways toward students ([AU Bulletin](#)), employees ([AU Employee Handbook](#)) and the public ([AU Diversity Policies](#)). The published tuition and fees are applied to all students with equity. The policies regarding refunds are on the [University Website](#) and in the [Bulletin](#), and refund deadlines are on the [Academic Calendar](#). Students who apply to our programs are made aware of our “[Seminary Student Code of Conduct](#)” which they are required to read and sign as part of the application process. Grievance and appeal policies for [faculty and administrators](#), for [staff](#), and for [students](#) are clearly outlined on the University website and in other documents. Two University [ombudspersons](#) are available for students, staff, and faculty. The Seminary deans also seek to hold at least one dialogue session per semester with students to share information and answer student concerns and questions. The Seminary is working on a new initiative to both assist MDiv students with readiness for ministry and to provide more transparency for hiring organizations beyond the simple provision of a diploma. This Readiness for Ministry initiative provides additional assistance to students in evaluating their calling and gifting for ministry in relation to career preparation, partially by means of regular online evaluations of students in areas not generally covered by course grades, such as character and relational skills. Composite reports are provided periodically to students, and they are invited to place the final report in their employment portfolios on the seminary website (see Documents Room).

2.5 Integrity in Regards to Ethnic & Racial Diversity

The SDATS has an excellent beginning point for promoting the awareness of racial, ethnic, and cultural diversity enjoyed within our student body, where populations of Caucasian, Hispanic, and African-descent students are very close in number. In [2018, U.S. News & World Report Best Colleges](#) ranked Andrews University as the #3 national university when it comes to ethnic diversity. We particularly recognize country of origin in a special way at convocations and graduations.

The SDATS recognizes that this excellent environment for awareness of diversity is only the beginning point in true sensitivity and valuing of the various cultures that make up our nation and world. Other activities we have engaged in recently for increased appreciation and openness are forums, prayer sessions, and a march in connection with the Black Lives Matter movement, video spots at Seminary Worship highlighting the experience of an individual seminary student in relation to diversity issues, the creation of a Racism, Ethnocentrism, & Social Justice Committee, and colloquia on diversity offered annually for MDiv students and others. For example, our most recent colloquium was given by Dr. David Williams, of Harvard University on the topic of *Intercultural Understandings for a Multicultural Age*. Courses specifically oriented toward giving students the knowledge, appreciation, and openness to minister in diverse settings are provided in most of our professional ministry degrees. We are seeking to ensure that this is explicitly addressed through course competencies in each of our other programs.

The Seminary models diversity in leadership through its appointment to leadership positions of four Hispanic faculty (2 program directors, the Seminary counselor, and the director of the North American Division Evangelism Institute) and three persons of African descent (department chair, associate chaplain, and *Andrews University Seminary Studies* journal editor). The Seminary has several active student organizations that provide leadership opportunities for different ethnic groups (Seminary Student Forum, Black Student Association of the Seminary, Hispanic Association of the Seminary, Andrews Korean Seminary Association, PhD/ThD Club).

2.6 Integrity in Regards to Women in Theological Education

The SDATS also intentionally seeks to address the concerns of women and to increase their participation in theological education. In 2014, a woman was appointed as Associate Dean. This is the first appointment of a woman as a dean of a theological school in the Seventh-day Adventist Church. Women also hold the positions of head and associate chaplain, and director of the Horn Archaeological Museum. Thus 4 of our current 5 women faculty hold leadership positions in the Seminary. The number of female students has stayed relatively constant between 10 and 20 percent since 2008. This stagnation likely reflects the lack of consensus within the church regarding the status of women as pastors, with the official position being the acceptance of women as commissioned pastors, rather than ordained. The church continues to debate the place of women in church leadership, with groups advocating a full range of options, from the banning of women in any leadership position to full ordination and leadership in the church. The Seminary faculty, along with most academics within the church, actively advocate, where appropriate, for increased opportunity for women in leadership within the church. A Women Clergy Network serves and supports female seminary students. The courses and competencies relating to diversity include the consideration of gender diversity. The AU Vice-President has also created a [website](#) which provides information and resources in regards to the various areas of gender and cultural diversity.

2.7 Integrity in Participating in U.S. Federal Student Financial Assistance

As part of Andrews University, the Seminary participates in the US Federal student financial assistance programs. The Seminary complies with the Title IV Higher Education Act. Awareness of and compliance with these regulations is managed by the Andrews University Offices of Records and Student Financial Services who regularly review regulations and ensure that the University remains in compliance.

Default rate on student loans in 2016 (according to the government’s 2019 report) was 4.6%. The Student Finance Office reports that Andrews University has no deficiencies or problems with the Department of Education during this 10 year period.

2.8 Integrity in Relations to Andrews University

The Seminary is an integral part of Andrews University, making up nearly half of graduate enrollment. Our Seminary mission to *prepare effective leaders to proclaim the everlasting gospel and make disciples...* is an appropriate subset of the AU mission to educate students *to seek knowledge and affirm faith in order to change the world*. In our efforts to reach this purpose we work closely with University Administration, and Seminary faculty and/or administrators serve on nearly all the University decision-making committees including the AU Faculty Senate. Financial relations are always a challenge for negotiation, but at present it has been agreed that the Seminary will contribute up to 42% of its income to the overall University overhead, as the other schools within the University are expected to do. Seminary faculty and staff are expected to follow the University Handbooks, and students are held to the policies printed in the AU Bulletin. (Where there is a difference in policy for Seminary students, such a difference is made explicit in the Bulletin.)

2.9 Integrity in Regards to Transfer Credits

The Seminary follows a strict policy, as published in the Andrews University [Bulletin](#), of accepting as transfer credit only credits earned in fully accredited North American institutions, or credits from international institutions which can be determined to meet the standards of rigor expected for our graduate credits.

2.10 Integrity and Instructional Technologies

AU Information Technology Services (ITS) supplies the information technology needs of the Seminary. (See [Information Technology Usage Policy](#), [Web Privacy and Security Statement](#), [Student Use of Computer and Network Resources Policy](#), and [Peer-to-Peer File Sharing Policy](#).) Instructional technology support is supplied through the Department of Digital Learning and Instructional Technology (DLiT) in the AU School of Distance Education & International Partnerships (see DLiT policies). (See also the [Student Use of Computer and Network Resources Policy](#).)

2009 Self-Study Recommendations:

1. *Attention should be given to the development of qualified Hispanics, Asians, and Black Americans for hiring on the Seminary faculty.*
- Response:** Ratios have improved (see under General Institutional Standard 5.1), but we continue to work toward equity in percentage of students and percentage of faculty representing each ethnic group.
2. *The rate of student indebtedness is a concern that needs careful monitoring. Workshops or seminars should be offered to students in this regard.*

Response: The level of student indebtedness is a concern to the Seminary administration). To address this issue, we include a segment on this topic during the annual orientation of new students and we hold a special assembly each school year. One of the colloquia options for MDiv students deals with the minister and finance. Furthermore, an elective course for MDiv students, CHMN 524 “Stewardship, Church, and Personal Resources” is intended to address, more specifically, matters of personal finance in the context of church employment. Finally, in the last few years a Seminary donor has sponsored several students to attend a Financial Peace seminar on campus. (See Standard 6, “Student Borrowing” for details.)

2019 Self-Study Recommendations:

Recommendation & Rationale	Indicator of Success	Timetable	Position Responsible
Ensure that knowledge, appreciation, and skills for ministry in diverse settings is explicitly addressed through course competencies in each of the programs not currently doing so.	Each program will work with departments to identify the course and competency statement (e.g. CLOs) through which this is addressed.	Fall 2020	Associate Dean and Program Committees



GIS STANDARDS

Standard 3: Theological Curriculum: Learning, Teaching, and Research



STANDARD 3: THEOLOGICAL CURRICULUM: LEARNING, TEACHING, AND RESEARCH

3.1 Goals

The overarching goal, or mission, of the Seventh-day Adventist Theological Seminary (SDATS)—to “serve God and the Seventh-day Adventist Church by preparing effective leaders to proclaim the everlasting gospel and make disciples of all people in anticipation of Christ’s soon return”—is pursued through curricula that seek the personal and professional development of the student for each degree. The interrelated activities of learning, teaching, and research must touch and shape the intellectual, spiritual, relational, ethical, and vocational capacities, while at the same time maintaining space for the student to practice a healthy lifestyle and care for one’s family.

Our Seminary vision statement provides a visual picture of what successful curricula will accomplish, that is, a culturally diverse learning and worshiping community that nurtures excellence, provides theological leadership, and shares our ministry and resources around the world. Our core values provide a checklist of character traits to be nurtured through this community and within each integrated curriculum.

3.2 Learning, Teaching and Research.

Learning

Student learning is the end toward which all curricula and teaching are directed. In planning its curricula, the SDATS expects that learning for graduate-level students will occur not only in the classroom through lectures and instructor-directed discussions and activities, but through thoughtful engagement outside of the classroom. This takes place with carefully designed learning activities such as case studies, group activities, and research papers; with the community of learners in individual conversations, worship, mentoring, and scholarly conferences; with service and ministry opportunities, and within each of the other contexts in which the student lives and explores. Each of these are recognized as an important part of the broader curriculum created to support degree program goals. (see also Standard 5.3 on “Faculty contribution in developing students.”)

The SDATS has set itself the task of reviewing and refining its goals for each degree program to ensure that they provide a clear, memorable, and appropriate basis for the curriculum and the graduate-level program learning outcomes (PLOs) toward which it is focused. Recently revised course syllabi lead faculty and students through the steps of identifying the PLO(s) relevant to the course, and pursuing Course Learning Outcomes (CLOs), topics of study, and activities that will contribute to these outcomes.

Scholarly discourse, and the growing ability to think critically and constructively, is cultivated in small-group activities in master’s level courses and in seminar-style courses at the doctoral level. It is modeled and continued outside the classroom through informal mentoring moments with teachers in halls and offices, and through formal mentoring relationships such as that found in our MDiv mentoring groups and doctoral dissertation committees. It is broadened through instruction and assignments focused toward increasing the ability to engage in library research in order to enter into the many circles of conversation found in books and other media resources, to critique ideas found there and to construct new ones. The opportunity to put into ministry practice, the results of scholarly discourse, is found in practicum-related courses such as CHMN560 Theological Field Education and GSEM 860 Teaching Religion in College.

Many opportunities are provided for students to engage in scholarly discourse through research. Each February since 2005, faculty and students, as well as participants from other seminaries, share their research through the Seminary Scholarship Symposium. In addition to outside journals, faculty and students may publish their work in any of the five SDATS sponsored, refereed journals: *Andrews University Seminary Studies (AUSS)*, *Andrews University Seminary Student Journal (AUSSJ)*, *Journal of Adventist Mission Studies (JAMS)*, *Journal of Applied Christian Leadership (JACL)*, *Current*, and *Bridge: Scholarly Conversation on Ministry Practice*. Doctoral students regularly participate and present papers at a variety of professional conferences, including Adventist Society for Religions Studies, Adventist Theological Society, American Academy of Religion, American Schools of Oriental Research, American Society of Missiology, Chicago Society of Biblical Research, Evangelical Theological Society, and Society of Biblical Literature. The SDATS provides financial assistance to PhD students for transportation, lodging, and registration fees for these conferences.

To promote the understanding and evaluation of the Adventist faith-tradition, the SDATS offers various foundational courses in Adventist history and the life and writings of Ellen G. White. Understanding and evaluation of the broader faith tradition is stimulated through courses in theology and Christian history. Discussion within and stimulated by these courses, and application challenges encountered in a variety of settings, draws the student to assess their identity in relation to what they have learned. A variety of helpful approaches are used in courses such as CHMN555 Pastoral Counseling and DSRE541 Foundations of Biblical Spirituality to deepen personal self-awareness and understanding and to foster holistic growth.

In addition to direct assessment of PLO measures, the Andrews University end-of-course survey includes a question asking students to rate their level of learning in that course on a 5-point scale from “poor” to “excellent.” The mean score on this question for SDATS courses is 4.01 Fall Semester 2018. The Seminary Assessment Questionnaire also helps us in our ongoing efforts to ensure quality of learning. A question asking for a rating of satisfaction regarding Rigor of Coursework yielded an average score of 3.89 on a scale of 5, and Depth of Content Information at 4.05 out of 5. Overall, students rate their seminary courses highly in comparison to the rest of the University, with mostly fours on a five-point Likert scale. (For course survey composites, see the Documents Room.)

Teaching

Seminary faculty are supported in their teaching by Andrews University’s [Center for Teaching and Learning](#), the Department of [Digital Learning and Instructional Technology](#), the [School of Distance Education](#), the [Office of Seminary Assessment](#), and the [Office of Institutional Effectiveness](#). There are many opportunities for professional development throughout the year, including faculty book clubs, new faculty mentoring, peer-led “Lunch and Learn” sessions, and monthly Faculty Technology Showcase events. Twice a year, faculty can attend a Course Tune-up Workshop, which focuses on assessing the needs of their course, aligning goals and learning activities, increasing interaction and engagement, and utilizing LearningHub enhancements. Each August, the University conducts a one and one-half day Faculty Institute, with plenary and break-out sessions focusing on teaching, assessment, research, use of technology, including diverse perspectives, and integration of faith with learning. Many events are recorded and available for adjunct faculty who may not be able to attend. These events provide faculty with practical, hands-on experiences that they can apply in their classrooms. They encourage and give ideas for interactive work toward mutual learning, discuss ways to be sensitive to and build learning from the diversity of life experiences represented in the classroom and surrounding culture.

In recent years, on the basis of indirect assessment feedback, and with the encouragement of the deans and support of DLIT, Seminary faculty are coming to recognize the educational value of increasing the amount of interaction and active learning taking place alongside the traditional lecture approach. Small

group work, for example, is a regular feature in many classrooms, and a number of on-campus courses also include online opportunities for dialogue through Learning Hub. The Seminary syllabus template incorporates prompts for faculty to pay attention to issues and contexts of diversity in their selection of topics, choice of activities and recommendation and requirement of course materials.

The recent revision of the MDiv curriculum exemplifies interaction with the church in the development of courses. Seminary courses were reengineered around seven core qualities identified on the basis of research by the North American Division of Seventh-day Adventists as essential in their pastors. (For these Seven Core Qualities and their descriptors, see the Documents Room).

Research

Research is an essential part of what takes place at the SDATS for both faculty and students. Students learn to discover and synthesize knowledge and doctoral students are increasingly expected to also create new knowledge. Classroom learning is regularly strengthened by individual and group research activities, and doctoral students are expected to publish research that will inform and enrich wider communities, both in and outside the church. Faculty research production is evaluated annually during the Faculty Annual Report and at the time faculty apply for advancement in rank (See [FAR report form](#)), with higher rewards going to research published outside denominational circles. Collaborative research often takes place between professors as well as between professors and students with a view to publication (Documents Room. Students are also involved in research and publication as described in 3.1 above and in the description of the PhD (Religion) program under Degree Program Standard J. Based primarily on recent student research, three festschrifts have been published in honor of professors [Fernando Canale](#), [Richard Davidson](#) and [George Knight](#)).

Six research institutes are run by the SDATS to foster research and to provide the wider church with resources. They are: the Institute of Church Ministry, the Institute of Jewish-Christian Studies, the Institute of Archaeology/Siegfried H. Horn Museum, the International Religious Liberty Institute, and the North American Division Evangelism Institute.

3.3 Characteristics of Theological Scholarship

Scholarly Collaboration

Each of the sections above on teaching, learning, and research (section 3.2) has identified the importance of the scholarly community in the Seminary. An excellent example of scholarly collaboration is the collegial way in which students and faculty work together in field work and post-dig research for our two long-term archaeological digs in Jordan and Sicily. Students are also important partners in the editing and publishing of Seminary journals (listed in 3.2.1 above). Faculty often mentor students in teaching classes as doctoral candidates sometimes serve as teaching assistants in classes taught by Seminary professors, and students who are in the dissertation sta are recruited to teach classes themselves on a contract basis in the Seminary masters programs or for the University at the undergraduate level.

The SDATS concerns itself with both the academic and practical endeavors of the scholarly community. These programs aim to develop not only scholars and researchers but also individuals who are able to integrate research and praxis as capable pastor-teachers.

A major example of faculty and student collaboration with each other and with non-seminary guests is in the planning and financing for conferences such as the annual *Andrews Autumn Conference on Science and Religion*. This collaboration includes the University [Office of Research and Creative Scholarship](#), and

the [Midwest Religion and Science Society \(MRSS\)](#). The collaboration with MRSS involves non-seminary theologians and students from other universities. This annual conference has convened for 12 years.

The synergy that results from the interaction of several departments and/or programs is another example of scholarly collaboration. The course *Issues in Origins*, for example, is a study of current creation and evolutionary models regarding the origin, age, and change of the earth and its life. A professor from the Theology Department and a professor from Archaeology, are the co-teachers of the course along with four scientists with PhDs in hard sciences who serve as guest lecturers. The Department of World Mission is a pioneer in the SDATS in the area of collaborative teaching and learning. This department not only collaborates in the preparation of individual courses but also regularly plans together their various conferences and publications. The department of Discipleship and Religious Education has a similar approach that has helped the SDATS develop its collaborative strategies for teaching and learning. This department is currently involved in a collaboration with the NAD Youth Department and key leaders in youth ministries across the continent to identify areas of needed research to ground the creation of an integrated strategy for the purpose of training leaders who disciple children, youth, and young adults to Jesus Christ, and to ultimately lead them to become disciple-makers themselves.

The Seminary explicitly involves students in theological scholarship related to cultural engagement in courses such as the required MDiv course: *Mission in Cultural and Religious Context*. Outside of the classroom, effective ministry to the diverse student population is facilitated by our Seminary Student Forum, Black Student Association, Hispanic Association, Korean Association, Seminary Support in Ministry Association, and the Center for Women Clergy.

The SDATS faculty serve on and write for numerous entities of the world church of Seventh-day Adventists, and students are often drawn into contributing to these efforts of scholarly inquiry. Faculty travel around the world constantly to share the results of their scholarly inquiry and inevitably bring back to the Seminary the fruits of their intercultural interaction.

As noted repeatedly in this self-study, racial and ethnic diversity are important features of the Andrews University campus itself. The University has a [Vice President for Diversity](#), who oversees all areas of diversity, including racial and religious diversity. Broad racial, ethnic, and gender diversity is present among our faculty and students. Our 48 regular full-time faculty come to us from 20 different countries of origin. Students in 2018 came from more than 50 countries.

Freedom of inquiry

The principle of academic freedom is implicit in the prologue of the fundamental belief statements of the Adventist church, which states:

Seventh-day Adventists accept the Bible as their only creed and hold certain fundamental beliefs to be the teaching of the Holy Scriptures. These beliefs, as set forth here, constitute the church's understanding and expression of the teaching of Scripture. Revision of these statements may be expected at a General Conference Session when the church is led by the Holy Spirit to a fuller understanding of Bible truth or finds better language in which to express the teachings of God's Holy Word. ([Seventh-day Adventist Church 28 Fundamental Beliefs](#))

In matters of academic freedom, the Seminary is guided by the [Andrews University Working Policy 2:159](#), which states that the University...

...espouses the principle of academic freedom, not only to protect a faculty member from intramural and external pressures that hinder the pursuit of truth, but also to foster disciplined and creative investigation

in all phases of learning. Academic freedom, like all other freedoms, is subject to limitations and requires certain responsibilities of those who enjoy it.

Andrews University expects faculty members to “subscribe to and work within the framework” of the “[General Conference Statement on Theological Freedom and Accountability](#)” and “[Academic Freedom in SDA Institutions of Higher Education](#).” The first document affirms the individual's right and duty to study the Bible for oneself and “freely investigate all claims to truth,” and at the same time notes that one may not assume that their “personal, limited perspective does not need the insights and corrective influence of the larger community of believers. “No one is free in the biblical sense who is out of relationship with God or others. Theological truth, therefore, is affirmed by community study and confirmation.” The second document specifically addresses freedom of inquiry in higher education, noting,

For the church college or university, academic freedom has an additional significance. It is more important than it is in the secular institution, not less, for it is essential to the well-being of the Church itself. This places a responsibility on the Christian professor to be a self-disciplined, responsible, and mature scholar; to investigate, teach, and publish within the area of his academic competence, without external restraint, but with due regard for the character and aims of the institution which provides him with credentials, and with concern for the spiritual and intellectual needs of his students.

The SDATS statement on [Delimitation of Academic Freedom](#), created and signed by the Seminary faculty, is based on these principles. It supports freedom of inquiry while at the same time specifying the faith commitments expected of Seminary faculty in their lifestyle, teaching, and publications. Faculty agree to these policies at the time they are employed.

The University policy on academic freedom provides for peer review and a grievance process ([Working Policy, 2:160](#)). Policies applicable to students are outlined in the [Student Handbook](#). These grievance policies have not been utilized recently, as policies have been broadly adhered to.

Involvement with Diverse Publics

Faculty and student scholarship contribute to various levels of church organization, from local congregations to the various levels of church organization, and to parachurch organizations. The historical and global breadth and diversity of the Christian tradition is explored regularly in Seminary courses, particularly those from the Christian History, Theology and Christian Philosophy, and World Mission departments. While the library specializes in Adventist Studies, it makes a concerted effort to represent well the diversity of other traditions of Christianity and world religions. The Seminary Associate Dean chairs the AU Community Engagement Council Interfaith Committee which involves leaders of faith communities including Christian, Jewish, Islamic, and Nation of Islam traditions, in working together to serve the community and stand against religious hatred and violence.

The SDATS strongly encourages and affirms its faculty in several ways to contribute scholarly work to the academic community and become involved in its dialogues. Extrinsic incentives are offered, including cash bonuses for publications, convention allowances, internal research grants, and salary enhancements. Faculty are provided a budget for yearly attendance at professional meetings where interaction can take place with an important “public.” For more on these professional affiliations see section 3.2.1 above.

Seminary faculty strongly support the mission of the University to: “Seek Knowledge. Affirm Faith. Change the World.” In the practice of this mission, our engagement of theological scholarship with the public sphere might be seen as a weaker link. On the positive end, much academic and practical scholarship is engaged with the study of how to “win the world for Christ.” Further, our faculty do engage

with theological issues that have attracted the world’s attention and could contribute to public dialogue. However, too often our engagement has been directed in an inwardly direction toward the church rather than seeking with confidence to play a “public interpretive role” that would actually enrich the life of our diverse society. One reason Adventist scholarship, including at times that at the SDATS sometimes avoids these areas, is the conviction that the gospel and transforming power of Jesus Christ is the only ultimate answer to the world’s ills. The apocalyptic mindset alongside the historical experience of being a minority tradition have also shaped this reticence. Yet, properly understood, none of these need prevent qualified SDATS scholars (faculty and students) from acting in the valuable role of public intellectual, speaking to and on behalf of real needs in the public sphere. Incentives related to annual evaluations and advancement in rank are in place to encourage service commitments by Seminary faculty. Such service may be on the local, regional, national, or international levels.

Global Awareness and Engagement

It is almost impossible to separate questions about the publics that the Seminary addresses from questions of globalization. The Seventh-day Adventist Church is a worldwide church, the most widely diverse single Protestant Church in the world with members in 203 of the 229 countries listed by the United Nations, and the SDATS is a leading theological seminary in the denomination. It is natural for one to think of the publics to be addressed by the SDATS in terms of global awareness and engagement. It is part of the essential fabric of the Seminary ethos.

The seminary offers such courses as CHMN 520 Contextualized Preaching, which is an MDiv core elective that emphasizes the dynamics of preaching within a variety of cultural heritages: African American, Hispanic, Korean, and Youth. Also CHMN637 Seminar in Preaching: Preaching to the Contemporary World stresses approaches to applying the values of Christian faith to present day problems. Another core elective, MSSN525 Mission to the World, presents a broad introduction to Christian world missions and includes intercultural perspectives of mission service. One of the core values that the seminary stresses is Respect with Justice. Other mission and counseling classes prepare students for the variety of issues of global understanding that pastors frequently encounter in their ministry, as well as opportunities for global engagement. The Church and Social Issues is a Christian Ministry elective and the biblical studies departments offer courses exploring social issues in the Old Testament and in the New Testament. A course in Christianity and World Religions is a core elective in the MDiv.

Faculty and student research also reflect an interest in global issues. For example, archaeological and anthropological study is focused on Middle Eastern history and culture; missiological study and research on world religions is a significant interest of both students and faculty; and an understanding of urban and postmodern culture and ideology is an ongoing quest reflected in research agendas as well as in class content. Research often parallels global engagement and service. For example, along with their archaeological research in Jordan, the archaeology program has worked closely with local villagers in not only supplying employment in a low-employment area, but in listening to their concerns regarding community needs and partnering with them. See [local news item](#) and Documents Room.

One of the ways the SDATS encourages students to experience trans-cultural learning is through its international study tours. To enhance student global engagement, 20-30 SDATS faculty and students are annually involved in ministry together in Cuba, and tours travel yearly to places such as the Middle East and Europe. Other students are involved in inner city ministry in nearby Benton Harbor through participation in the AU Human Empowerment Life Project (H.E.L.P.), a program designed to elevate the learning outcomes of public elementary school students in Benton Harbor through reading. Using a values-based curriculum, volunteers will read with and interact cross-culturally in the classroom with underserved students every week.

Faculty members receive experience in global engagement through the SDATS extension programs, taught in Hong Kong, Lebanon, Poland, Romania, Ukraine, Russia, South America, and England. A recent AU Faculty Institute focused its plenary sessions and many of its breakout groups on intercultural and global awareness and sensitivity. The Seminary has devoted several pedagogical sessions at faculty meeting in recent years to such issues as addressing global awareness and intercultural issues in the curriculum, in the syllabus, and the exploration of one’s own stereotypical assumptions.

Seminary worship has been increasingly multicultural in music, prayer, and preaching in order to reflect the worship styles of its student body.

Ethics of Scholarship

Andrews University publishes an [integrity website](#) describing the standards of the University for students, staff, and faculty in relation to academic integrity, levels of academic integrity violations, the procedure for reporting such violations, and providing academic integrity resources. The SDATS enforces these standards and uses the stated guidelines and reporting procedures. The Seminary Syllabus template (Resource Room 3.3.5) assures that in every course the student is reminded of the inconsistency of plagiarism and other forms of academic dishonesty with the profession of a Christian leader and making them aware of potential consequences of such behavior.

The AU [Institutional Review Board \(IRB\)](#) reviews and monitors all research at the University involving human subjects in order “to protect the rights and welfare of individuals who are participating as subjects in the research.” Students and faculty are required to receive IRB approval before commencing such research.

2009 Self-Study Recommendations

1. *Ensure that each program gives ongoing attention to developing a conceptual framework expressing ts mission and goals, desired learning outcomes appropriate to the conceptual framework, a defined knowledge base that undergirds each desired learning outcome, and assessment strategies to evaluate how well the desired learning outcomes have been achieved by students in the program.*

Response: There has been extensive progress in this area. The Educational Standards section of this Self-Study will describe the current processes and the Degree Program documents will show how this is being done in each program.

2. *Explore possibilities for intentionally extending the impact of the spiritual formation course beyond the semester in which an individual student takes it.*

Response: This has been discussed, but no practical way forward has been identified at this point. Rather, opportunities for spiritual growth elsewhere, such as the new MDiv mentoring program, have been devised.

3. *Ensure that all Seminary faculty are mentored in producing syllabi that include well stated desired earning outcomes appropriate to the conceptual frameworks of the programs in which they teach, and that they identify effective assessment techniques that will evaluate how effectively the desired learning outcomes have been achieved in their courses.*

Response: Program descriptions in Degree Program documents will detail how each program has progressed in the area of outcome assessment. All Seminary syllabi are created using the Seminary syllabus template which requires the SLOs.

4. *Study should be given to fully implementing the University guidelines that set forth a formula for factoring dissertation loads into the calculation of faculty teaching loads (Working Policy 2:803:l, no. 3).*

Response: See GIS 5 which deals with this item.



GIS STANDARDS

Standard 4:

Library and Information Resources

STANDARD 4: LIBRARY AND INFORMATION RESOURCES

Establishment of the James White Library in 1960 as the library for Andrews University brought together two of the major library resources of the Seventh-day Adventist Church. These are: (1) the collection of early Adventist publications and source materials in the Emmanuel Missionary College Library, descendant of the church’s first college begun in Battle Creek in 1874, and (2) the theological and reference library of the Seventh-day Adventist Theological Seminary. The James White Library, therefore, has a collection history of well over 100 years; this, together with its more recent acquisitions, makes it the premier theological library in the denomination.

The Library plays a critical role in the education provided by the Seventh-day Adventist Theological Seminary for on- and off-campus students. Those training to serve the church through professional degrees need the skills of information literacy as a core competency to engage in informed ministerial practice and maintain life-long professional growth. The library is a center where those skills are developed and practiced. Students pursuing a graduate degree need appropriate tools and resources to fulfill the expectations of the program for academic excellence. The library is the gateway to those resources. Another role of the Seminary Library is to provide personal service to the students and faculty of the SDATS in ways that complement and enhance the curriculum and academic programs.

The Seminary Collection is also a valuable resource for the Seventh-day Adventist Church. It provides a collective memory of our history, a center for communicating with our Christian heritage, and a catalyst for the growth of knowledge and the understanding of truth. In those areas that are of special interest to Seventh-day Adventists (i.e. the Sabbath, the Second Advent, and Creation), the James White Library has a world class collection, and in many cases, the largest collection. The goal in all of these areas should not be to provide the minimum necessary for accreditation, but to develop a collection that will glorify God to all users. In Spring, 2019, the collection was designated as a Curated Legacy Collection. Reasonable efforts will be made to conserve access to all content, and not be subject to standard deaccessioning processes.

Facility-wise, in order to best serve the interests of the Seminary, the James White Library has a separately designated reference area, located near the stacks, housing the library’s theological materials (the B section according to the Library of Congress Classification system). This area is often referred to as the Seminary Library and contains seating and study areas. Seminary Periodicals are shelved separately downstairs in the Periodical Department. A Seminary Librarian coordinates collection development and reference services for Seminary faculty and students. Seminary students have unlimited access to all materials and services of the James White Library.

4.1 Library Collections

“Ownership” of items brought to the James White Library at the time of the merger, or purchased since then through the Seminary materials budget, is indicated by a code on the computer item record. This separate treatment of materials has allowed the James White Library to provide ongoing information concerning the Seminary Collection, which is comprised of 247,978 books, 36,373 bound periodicals, and 52,783 microforms covering a broad diversity of topics, traditions, and voices. Books and periodicals published before 1860 are housed in the Center for Adventist Research. The James White Library currently subscribes to over 200 religion and theology journals in traditional paper format, and over 2000 more are accessible through online means. E-book collections of current scholarship include 18,615 titles classed as religion out of over 200,000 titles. The [Collection Development Policy](#) is published on the AU website.

Seminary users have access to twenty religion-related subscription online databases, including the ATLA Religion database, New Testament Abstracts, Old Testament Abstracts, eHRAF (Human Relations Area Files), Loeb Classical Library, Early English Books Online, and the Thesaurus Lingua Graecae. An example of an area where intentional growth of access has been achieved during the past ten years is in the collection of 19th Century American religious history primary sources, where research projects on primary and secondary documents in Digital Humanities are now feasible. For a complete list of religion related online resources, see the [Seminary Library Portal](#). The online resources most useful for off-campus programs are listed in the [Seminary Library Portal for Online and Extension Sites](#). In addition, off-campus students have access to over 200 other subscription databases, both general and discipline specific, including Academic Search Complete, JSTOR, ERIC, Psychological Abstracts, Sociology Abstracts, etc. For a complete list of subscription databases, see [A to Z Databases](#). Alumni have been granted access to the ATLA Serials database since 2005.

“Just-in-time access” to sources has never been better or more efficient. Strong interlibrary loan infrastructures and online access for periodical literature have made it easier to both identify and access a wide range of academic and professional resources. All online resources, including eBook collections, online periodical databases, and reference databases, are available to all authenticated Andrews University students regardless of their location. Interlibrary loan services ship the James White Library books to any location in North America at no additional charge to the students. Periodical articles are emailed to students worldwide.

Digital resources in Spanish are well supported with a major Spanish E-book collection. ATLA Religion Database along with most of the others subscription databases include access to Spanish language periodicals. However, access to Russian, Chinese/Mandarin, and Polish content is challenged. Leading journals from those language areas are available in ATLA Religion Database. However, access to E-books and reference works is very limited.

In addition, the James White Library participates in the ATLA Reciprocal Borrowing Program. SDATS students can arrange to have access to participating seminary libraries in their home communities.

Because of materials budget allocation procedures, the Seminary Collection is a highly focused theological collection. Materials purchased with the Seminary materials budget are housed throughout the library with reference to LC classification or material type. In itself the Seminary Collection includes few interdisciplinary or cognate materials, however many of the other budget lines in the James White Library materials budget, such as Education or History, routinely purchase materials that support areas of interest to Seminary students. Thus students have access to a much broader range of religiously oriented materials than is reflected by the Seminary Collection numbers alone.

Student perceptions of “the adequacy of Andrews library resources” as reported in the 2019 SAQ registered at 4.21 on a 5-point scale, one of the best outcomes in the survey. Another evidence of collection strength is that the James White Library is a net interlibrary loan lender by a strong margin. In subject areas of most interest to the SDATS, library holdings compare favorably with larger peer libraries. So while a stronger acquisitions budget would expand the scope of collections for potential doctoral-level research, standard measures suggest the library collection is meeting expectations among the current users.

Another measure of collection effectiveness is the usage measured by recorded uses of the circulating collection. Over time, 81.45% of titles in the Library of Congress B classifications, most pertinent for Seminary studies, have usage recorded. The most used is the BS Biblical Studies section, in which 87.67% of 28,962 works show usage.

The library has not pursued any relationship with other theological schools for collection development purposes. One challenge is that unlike major metropolitan centers, there are not many peer theological schools in the region. The closest, the University of Notre Dame library, allows SDATS students to come and use resources on site without special arrangements, and we do the same for their students. Libraries in Grand Rapids and Chicago are too far away for convenient access.

Special Collections

Center for Adventist Research. The Center for Adventist Research is a world-class archive for Seventh-day Adventist resources. Holdings date from the founding of the Church as a movement, in the 1830s, to the present. The Center holds over 60,000 books, over 3,500 periodical/journal titles both past and present, over 30,000 smaller paper-based publications, as well as 13,000 pieces of microforms. In addition, there are 350 manuscript collections donated by church leaders, teachers, and theologians from the past that provide primary research material. In excess of 95% of the holdings focus on Seventh-day Adventists as individuals or on the denomination. We strive to acquire all church-sponsored publications and most publications related to the denomination.

One of the primary goals of the Center is to support the curriculum of the Seventh-day Adventist Theological Seminary. We do this through providing access to publications and primary research materials that complement and supplement the Seminary courses. The Center is also a resource for researchers from around the world who contact the Center requesting access to research materials.

The Center is partnering with other Adventist organizations to support the Adventist Digital Library, a full-text repository of primary texts related to the Seventh-day Adventist Church. The library is open access and available globally. The content is in English.

Music Materials Center. The Music Materials Center, housed in the Music Department, supports on-campus students in the study of religious practices, theology, worship, and liturgy through its collection of sound recordings, hymnals, reference works, and musical scores that cover over a thousand years of musical history. Students enrolled in the Seminary’s *Music and Worship* class have access to a wide variety of denominational hymnals that facilitate the studying of differing liturgical practices and hymnology streams, as well as books about ethnomusicology and theomusicology. The music librarian aims to collect a diverse range of materials covering everything from Gregorian chant to African American gospel song traditions and contemporary Christian music in order to present a broad spectrum of views and practices for both scholarly examination and practical application in worship services.

Horn Archaeological Museum. The Siegfried H. Horn Library is a separately endowed departmental collection that holds about 4,500 volumes in the area of Ancient Near Eastern History and Archaeology. It is located in the Institute of Archaeology and is a non-circulating collection that exists primarily to facilitate the research of on-campus faculty, graduate students, and undergraduate students who are undertaking courses and study programs in the areas of Religion, Anthropology, Ancient History, Art History, and Archaeology. The collection also includes journals, maps, videos, DVDs, and artifacts relating to Ancient Near Eastern History and Archaeology.

Resources Policy

The “Seminary Library Resources Development Policy” defines the purpose and role of the collection and its relation to the Seminary and the James White Library. In 2005, a special section for the Seminary departments was added to the [Resources Development Policy](#). In consultation with the departments, a profile was prepared that covered the subject areas relating to religion and theology. The Library of Congress call number system was used as the framework for the profile. To each subject area, a level

was assigned: Exhaustive (as much coverage as possible, level 3), Comprehensive (good representative coverage, level 2), and Other (only basic and essential works, level 1). Each department in the Seminary approved a profile for the subject areas of interest to them, and, as needed, have reviewed and revised these. These profiles then became the primary guide for selection decisions. (See Resource Room, 4.1.2.)

Because curricula tend to naturally follow long-standing patterns, and “new” lines of inquiry are not easily added, the library resources as defined by the collection development policy are generally assumed to be adequate. Although faculty were actively involved in developing the collection profiles, and professors do occasionally request specific books as well as special materials such as videos to be added to the library collection at times, a partnership beyond developing the collection profiles has not been a high-priority need within the Seminary. This suggests that a regular review of the department collection profiles is necessary.

In order to: (1) monitor ordering budget-wise, (2) fully incorporate the profile in the selection process, and (3) track publishing trends, a comprehensive database was implemented in which appropriate titles were entered. Sources included vendor slips (from the Unites States, Germany, France, Spain, and Italy), publishers’ catalogs and promotions, book reviews, faculty suggestions, and WorldCat searches. The database currently includes over 100,000 records, and using this database, it is possible to prioritize titles, keep track of decisions not to purchase, and monitor the acquisition of titles ordered. Because these records can be sorted by publisher, it has become possible to prepare orders in advance of major events such as the American Academy of Religion/Society of Biblical Literature meetings and take advantage of substantial discounts offered at the book displays.

Recently published book titles requested by patrons through interlibrary loan have been purchased rather than borrowed. However, this procedure accounts for a minuscule proportion of acquisitions.

Enhancements to the WorldCat database have allowed the comparison of the holdings of the James White Library with other significant theological libraries. Notably, results revealed that our collection is the largest in those areas of most interest to Seventh-day Adventists, such as Creationism, the Biblical books of Daniel and Revelation, and doctrines such as the Sabbath and the Second Advent. We also have a strong collection in Practical Theology, comparable to the other leading schools. We do have a marked weakness in areas such as philosophy and patristics. (See Resource Room, 4.1.3.)

4.2 Contribution to Learning, Teaching, and Research

The James White Library has a full-time designated Seminary Librarian who provides specialized reference services for the Seminary students and faculty. These include everything from answering routine reference questions from students looking for specific information to presentations in classes on information literacy skills. The Seminary Librarian has created on the larger library website, a Seminary Library Portal, a comprehensive guide to resources pertinent for the curriculum. Separate guides have been prepared for degree programs including the DMin, DMiss, MA in Pastoral Ministry, and the Interdisciplinary MA (Religion) track—programs which primarily serve off-campus students.

A brief library orientation is provided as a part of the Seminary Orientation at the beginning of each fall semester. In the past, the James White Library has offered optional workshops that teach information competencies such as EndNote seminars, using Microsoft Word for “Andrews University Standards for Written Work”, and featured databases. However, low attendance indicated such opportunities were not needed. A recommendation is included to try a more targeted “point of need” approach. Andrews University also provides a Writing Center to assist students struggling in research and writing. Participation in these services is optional, but the Seminary faculty routinely send students to the Writing Center if they show deficits in writing skill. However, the past response to the optional nature

of these offerings suggest that a more thorough assessment of student information literacy, and the implementation of more curriculum-based competencies, would be helpful.

The Seminary Assessment Questionnaire (based on a 0-5 point scale) has long had an item assessing student perceptions of library services. In 2017, student feedback revealed a high level of satisfaction with the adequacy of library resources (avg 4.1). This improved to 4.21 in 2019, and for the first time off-campus students rated adequacy at 4.07. Additional items were added in 2019 to provide more detailed information, and showed that for access to online library sources, students rated satisfaction at 4.02; library orientation at 3.89; and library instruction sessions at 3.84.

Several discussions have taken place in Seminary Faculty Meeting in recent months about observed deficits in research and writing skills among some students and plans have begun to be put in place. With the revision of the new MDiv curriculum, attendance at one 4.5-hour MDiv colloquia per semester—chosen from among several options—is required of MDiv students. The colloquia are open to all. As faculty monitor student skills in the area of research and writing, where they observe weakness in these skills they are now urging them to attend one of the colloquia offered in this area as soon as possible in order to enable success in their Seminary journey. The Seminary Librarian has also announced plans to offer a more extensive workshop that meets regularly for a period of time to assist students with greater needs. A further suggestion that we are pursuing, as a result of these discussions, is the intentional inclusion of basic research and study skills competencies in the initiatory courses that have been designated in the new MDiv curriculum.

For promoting faculty and doctoral scholarship, the James White Library adopted in the spring of 2013 the SelectedWorks platform from bepress, now also known as the Expert Gallery. The Seminary faculty were the best represented among all the schools of Andrews University during the early months of the program. In June 2015, the James White Library expanded the institutional repository to the [Digital Commons @ Andrews University](#), adding collections of dissertations and theses, digital archives of campus journals, and event planning tools. Since the beginning of this project, over 1.3 million downloads have been recorded, of which over 550,000 are identified with the Seminary. Among the collections with the most use are Dissertations (PhD), Project Documents (DMin.), and *Andrews University Seminary Studies*. The full potential of the institutional repository to tell the Seventh-day Adventist Theological Seminary story, and to grow its global impact has yet to be achieved (see Documents Room).

4.3 Partnership in Curriculum Development

The formal, intentional, inclusion of information literacy competencies as desired outcomes has not been consistently included in curriculum development planning. These are often treated as tacit expectations, to be discussed as needed within the context of each course. The librarian is occasionally invited to individual classes to present on the technology tools for finding library-mediated resources, but there is no widespread evidence that a deficit in information literacy is a concern in the classroom.

The Doctor of Ministry program includes a two-hour library orientation as part of the proposal writing seminar. The Doctor of Missiology program includes a full-day orientation to library research and resources at the beginning of each cohort. The Seminary Librarian was also a member of the interdisciplinary teaching and design team that recently created the GSEM 520 Methods in Biblical & Theological Research course for the MA (Religion) Interdisciplinary Track online and off-campus delivery modes. But in other degree program curricula, the information literacy competencies of students appear to be assumed. The Seminary Librarian has rarely been consulted for individual course development, with the exception of the *Research Methods* courses noted above. Other than a few who might need some mentoring in library technologies, it appears the necessary understanding of information literacy as an educational outcome is taken for granted.

The Seminary Librarian is not a member of the Seminary program committees where curriculum planning takes place, but as a voting member of the Seminary faculty he is expected to participate in all significant curriculum decisions as they come to the Seminary Faculty Meeting for discussion. As plans are laid for covering key research and writing skills in the MDiv initiatory courses, the Seminary Librarian needs to be involved in order to lend his expertise. He should also occasionally bring educational segments and suggestions for discussion to the faculty at Seminary Faculty Meetings. The value of information competencies and engagement in plans for where they might be taught in particular degree programs should be sought through the various Seminary Program Committees.

4.4 Administration and Leadership

The Seminary Librarian ably manages collection development of the Seminary materials as evidenced by the previously noted documents and coordinates bibliographic instruction and reference services for the Seminary. The Seminary Librarian is directly responsible to the Dean of Libraries and serves as a voting member of the Library's Administrative, Resource Development, and Bibliographic Instruction Committees and the Seminary's Faculty and Seminary Online Learning Committee. The Seminary Librarian operationalizes their responsibility for effective collaboration with the faculty and students, for concerns such as the achievement of information competencies through instruction and reference services. This is a challenging task as indicated above and will continue to require both significant initiative and creative thinking on the Librarian's part and significant support from the Seminary.

The Seminary Library Committee serves as the organizational link between the James White Library and the Seminary. It meets at least once a year, and reviews the budget and policies directly affecting the Seminary. The Seminary Library Committee has actively supported the Library in its efforts to serve the students of the Seminary. The guidance provided by the Seminary Library Committee is respected and appreciated and is an excellent resource for addressing concerns and discussing ways to achieve initiatives.

In addition to exercising general responsibility for library administration, including collection evaluation, library services and personnel, the Dean of Libraries serves on the key administrative committees of the University, many of which are also attended by the Dean of the Seminary. There is a cordial working relationship between the two administrators, and they frequently collaborate to support the common goals of the library and the Seminary. The Dean of Libraries prepares and defends a Library budget working with the Andrews University administration.

An Off-Campus Services Librarian serves professors teaching off-campus providing information and resources on best practices and serves students' needs with regard to access challenges. The use of teleconferencing tools such as Skype and zoom.us allows the Off-Campus Services Librarian to provide reference and instruction directly to classrooms and individual students.

The Seminary Librarian is encouraged to join professional organizations and regularly attends appropriate conferences both in the field of librarianship and theology. These include meetings of the American Theological Library Association (ATLA) and the Society of Biblical Literature (SBL). From 2016 to 2018, the Seminary Librarian served on the Executive Committee of the Association of Seventh-day Adventist Librarians.

4.5 Resources

The LC classification, A-B sections, and the Seminary Reference area are adjacent on the main floor of James White Library, and comprise an area of 13,200 sq. ft. In response to an urgent space problem, the Seminary bound periodicals were moved into compact shelving on the lower floor in 2008, allowing

for an additional 880 sq. ft for the circulating collection. Within this area on the main floor are 70 open seats, 45 open carrels assigned to students, and 14 private lockable study rooms (one has five seats, the rest are individual). Current Seminary periodicals are available on the lower floor, and bound periodicals are located in compact shelving. The lower floor has three lockable carrels designated for the Seminary. These are currently shared by nine students. Additional assigned open carrels are available on the top floor of James White Library, and many are assigned to Seminary students. In 2013, the Seminary Reference area was re-carpeted and the décor was refreshed.

Several aspects of the physical infrastructure, though ameliorated temporarily by the recent addition of compact shelving for the periodicals, need considerable attention. There is a chronic shortage of lockable carrels for doctoral students. There is no faculty study space. More group study spaces are needed. There are no facilities for guest scholars.

The virtual infrastructure is strong, with capable professionals maintaining a current and functional system that meets user needs. The Library building is blanketed with Wi-Fi and students have adequate access to the internet from their notebook computers throughout. In the Library building, there are 70 desktop computers for general applications. The James White Library maintains and updates regularly an online library catalog using the III Innovative program. The catalog is available at the [James White Library website](#) and is known as JeWeL. Over the last ten years the catalog has migrated from “Millennium” to “Sierra”, an enhanced fully integrated web-based system. It has been enhanced with a discovery layer, Encore. Books or media can be placed on hold. Individual books or media records may also be enhanced by tables of contents. Over 168 online periodical indexes may be browsed by subject or by individual title. Subject guides are provided on 64 different topics. The serials management software provides links from licensed databases to articles. It also works with Google Scholar. The serials management software also provides a comprehensive “see reference” within Periodicals A-Z, which lists all possible ways that the James White Library provides access to individual journal titles. For example, *Christianity Today* is available in print and in seven different online sources.

In the fall of 2017, hours were extended from 10:30 pm to midnight. In addition, doctoral-level students have access to the building for five more hours per week, as well as extra hours when the library is closed during breaks. The interlibrary loan office processed 1,864 items for Seminary users in the last fiscal year. In addition, the James White Library is a member of the Michigan State Library Consortium (MelCat). The Seminary on-campus users can make self-mediated requests for items from many Michigan libraries, both academic and public. Approximately 30% of MelCat usage, both borrowing and lending, is related to the Seminary.

The faculty, and support staff are sufficient to provide robust services. The staff includes 14 professional faculty, seventeen hourly staff, and up to 70 student employees. This includes a librarian specifically serving the distance students. Faculty have commensurate expectations for rank and tenure with the teaching faculty. The faculty and staff reflect the diversity of the campus. International students on student visas are well represented among the student employees.

In the most recent fiscal year (2016-2017), library expenditures totaled \$2,812,123. The portion allocated to the Seminary of that amount was \$1,102,296, or 39.2%. The materials expenditures were \$196,676, 17.8% of the allocation. The budget for materials for the Seminary library has four categories: Print periodicals, Books, E-Journals, and Databases.

I. Print Periodicals. The print periodical budget for the James White Library has remained flat since 2008. The Seminary expenditures for print periodicals rose 37.6% from 2008 through 2015, covered in part by cuts in other subject areas. This rate of increase proved unsustainable, and recognizing that patron use of print periodical literatures was declining, the number of subscriptions was scaled

back from 543 in 2015 to 201 in 2017. Care was taken to ensure that Seminary researchers did not lose access to content.

II. Books. The book budget of \$90,000 has not changed since 2008. Annual expenditures have averaged \$92,331.36, varying modestly from year-to-year due to encumbrances. In 2009, the book budget accounted for 55% of Seminary library acquisitions. In 2017 that ratio dropped to 46%.

III. E-Journals. E-Journal expenditures, in part due to the transition from paper subscriptions to online access, has increased by 147.5% since 2008.

IV. Databases. Expenditures on databases increased 92% between 2008 and 2014. This rate of growth again proved unsustainable, so recent cuts resulted in a reduction of 68%.

In summary, it has been noted that there is a shift from print towards digital expenditures. This is justified as more content is now available in digital format; and as off-campus programs grow, the digital collections will better serve those students. The 2017 expenditures are 8% higher than 2009, however, this is 5.5% below inflation.

2009 ATS Comprehensive Visit Report Recommendations:

To encourage that attention be given to the following areas of needed growth during the next period of accreditation: . . . 5.2 Strengthening library collections and information literacy instruction for extension site students, including enhancing cooperation and partnering with library staff and faculty serving at extension host sites especially those located internationally (Commission General Institutional Standard 5, sections 5.2.2, and Commission General Institutional Standard 10, section 10.2.4)

Response: Over the past ten years, James White Library has significantly added to Ebook collections supporting the Seminary off-campus programs. These include subscription, demand-driven, and library-owned works that can be accessed from wherever a user has internet access. The library continues to subscribes to core databases that provide access to periodical literature, many of which have enriched their full text content over the past ten years. The library supplies through inter-library loan digital copies of articles not available otherwise to patrons around the world. The most significant improvement has been achieved in connecting and maintaining students access to library resources. Ten years ago, it may have taken months to provide them access, now it is a matter of few days. These students have also been granted access for a year, and so there are few if any interruptions to their access while they maintain their student status.

Much online documentation has been developed In support of information literacy. Program focused LibGuides provide access to pertinent resources with tutorials available. These have been translated into Spanish and Russian. James White Library has prepared information pertaining to information literacy for professors to use when they teach at extension sites. When needed, JWL librarians provide instruction using internet conferencing software. These recent technological enhancements support faculty and students globally. One aspect that we are still endeavoring to improve is the networking with librarians at extension sites. Enhancements in the process for the appointment of adjuncts make it feasible to grant that status to those librarians who qualify. With that status, they would have full access to James White Library resources themselves. To date, this has been successfully implemented with two librarians at one site and is being considered for other sites.

2009 Self-Study Recommendations

1. *Increase the discretionary monographic portion of the Library Materials budget (full ownership) by 100%. Maintain the periodicals portion (subscriptions and standing orders for series) and the online resources portion (licenses), with provision for inflation and modest growth.*

Response: University-wide budget pressures made this undoable. New opportunities with eBooks and primary source packages have significantly increased access to resources without budget increases.

2. *Seek an endowment to support Seminary collection development.*

Response: The Dean of Libraries did explore the possibility with campus administrators. However, other campus priorities took precedence. No endowments have been established.

3. *Develop a formal method of information literacy assessment (cf. “Evaluation,” p. 131).*

Response: Initial definitions of information literacy focused on instrumental skills. Further study and reflection determined that by themselves, these skills are not basic to academic success, therefore the motivation for an intrusive assessment was not deemed as helpful. In 2016 the Association of College & Research Libraries published a new framework for information literacy. This framework is much more comprehensive and is beyond the scope of the type of assessment envisioned when this recommendation was made.

Andrews University has implemented a Unified Framework of Outcomes that includes instrumental information literacy. It has been implemented at the undergraduate level, and conversations are taking place on doing something similar for the graduate programs.

4. *Support library administration efforts to update the building, expand storage for library materials, and enhance user space.*

Response: A number of projects have achieved these objectives over the past ten years. Seminary journals shifted from the main floor to compact shelving on the lower floor. Current periodicals shifted to the lower floor. The Seminary Reference area was re-carpeted and study spaces refreshed. The Media center was reconfigured as an open collaborative space. Compact shelving and additional floor space provided for the Center for Adventist Research.

2019 Self-Study Recommendations

Recommendation & Rationale	Indicator of Success	Timetable	Position Responsible
Enhance cooperation and partnering with librarians and adjuncts at our international extension sites.	A regular schedule of communication and training is taking place	January 2020	Seminary Librarian
Institute a regular meeting between the seminary librarian and Seminary Deans Council to strategize improved approaches to effective education in advanced information literacy.	Improved student engagement with resources as evidenced in submitted work and assessment feedback	Beginning Fall 2019	Seminary Librarian and Dean's office
Complete a Return on Investment (ROI) review of the Seminary Library Collection	Use the outcomes to inform support for Seminary library collection building within the University budgeting process	Complete review by June 2020	Seminary Librarian and Seminary Library Committee



GIS STANDARDS

Standard 5: Faculty

STANDARD 5: FACULTY

The SDATS faculty is a community of serious Christian scholars who strive to combine personal spiritual commitment, collegiality, continuing academic scholarship, service to our students through quality teaching, mentoring, academic advisement, and guidance. Our mission statement captures the challenges and promise of these commitments:

We serve God and the Seventh-day Adventist Church by preparing effective leaders to proclaim the everlasting Gospel and make disciples of all peoples in anticipation of Christ's soon return.

We accept this challenge joyfully with the full knowledge that we must rely on divine power to enable us to carry it out. A sense of our deficiency drives us to rely on our Savior who is the source of our strength. As servant-leaders, our aim is to follow the example of Christ in all things.

5.1 Faculty Qualifications, Responsibilities, Development, and Employment

Faculty Composition and Credentials

The faculty is composed of full-time professors, professors with joint appointments, emeriti professors, adjunct professors, and those whose principal appointment is in an institute associated with the SDATS.

The SDATS has 48 full-time faculty. The North American Division Evangelism Institute (NADEI) is housed in the Seminary, and four of the staff in this institute hold academic rank as full members of the Department of Christian Ministry in the Seminary. In addition there are 21 emeriti professors, of whom seven continue to make a significant contribution to the Seminary as part-time teachers and advisors for doctoral students. Four faculty hold joint appointments and work part-time at the Seminary. Among the 48 individuals above, 48 hold doctoral degrees (one ThD, 35 PhDs, one DMiss, and 11 DMin). In addition, several faculty hold second doctorates (one PhD, four DMin, a DPh and a JD). Forty of the 48 are ordained/commissioned ministers. Doctoral degrees are held by several faculty with joint appointments. All the emeriti have doctoral degrees.

Sixty-five adjunct professors are listed in the AU Bulletin along with their areas of expertise. Adjunct professors meet the qualifications for teaching as required for Andrews University (AU) faculty. They are vetted by the academic department for whom they will teach as part of the standard AU policy and process. Other contract teachers who often hold academic rank in other Schools of the University may also be appointed. Since contract teachers are not limited to on-campus personnel, they add to the richness, variety, and depth of student learning experiences in the SDATS, and offer valuable support to the regular faculty. At times doctoral candidates are selected to teach a class in the area of their expertise, if they have completed a course in pedagogy, or had previous experience. These are designated as "lecturers."

Freedom of Inquiry

In matters of academic freedom, the policies for the Seminary are the same as those for the University. The policies are clearly laid out in the *Andrews University Working Policy*; the details of which are recommended by faculty vote to the Board of Trustees. The policies relating to freedom of inquiry and due process are discussed in [section 2:159](#). In addition, the Seminary faculty recently developed a [document on academic freedom](#) that states that while faculty have freedom in the classroom when

discussing the subjects they teach, they must teach and conduct themselves according to the teachings of the Bible and the Seventh-day Adventist Church. All new faculty, regular and adjunct are now asked to sign this document. Signed copies are retained by the department chairs and the academic dean. In the section below, examples are given of how the policies apply to academic practice.

Faculty members frequently make presentations at professional meetings and in denominational forums. (see Documents Room) An example of a serious debate, in which Seminary faculty have been involved, is the International Faith and Science Conferences that took place in 2017 in St. George, Utah. The issues involved were foundational to the Adventist understanding of the Bible's views on Creation, the Flood, and understanding the fossil record. Yet in these meetings, freedom of inquiry was encouraged, and divergent views were presented by Andrews University faculty without negative consequences for those who did not express the traditionally-accepted Adventist positions. Another example of freedom of debate and discussion was the Fourth Bible Conference sponsored by the Biblical Research Institute in Rome in June 2018 on the subject of eschatology.

According to the [AU Working Policy 2: 159](#), the institutional expectation is that freedom of scholarly expression is specifically limited to one's field of academic expertise: "The teacher is entitled to freedom in the classroom in discussing the subject he/she has been appointed to teach.... The teacher should...avoid discussing controversial matters as an expert when unqualified." Within these constraints, Seminary faculty enjoy a remarkable amount of freedom to research, write, and lecture. Any administrative attempt to "control" the faculty would be highly unusual. No Seminary faculty member has requested or been subjected to due process relative to freedom of inquiry or expression since the time of the last ATS accreditation visit in 2009. University policy, and faculty perception of the policy, is that, in and out of the classroom, faculty have the freedom necessary to discuss challenging issues in their areas of expertise.

Diversity

The Seventh-day Adventist Church is a world church and Adventists from around the globe dream of studying at Andrews University, particularly at the Seminary. *U. S. News and World Report* ranked Andrews University as the third [most ethnically diverse](#) national college and 13th for most [international](#) students in their 2019 report. The diverse national background of the Seminary faculty assists in our efforts to serve a multinational body of students. Twelve of a total of 48 faculty have non-U.S. citizenship. Among those born overseas, 12 served as denominational employees in countries other than their own homelands before taking appointments in the USA or at the SDATS. Of the born in the USA, 14 have served the Adventist Church abroad. The rest have all traveled extensively and performed short-term assignments outside the USA. Thus faculty backgrounds, experiences, and diversity of academic expertise, equip them well to serve the multinational body of students who enroll at the Seminary. (See Documents Room)

The SDATS continues striving to increase the ethnic diversity of its faculty, as exemplified in our 2012–2016 Strategic Plan and continuing today. The goal of the Seminary is that its faculty ethnicity will reflect as closely as possible the ethnic backgrounds of its student body. But progress is slow. The largest number (36 of 48, or 75%) of faculty continues to be Caucasian (a diverse category which includes three faculty native to South America and one from Iraq), in comparison with 88% in 2009. Seven of our faculty are now black (non-Hispanic) in comparison with six in 2009, four are Hispanic (the same as 2009), and one is Asian (down from two reported in 2009). Increasing ethnic diversity in seminary leadership is more evident with two program directors, and the seminary counselor being Hispanic, one department chair being Asian and one African-American and the associate chaplain and *Andrews University Seminary Studies* journal editor being black.

At the same time, in recent years, the Seminary student body has undergone a major demographic shift, where now non-Caucasian students outnumber Caucasian students by a large majority. Yet the racial

makeup of the faculty has shown inadequate change so that now there is increased disparity in terms of culture, race and gender between the faculty and students. This issue requires urgent attention. In order to increase the pool of future faculty who are from under-represented ethnic groups, the Seminary announced in 2018 the creation of a PhD scholarship program for promising students in these categories. Funding for these scholarships is currently being collected.

Five of the 48 Seminary faculty with regular full-time status in 2019 are *women*, the same as in 2009. The Adventist Church does not currently ordain women to the gospel ministry, though many are credentialed as commissioned ministers to serve in pastoral roles with full responsibilities and benefits, particularly in North America, Western Europe, and Australia. These developments, even in North America, are fairly recent, and careers in pastoral and theological fields have not yet attracted a significant number of female scholars with appropriate academic credentials for appointment as professors. This ratio of 10% faculty women remains below the 15% of Seminary students who are women.

The determination of the Seminary administration has been to ensure that at least a majority of terminal degrees held by faculty are obtained from institutions other than AU. In 2008, 23 of 36 held terminal degrees from other institutions. In 2019, 28 of 48 hold such external degrees.

Faculty Responsibility for Oversight of Programs of Study

The responsibility for programs of study lies with the Seminary faculty, working in cooperation with the leadership of the dean and associate dean. Curricular design and oversight are formulated in faculty-majority program committees led by a seminary dean, in consultation with department faculty. Recommendations are brought to the Deans Council (which is primarily a faculty committee) and the Faculty Meeting where they receive final approval. Practical oversight and implementation of programs lies directly with their appropriate degree programs and academic departments. The program directors and the department chairs work together to resolve ambiguities that invariably arise in the process of implementation. These committees and the accountability they have to the programs they serve, to the Seminary faculty, and to the deans have proven to be an effective system for maintaining oversight of the various programs. (For a list of Seminary committees, See Documents Room)

The MDiv Review/Revision Committee has set the curricular standard for the other programs in the SDATS to follow. Over a period of more than two-and-a-half years from 2015 to December 2017, this committee worked to develop a new curriculum focused on the learning outcomes the Seminary, together with the North American Division of Seventh-day Adventists, desire to achieve for its graduates. After repeated complaints about redundancy and the length of the program, the MDiv credit hours were reduced from 92 to 78 for those who meet the prerequisite requirements. The new curriculum became effective in the Fall semester of 2018, but full implementation of the curriculum will take place in the 2019- 2020 academic year. The transition has been reasonably smooth, and the changes have been well-received by the students. The work of the MDiv Review Committee is a good example of the responsibility that the faculty has taken in academic oversight of the programs of study. All seven departments were involved in the process of (1) determining the knowledge, skills, and values needed to achieve competency in the courses selected for assessment, and (2) coming to an understanding of how the different departments would divide up, as well as share responsibility for the various student learning outcomes (SLOs).

Policies Concerning Faculty

Policies regarding faculty rights and responsibilities, compensation, criteria for evaluation, etc. are generally developed by Andrews University committees with faculty representation which includes faculty from the SDATS. The Faculty Policy Development Committee has the primary responsibility for

this review and development process. New and revised policies are recommended to the AU Faculty Senate which consults with the faculty at the General Faculty Meeting. Major policy changes are recommended through the president to the Board of Trustees where such policies are officially voted.

The policies are clearly defined in the [AU Working Policy](#), which has four sections: Sections 1-3 cover policies relating to Administration, Faculty, and Students, and section 4 is an [Employee Handbook](#). Sections 2 and 4 relate most specifically to faculty rights and responsibilities. There is some overlap between these two sections, but section 2 deals with all administrative and academic policies and procedures in detail, whereas section 4 is more informative in terms of benefits. Andrews University Human Resources (HR) has oversight of salaries, medical benefits, insurance coverage, vacations, and retirement among other things.

The policies and processes generally reflect an Adventist philosophy of education. As well as concepts relating specifically to the educational process, this philosophy speaks to issues of Christian calling, commitment to service in meeting human need, and sacrificial levels of remuneration. The [AU Working Policy](#) addresses these concerns and attempts to maintain the difficult balance between the sacrificial calling of the Christian and the right of all individuals to receive appropriate pay for the work they are expected to complete. The University administration, Office of Human Resources, and particularly the Seminary leadership seek to apply the policies consistently and effectively in achieving the mission of the SDATS.

Recruitment. The SDATS is organized into seven departments, namely, Christian Ministry, Church History, Discipleship and Religious Education, New Testament, Old Testament, Theology and Christian Philosophy, and World Mission. These departments serve the eleven degree programs. A rigorous search committee process is used to appoint department faculty, culminating in a vote of the Seminary and University boards. The search committee process is governed by University and Seminary policies, and committee membership includes the chair and three faculty from the department in which the vacancy is to be filled, representatives from the Seminary administration and another Seminary department, an individual from another division of the University, and representatives from the General Conference and the North American Division of Seventh-day Adventists. The committee first develops a job description for the post that takes into full account the needs of each of the programs served by the department. Faculty positions are then posted on the University website and some in denominational periodicals. The process is intended to ensure that faculty who are appointed have credentials appropriate for graduate, professional theological education and for the needs of the programs served by the department (see [AU Working Policy](#); 2:142).

Orientation. The office of the Provost at Andrews University offers an orientation program for new faculty to inform them about academic life at the institution. Seminars are often offered by the University in communication, personality, leadership styles, sexual harassment policies and customer service (embracing service to students) to ensure that faculty are informed regarding appropriate practices.

Advancement and Tenure: Andrews University and the SDATS has a well-defined policy and procedure for faculty advancement. The steps are outlined clearly, allowing a faculty to progress in rank in a timely manner. This process is described in the Working Policy, section 2:307, “[Advancement in Academic Rank and Tenure](#).” In order to support continuity, Andrews University and SDATS also has a detailed tenure policy. This policy is in the AU Working Policy at section 2:136, “[Tenure Track](#).” The AU Rank & Tenure Committee administers rank promotion and tenure decisions, which are then recommended to the University administration for a final decision.

The University rank advancement and continuous appointment process challenges faculty to develop their portfolios around teaching, research, and service. Instructions, criteria, and evaluation forms are

[available online](#), where electronic portfolios may be submitted. The annual faculty report involves a self-evaluation based on goals set the previous year toward advancement. Reports are reviewed with faculty by the department chair, and passed on to the deans who also reviews the department chair’s report. The evaluation includes each faculty member’s contributions in teaching, research, and service. The faculty are also required to file an annual Faculty Activity Report (FAR) with the University research office, and they receive monetary rewards for their research activity based on this report. The FAR is part of the annual faculty review.

Dismissal. Dismissal procedures for professors are outlined in [2:175–2:180](#) of the Andrews University Working Policy.

Retention

At no cost to the faculty, the Seminary administration hosts an annual weekend retreat for faculty and their families. This retreat is a time of relaxation and spiritual enrichment, and activities planned for the event are not work-related. A guest speaker is invited and child-care is provided during the meeting times. The intention is to foster a sense of fellowship and belonging within the community of Seminary scholars. To further strengthen the sense of Seminary community, faculty and new students meet at the beginning of the academic year for a formal evening buffet and program. Several potlucks and a Christmas celebration are also organized for the faculty and staff throughout the year.

Other opportunities for engaging the scholarly community include on- and off-campus professional meetings and seminars. Faculty members receive a travel allowance of \$1,500 per year to attend off-campus professional gatherings. The allowance is intended to pay for at least one professional meeting and a professional membership. When funding is available, faculty are encouraged to apply for additional financial support to meet specific professional needs (for example, additional professional meetings and memberships, and the purchase of scholarly books). Invitations are also given the professors to attend the several annual on-campus events such as the H.M.S. Richards Lectureship on Biblical Preaching, the Swallen Mission Lectureship sponsored by the Department of World Mission, the Seminary Scholarship Symposium, and the McElmurry Ethics and Society Lectureship. These events are offered free of charge to faculty members.

Research Leaves. Seminary faculty receive one semester out of the three each year as a research semester. Further, they may apply for an additional sabbatical semester for the purpose of specifically identified research. (See Documents Room)

Salary and Benefits

Professors in the seminary are paid according to their rank and those who serve as program directors and chairs receive additional compensation to their salary. There are generally three levels; Assistant Professors, Associate Professors and Full Professors. The salary range for Assistant Professors is \$44,000 to 49,300, for Associate Professors, it is 52,250 to 58,500 and for full Professors it is 62,500 to 70,000

The University has several benefits for their faculty which also play a part in faculty retention. Faculty may register for up to four credits of coursework each semester without tuition charges, which offers opportunities for personal growth and development. Spouses of regular employees are also eligible for free classes. Faculty obtain significant tuition reductions for their children, and the University offers medical and insurance coverage to employees and their dependents and appropriate vacation and sick leave. (*Employee Handbook*,, beginning at [4:4-100](#)). Salaries and benefits are benchmarked by the University to other institutions of comparable size and character.

Faculty Workloads

Faculty Workloads are administered under University and Seminary policies. The AU Working Policy (section 2:376) outlines the regular graduate teaching loads which are normally 16 semester credits per year, with reductions given for responsibilities such as department chair or program director. The University strives to “assign responsibilities in an equitable manner . . . [and] provide for balance between work expectations and the personal well-being of the faculty member.” The deans hold responsibility for workloads, but the policy documents note that department chairs propose the workloads. See 2:803: 1 (“Guidelines for Faculty Load Calculations”). Currently the Seminary is providing bonuses for doctoral dissertation and project advising rather than giving “workload” credit. While it is true that most courses taught off-campus for the Seminary are calculated in the teaching loads, this is not always the case. If a professor accepts a contract to teach a course for the MA (Religion) at an international extension site, this is not reflected in the teaching load because such contracts are voluntarily entered into and generate additional personal income for the faculty.

The load calculation also takes into account the University requirement for faculty involvement in research and service, usually discussed and agreed upon between the chairs and the faculty during the annual review. Off-campus service contributions of SDATS faculty tend to be heavy, and this element of the guidelines is probably the most difficult to track. Faculty respond to many requests from North America and abroad to make presentations, teach classes, and participate in consultations and meetings. Because of this, faculty members are sometimes overextended and there is concern regarding a correlation between life stresses and health issues. Though the faculty are generally healthy and happy, there are at times indications that faculty are doing more than their fair share. Because the Seminary deans and department chairs strive to stress the need for balance, it is probably the faculty themselves who are at least partly to blame for the excesses that they pile upon themselves by, for example, accepting too many speaking invitations that require extended and long-distance travel. Faculty members need to be encouraged to take seriously the need for balance.

5.2 Faculty Role in Teaching

As noted above under the subsection on “Freedom of Inquiry,” attitudes of administrators and perceptions of faculty indicate that, in and out of the classroom, faculty have the freedom necessary to discuss challenging issues in their areas of competence. Students are free to express themselves and ask questions in class. The Seminary does not require the teachers to document or report questions and comments that may be out of line with the church’s doctrinal boundaries and expectations.

To ensure that scholarship and knowledge translate into enhanced teaching skills, AU and the SDATS offer opportunities for improvement of teaching skills. The school year begins with a Faculty Institute two weeks before classes begin in August with a higher learning theme and breakout sessions on pedagogy and using technology in the classroom. The Andrews University Center for Teaching and Learning (AU CTL) provides a variety of pedagogical learning opportunities throughout the year for faculty including peer mentoring, book groups, and workshops on course design, technology, pedagogy, reflection and integration of learning, distance education and other relevant topics for teachers in a higher education setting. Attendance and participation in such events is recorded as important evidence of engagement in teaching improvement on the faculty annual reports. The AU CTL provides a [website](#) where all available upcoming events can be viewed and resources discovered. In addition to these opportunities, the SDATS Faculty Meetings generally include a pedagogical component which provides in-service sessions focused on teaching and learning.

The seminary provides 14 well-lighted classrooms and seminar rooms, supplied with up-to-date technology and adequate office space for each regular faculty member. Despite the relatively recent

renovation and addition to the seminary, however, we are operating at maximum capacity and it is not unusual to have to look for appropriately-sized classroom space elsewhere on campus.

Course Surveys are administered to students online at the end of each semester in all courses. The evaluations include questions on the course and its content, assessment systems, effectiveness of the teacher and the learning/teaching strategies employed, support of spiritual development, and gender and cultural sensitivity. The surveys are anonymous. The aggregated ratings given by the students for each course provide comparisons with the overall ratings of the Seminary Faculty, and of the University as a whole. The written comments are often the most helpful part of the report. Results are given to the individual faculty member, as well as to their department chair for use in the annual review, and to the deans for oversight and quality assurance purposes.

5.3 Faculty Role in Student Learning

Faculty-based Program Committees, working where appropriate with ad hoc committees, develop and review Program Learning Outcomes (PLOs) and recommend them to the Deans Council and Faculty Meetings for discussion and approval. Faculty then develop Course Learning Outcomes (CLOs) for their own courses that feed into achieving these PLOs and are measured by appropriate assessment techniques and tools, such as written reports and critiques, tests, and summative examinations supervision of fieldwork, some of which are used as benchmark PLO assessments. In order to ensure consistency regardless of who teaches a core course, the Seminary is encouraging department faculty to work together to develop a set of standard basic CLOs for each core course, leaving space for faculty to add their own personalized CLOs as well. Data from the benchmark rubrics is entered on Learninghub or provided to the Seminary Assessment Coordinator by the faculty member.

The Seminary Library Committee includes representatives from the Seminary faculty as well as student representatives. This committee advises the Seminary Librarian about collection development and services, and serves as a conduit for the concerns of the Seminary faculty about the library (Details in GIS 4 report). The faculty are encouraged to recommend books for acquisition, and a system has been implemented to facilitate this process. As noted in the library report (GIS 4), while there are challenges in maintaining an adequate level of library acquisitions, at least in areas of specific interest to Adventists, and in the quality and spectrum of online materials, the resources available to students are maintained at a level that facilitates appropriate theological research.

Course syllabi provide ample evidence that requirements for students at the Seminary are demanding. The fruits of the academic rigor in the classroom by the faculty are evident in the number of students who have been able to present and publish original research. The Seminary offers not only regular classroom courses, but distance learning courses, seminars, fieldwork, workshops, tours, and archaeological digs that benefit students with differing learning styles. Formal advising is generally done by the program office, but faculty do participate in informal advising as requested by the student. Numerous faculty are also participating in a mentoring program that is being developed to assist MDiv students (and later others) in exploring and developing their calling and gifting for ministry.

5.4 Faculty Role in Theological Research

Expectations concerning research are clearly laid out in the *Andrews University Working Policy*. Guidelines in the Annual Report also identify expectations for research and scholarship. The Working Policy covers the policies and procedures for faculty advancement in section 2:308, “[Criteria for Advancement](#). Research Integrity and Ethical Scholarly Conduct are among the areas cared for by the Andrews University Office of Research and Creative Scholarship led by an associate provost. Their [website](#) contains these policies and a description of the expectations regarding the Institutional Review Board

overseeing research on Human Subjects. Policies concerning leave and sabbaticals for professors are laid out in the AU [Working Policy sections 2:346 to 2:348](#). In the 2009 self-study it was noted that the Seminary was not following a policy in this regard; that has now changed and sabbaticals are being requested and granted.

The annual Seminary Scholarship Symposium is an important venue that showcases, encourages, and recognizes the research done by the faculty and students. Seminary departments solicit and review scholarly articles and presentations from faculty and students on topics related to their departments and select the most outstanding ones to be presented in the breakout sessions and in the poster sessions. During the Symposium week, the Seminary also hosts an assembly that recognizes particular faculty for their scholarly publications and other contributions, and publishes a booklet list of the previous year’s scholarly activities of the faculty. A noted scholar is invited to be the keynote speaker of the Symposium. (See symposium brochure in Documents Room.) In addition, the Office of Scholarly Research provides information and support for available research grants and research procedures as a resource to the faculty, and also sponsors a Celebration of Research each fall for faculty and students to highlight their research. ([Faculty research website](#))

Faculty have a substantial budget for travel to scholarly meetings and their contributions are evidenced in the Symposium brochure cited above. Faculty publication are available on [Digital Common](#) in the James White Library and as evidenced by the thousands of downloads per month, faculty research is being accessed by people from all over the world. (Full report of downloads in Documents Room).

2009 ATS Comprehensive Visit Report Recommendation:

*To encourage that attention be given to the following areas of needed growth during the next period of accreditation:
... 5.3 That attention be given to establishing a regular and systematic cycle of faculty sabbatical.*

Response: Since 2009, an average of two faculty per semester have received a semester-long sabbatical for the purpose of research.

2009 Self-Study Recommendations:

- 1. *Maintain an in-service training program to improve instruction as an important focus in the SDATS faculty meetings, and implement a system of faculty peer-evaluation for formative assessment of teaching effectiveness.*

Response: The data in the present document will show that the seminary has implemented a number of measures to improve the instructional quality of its faculty. There is on-going in-service training in the form of seminars and presentations at faculty meeting to improve instructional quality. A program for faculty peer-mentoring has been initiated by the AU Center for Teaching & Learning.

- 2. *Through appropriate University channels, explore the implementation of a sabbatical.*

Response: A sabbatical policy has been implemented that has been very beneficial to the faculty. Thirteen faculty members have been able to take advantage of this new policy since 2009.

2019 Self-Study Recommendations:

Recommendation & Rationale	Indicator of Success	Timetable	Position Responsible
Create and implement a plan for more effectively increasing the diversity of faculty to better reflect the student body in terms of race, ethnicity, and gender. This plan is urgently needed and necessary resources shall be spent to execute it.	Overall faculty diversity is increasing yearly until it reaches desired proportions, and then maintained thereafter.	Beginning fall 2019	Dean



GIS STANDARDS

Standard 6: Student Recruitment, Admission, Services, and Placement



STANDARD 6: STUDENT RECRUITMENT, ADMISSION, SERVICES, AND PLACEMENT

6.1 Recruitment

Recruiting emphasis for the SDATS is delegated to our sister Seventh-day Adventist colleges and institutions. We recruit in person at each of the Adventist undergraduate institution in the North American Division (NAD) every year or two, giving recruitment packets to each graduating senior—including a brochure with the curriculum and prerequisites—in order to obtain the most qualified college religion and theology majors for the Seminary. Faculty and others who travel for speaking or teaching engagements, also promote the Seminary both nationally and internationally. Our website was recently redesigned to assist potential students considering education for ministry leadership to explore the various ministry options and accurately identify [educational pathways](#) available to reach them. We are assisted in this task by Andrews University Graduate Enrollment Management (GEM) whose focus is on recruiting, admitting, enrolling and supporting future and current students for the entire university. Andrews University (AU) has more than 90,000 alumni worldwide, and often receives referrals from both alumni and those serving in administrative capacities, from the local church to the Adventist world church headquarters. Paid and unpaid notices and advertisements of programs and opportunities are distributed through church media.

6.2 Admission

The [Andrews University Bulletin](#) lists the criteria for admission to all programs. The requirements of the AU Graduate Program and the general requirements of the Seminary form the basis for these criteria. Each program has additional specific requirements, pertaining to the purposes of the degree. Personal and spiritual qualifications of applicants are assessed through: (1) requiring applicants to undergo a criminal background check, (2) the completion and signing of the “[Pre-Admission Conduct Disclosure Statement](#),” (3) a written statement of purpose, (4) the provision of three recommendations, and (4) completion of any particular specifications pertinent to each program. Most North American degrees also require the completion of a 16 Personality Factor Questionnaire (16PF), although this is currently under review. Professional degrees also often require evidence of experience relevant to the respective program.

Particularly important for assessing academic qualifications are transcripts that indicate academic breadth and depth, and the completion of the prerequisites in the chosen area of study. The professional master’s degrees (MDiv, MAPM, and MAYYAM) require that the transcripts prove the completion of a BA with a minimum GPA of 2.5. The MA (Religion) and MA (Religious Education) programs require a minimum GPA of 3.0 and 2.75 respectively. The minimum GPA is 3.25 for the DMin, 3.3 for the DMiss, and 3.5 for the PhD and ThD. The DMiss, PhD, and ThD programs also require a significant sample research paper. Academic degrees generally require the Graduate Record Exam (GRE). Programs, or cohorts, taught in English (all but the MAPM Spanish Track, MA (Religion) Interdisciplinary Track, and DMin Hispanic cohorts) require applicants whose native language is not English to successfully complete an English proficiency exam (TOEFL, MELAB, or IELTS) or show evidence of graduating from an institution in which the language of instruction was English.

In addition to entrance requirements, Bulletin descriptions of classes and course syllabi available online demonstrate that the Seminary operates on a post-baccalaureate level. The admissions procedure consists of several steps intended to ensure fairness and careful consideration. When the Graduate Enrollment Office (GEM) has received all required components of the application, the

application file is forwarded to the respective program office. Master’s level applications meeting the standard requirements are processed in the program office, while any exceptions or unusual question are reviewed and voted on by the Masters Programs Admissions Committee in accordance with the ATS standards. All applications for the advanced degrees are sent initially to a program admissions subcommittee or department meeting for approval and recommendations are made to the respective program committee. Admission decisions for all programs are submitted to the Seminary deans and Graduate Admissions for final review and approval.

Conversations in programs and faculty meetings about the quality of applicants often take place in relation to both anecdotal and assessment evidence. Quality of applicants is maintained by admission requirements, which are adjusted where need is evidenced, and, for academic programs in particular, by the AU scholarship program which awards a graduated scholarship to students with a 3.0 GPA or higher, with strong GRE scores (See [Graduate Scholarships](#))

The reorganization of the GEM office together with the implementation of a fully online application process, now done through RECRUIT, has made it possible to process applications within a few days.

The SDATS admits students of any race, color, gender, national or ethnic origin, or disability. Since the SDATS is one of three leading seminaries of the worldwide Seventh-day Adventist Church, little diversity-focused recruiting is necessary since one of the strengths of the Seminary is its ethnic, national, and racial diversity. Several entities provide [scholarships for women](#) studying at the seminary, and the NAD provides [financial advantages](#) to regional conferences for each woman clergy they hire and train. The Seminary and AU goal in relation to diversity is that it be transformational, not just representative. This is pursued through the integration of cultural competency training in classroom curriculum and faculty venues, cultural and ethnic clubs and organization, the creation of a Seminary Racism, Ethnocentrism and Social Justice Committee.

6.3 Student Services

The Seminary supports the Andrews University policies regarding *student rights and responsibilities* and Code of Student Conduct, as articulated in the AU [Student Handbook](#). A hardcopy of the handbook is distributed to all graduate students during the Student Life presentation at the University’s New Student Orientation. The Seminary [code of conduct](#) builds on the AU code, making clear to Seminary students that those in preparation for leadership in Christian ministry will be held to higher standards than those expected of the average undergraduate student.

All Andrews University *Student Services* are available to on-campus seminarians. The Andrews University Student Life team conducts a yearly assessment of its services to make sure it is meeting the changing needs of students. The James White Library, the Counseling and Testing Center, the Student Success Center and the Writing Center are the most utilized student services for seminarians. There is an ongoing dialogue between these student services and the seminary to ensure the needs of students are being met. Each May, the Student Life Division holds an annual day-long assessment retreat, in which each department presents assessment data from that academic year along with plans emerging from those findings. This serves both as an accountability mechanism for assessment within the Division as well as a cross-training platform where Student Life is able to share challenges and be alert to possible areas of collaboration. The Athletics and Intramurals department has been in transition over the last year and a half, but in the past the director has presented involvement, satisfaction and achievement data. University Wellness is a new addition to the Student Life Division, and data will soon emerge from that department.

Off-campus students are made aware of the various student services available to them by accessing the Student Handbook on-line. The web pages for the various degree programs at the seminary also inform

students about available student services. Academic advising and assistance in finding academic support is done through the on-campus program offices as well as through designated site coordinators at the international extension sites. The seminary counselor is available for counseling students by online video-conferencing. The James White Library’s web page offers off-campus students a [step-by-step tutorial](#) on how they can access library material.

Andrews University *student records* are managed in accordance with the storage and confidentiality policies stated in the [AU Working Policy](#), according to specified [schedules](#) and security expectations. All Online records are protected through a two-step process consisting of a password login and DuoPush authentication. Where confidential records are kept in hard copy they are stored in locked file cabinets within locked offices of the degree programs and other entities keeping records.

All *program requirements* are established in accordance with ATS educational and degree program standards and published in their respective sections of the [AU Bulletin](#). *Tuition and fees* are listed in the [Financial Information](#) section of the bulletin.

Andrews University in general, and the Seventh-day Adventist Theological Seminary in particular helps students access [financial aid](#) that takes into account financial need and merit, depending on the specific aid package. The Seminary offers an elective course (CHMN 524, “Stewardship, Church and Personal Resources) designed to introduce students to the principles of handling both personal and organizational finance, but this course has not been well-attended recently due to the reduction in the number of elective credits available in degree program requirements. The Seminary now also offers a shorter MDiv colloquium that deals with values-based finances. Financial competencies are included in some courses, but not systematically at the present time. Student Financial Services, in communication with the Seminary finance officer, closely monitors federal and state regulations required of institutions participating in government loan programs. Recent reviews in relation to these regulations include enrollment of students in appropriate degree programs, and length of term considerations for student work and contact time.

Student complaints relating to ATS Standards are handled through the regular channels described in this report in relation to GIS 2.4. (See details [here](#).) Records of formal complaints are kept in the deans’ office.

6.4 Student Borrowing

Seminary tuition and fees are set by the AU administration, published in the Bulletin, and are described in application packages. Direct cost to Seminary students are typically in the mid-range or lower when compared with other seminaries of comparable size and with similar programs. Financial aid counseling is available to students from AU Student Financial Services, which gives personal attention to students needing financial aid and insures that Financial Aid policies are adhered to. Students in the MDiv, MAPM, and DMin programs benefit directly from denominational subsidies. Full tuition is paid by students in other programs; however, grants, discounts, and scholarship are available to all students who meet criteria. In addition, the Seminary offers help to students who find themselves in difficult situations. During recent years many students benefited from the existence of an Emergency Fund to which faculty and other donors contribute. These monies have helped to cover food, rent, medical expenses, auto repair, and travel to a funeral in times of emergency.

Despite the financial aid offered to students, the Seminary is concerned about student debt. Recognizing that increasing debt is a trend in seminaries across North America, and that potential employers are concerned about the debt-burden of graduates, the Seminary continues to explore means of assisting students in the management of their debts. While recognizing that the ultimate decision on borrowing is the student’s own, the Seminary has undertaken specific steps to potentially help reduce

students’ indebtedness in addition to the financial management steps mentioned above. In response to the ATS recommendation flowing from the 2009 self-study, it has become a regular practice for the Director of Seminary Business Administration (DSBA) to conduct a one-hour presentation at the Seminary New Student Orientation, which highlights the problem of student debt. At that time, students receive information that details their financial obligations and ways to avoid debt. They are also encouraged to discuss their situation with the DSBA and to receive his counsel. The presentation gives particular attention to debt in the US, Seminary student borrowing, student loan payments, and loan payments in relation to expected income for ministry professionals. In addition the DSBA conducts an annual required assembly during which he talks about debt in America, presents a more detailed analysis of student debt, and provides the fullest possible disclosure of the impact of loan repayment after graduation.

The tangible result of the above actions has resulted in a slight decrease in the number of students who choose to take loans to finance their theological education. At this time, about 50% (48% for MDiv) of current students have educational debt. The Seminary administration is committed to reducing this number further.

6.5 Placement

The Seventh-day Adventist Theological Seminary has assisted students with vocational placement both informally and formally. Informally, all professors are actively engaged in helping students find employment by conversing with potential employers about job opportunities and qualified students, and by writing recommendation letters. Because of the close network of employers and faculty within the church, this approach is much more fruitful than would normally be the case.

More formal initiatives have been implemented since 2009 for improving the placement process. The institution of the annual *Ministry Opportunity Days* (MOD) was a direct result of the 2009 self-study. The focus of the MOD is to connect graduating students for that year, who do not yet have a job, with potential employers. This career fair takes place in conjunction with annual meetings for North American Division (NAD) Ministerial Directors. Representatives from state/regional conferences and other organizations from across North America and beyond attend. On opening day, there is a panel discussion with select ministerial directors, where questions pertaining to conference hiring procedures, methods, etc., are answered by the panel members. Interviewing then takes place immediately afterward, for approximately eight hours, in 15-minute time slots. Hiring decisions are sometimes made on the spot, or on the next day in follow-up interviews. The decisions are mostly made in the months after the meeting. The Dean’s office provides a graduate assistant to work with the coordinator; students who will be graduating the following year are trained as volunteers who host (and thus are given the opportunity to be known by) conference representatives and interviewees. The NAD provides strong support by registering conferences and providing breakfast at an early morning orientation. According to recent statistics, 40% of the graduates who took part in MOD in 2016, 2017, and 2018 were hired each year.

In 2002, the University’s Information Technology Services created a website that allowed students to post resume information for conferences to view. Recently this site was updated to enable MOD candidates to upload submitted resumes and selected artifacts, and to allow conference representatives and MOD candidates to register for the event. On the website, conferences and candidates can select candidates they would like to interview or be interviewed by. To inform the MOD director and coordinator, conference representatives can optionally indicate the number and types of positions they are seeking to fill. During the weeks leading up to MOD, all NAD conferences, as well as certain conferences outside of North America, are contacted and provided with a link to student resumes and registration.

Students particularly interested in chaplaincy are assisted in job placement by the Seminary Chaplaincy Director. Courses and requirements are arranged so that chaplaincy students have completed all requirements for endorsement at the time of graduation. Participation in CPE programs prepares

students for job placement and introduces them to potential employers. The Chaplaincy Director arranges for recruiters from hospitals, the Armed Forces, and other chaplain-hiring organizations to come each year.

Job placement rates for Seminary programs as a whole have been difficult to monitor accurately due to the size of some programs and graduate reluctance to participate in necessary surveys. More focused work needs to be done in this area.

2009 Self-Study Recommendations:

1. *Further consideration should be given to the creation of a budget for a Seminary recruitment and development officer whose role would include public relations for the Seminary.*

Response: The hiring of a dedicated recruitment and development officer for the Seminary is not feasible at this time. However an active faculty committee pursues these goals, assisted by two graduate assistants who are second-career students with impressive backgrounds in marketing and communications.

2. *Some attention should be given to promoting recruitment efforts for Seminary programs, especially those with small enrollments, so that they can grow to become financially selfsustaining.*

Response: Details are provided in some of the Degree ProgramStadards where this is an issue.

3. *Give study to creating additional scholarship funds for seminary students.*

Response: The PhD/ThD director and the DMiss director have been particularly successful in raising additional scholarship funds for students in these programs. Scholarships provided in 2018-2019 was \$437,420. The DMiss program endeavors to raise \$50,000/year for scholarships to help students from low-income countries.

4. *Continuing study should be given to providing adequate human and financial resources to facilitate the placement of Seminary graduates. Particular attention should be given to placement of women and minorities.*

Response: As evidenced above, during the past 10 years the Seminary has done much to assist graduates seeking employment. New initiatives, such as Ministry Careers Fair/Ministry Opportunity Days and a dedicated website, have been created to assist all graduating students to find employment.

NAD now hosts a dinner for female graduating students and potential employers at the time of the MOD to increase their opportunities. This has resulted in the employment of more women last year than at any other time. (in 2017 two of seven graduates were hire, in 2018 five of eight)

2019 Self-Study Recommendation

Recommendation & Rationale	Indicator of Success	Timetable	Position Responsible
I: Identify and implement strategies to improve accuracy of job placement rate reporting to ensure more effective program appraisal.	Job placement information is collected and collated for at least 80% of students in each program.	By 2020.	Seminary Assessment Committee



GIS STANDARDS

Standard 7: Authority and Governance

 Seventh-day Adventist
Theological Seminary
Andrews University

STANDARD 7: AUTHORITY AND GOVERNANCE

7.1 Authority

Andrews University is incorporated under the State of Michigan. Its Articles of Incorporation were first filed in 1884 in Battle Creek, MI and were last amended February 25, 1996. The bylaws were revised and restated June 3, 2007. The General Conference of Seventh-day Adventists is a 501(c)(3) organization with a Code 1 designation. As the umbrella organization it holds a group exemption for its subordinate units, including Andrews University.

The Seventh-day Adventist Theological Seminary is a school of Andrews University and is governed by the Seminary Executive Committee (SEC) which functions as a sub-committee of the Andrews University Board of Trustees. The University Board is composed of 40 members, of these about 30 sit on the Seminary Executive Committee. According to the [SEC Terms of Reference](#), the AU Board has delegated to the Seminary Executive Committee the power to act in matters relating to faculty hiring and appointments, and to Seminary academic and professional programs. The SEC has also power to review Seminary finances, and to recommend a budget and other actions necessary for functional efficiency and the achievement of Seminary goals. ([AU Board Website](#))

The chair of the SEC is the president of the North American Division of Seventh-day Adventists, the vice-chair of the SEC is the chair of the Board of Trustees, and the secretary of the SEC is the president of the University. Of the 30 committee members, six are laypersons and the rest are church administrators/pastors.

The SEC meets twice a year, with its actions reported to the Board of Trustees and minutes distributed to all Board members. The faculty and staff of the SDATS have a good relationship with the members of the SEC and the Seventh-day Adventist Church administration in general. SDATS department chairs are invited to attend SEC meetings and participate in the discussion.

The Seventh-day Adventist Church is the parent entity to Andrews University and the Seventh-day Adventist Theological Seminary and its officers serve ex-officio on the AU Board of Trustees. Both AU and the SDATS are internally accredited by the Adventist Accrediting Association (AAA). Since the Seminary is a theological institution of the Church, its faculty are subject to a review from the General Conference [International Board of Ministerial and Theological Education \(IBMTE\)](#).

7.2 Governance

As is true of the Seventh-day Adventist Church as a whole, the SDATS has a hierarchical yet participatory governing structure. Day-to-day administration is under the Seminary Dean and Associate Dean who are responsible to the University Provost. They are aided by a bi-monthly Seminary Deans' Council made up of department chairs, program directors, a student representative, and the Director of Seminary Business Administration. Program administration and curriculum issues are guided by program directors and various program committees, with recommendations discussed and voted by the SDATS faculty at monthly faculty meetings.

Significant issues and recommendations for the SEC are reported to the entire faculty for discussion and decision. Program committees, search committees, curriculum committees, and other planning groups that bring their reports to the Deans' Council primarily consist of faculty members.

Student representatives, appointed by the Seminary Student Forum, sit on the key seminary committees. Student input is also consulted through a Deans’ Dialogue each semester and several surveys listed in the assessment section.

At the University level, the Andrews University Faculty Senate (AUFS) is the legislative body of the University responsible for creating and implementing policy regarding the academic curricular of the University. The SDATS participates in the Senate through its five delegates.

Governance at all levels are expected to comply with AU policies that include [freedom of inquiry](#), [sexual harassment](#), and [discrimination](#).

7.3 The Roles of the Governing Board, Administration, Faculty, and Students in Governance Processes

The roles and duties of the governing entities of Andrews University and its schools are outlined in the [Working Policy](#).

Governing board

The governing board for the SDATS is the AU Board of Trustees with the Seminary Executive Committee (SEC) acting as a subcommittee of the Board. Minutes of the SEC are distributed to all members of the Board of Trustees. To maintain the integrity of the institution, the Board of Trustees and the SEC are not involved in management, only in governance. The Chair of the Board of Trustees interfaces with the University president, and the Chair of the SEC interfaces with the dean of the SDATS, but neither are involved in day-to-day administration of the institution. There is no history of the Board of Trustees or the SEC intervening in day-to-day operations (See University Bylaws, article 5.6, 2016).

The SEC regularly reviews the SDATS financial statements, budgets, and strategic plan at their meetings twice each year in March and October. The full Board also meets in June, primarily to deal with the financial statements, budgets, and plans. The details of the Board’s terms of reference are listed in the [Board Policy Manual](#), including its obligation to be informed on federal, regional, and accreditation regulations and standards. ([5.3.5](#) & [5.3.6](#))

The AU Board monitors the qualifications of its members (including the members of the SEC subcommittee) by conducting regular board evaluations and board retreats dealing with governance. ([Board Practices Manual, 3.3.2 & 3.3.8](#)) Efforts to achieve diversity and inclusiveness in the makeup of the Board have been ongoing and largely successful in accordance with University Bylaw 5.3.6 (voted June 3, 2007). The University Board presently consists of 40 members, including 10 women. In addition the Board also includes 12 members from various minority groups including Black, Hispanic, and Asian.

Ongoing institutional planning and evaluation occur through the regular monitoring of the strategic plan. The strategic plan sets goals for the various activities of the SDATS. The Board follows enrollment trends, student life, academic life, and graduation results through reports from the subcommittees. Assessment of SDATS goals comes to the Board through the SEC at its twice-yearly meetings. Indicators for assessment are developed in harmony with mission statements from the University, the SDATS and the various programs it houses.

A clear distinction is made between governance and administration. The Board of Trustees communicates directly with the University president and, through the president, receives reports from the vice-presidents and subcommittees. To facilitate appropriate relationships between the Board and University administration, the Board has in place a governance committee and a policy development and review committee that meet at least annually. The SEC adheres to the same procedures as the

Board, dealing only with the SDATS dean and receiving reports from the dean at the regular meetings. Board composition reflects its various constituencies including administrators at various levels in the Adventist Church and its medical institutions and schools, representative of the business world. The [Board Policy Manual](#) outlines the duties and responsibilities of the Board, including the “[conflict of interest” statement, 3.7.4](#). It is clear in the manual that board members shall act only as a group, not as individuals when it comes to the business of the University.

The Board and the SEC assess whether they are making good decisions on behalf of the SDATS by evaluating the various objectives set out in the strategic plan, for example, faculty morale and well-being, student life and well-being, growth in enrollment, quality academic and professional programs, and placement of graduates. The *Manual* calls for annual review, monitoring its work, and self-assessment. (See Board assessment forms in Documents Room.)

Administration

The SDATS administration is fully focused on achieving our institutional purpose of creating effective leaders for God and for His body, the church. That this is being pursued, with faithfulness to our stated core values, is attested to by our faculty, staff, and our diverse groups of stakeholders. Both deans are regularly sought and trusted by stakeholder groups around the world to consult and present on theology and other areas of ministry and of theological education. Possibly the biggest challenge the administration faces in relation to our declared values is in the area of justice due to the ongoing need to increase the representation of African-Americans, Hispanics, and Asians on our faculty and the level of inter-cultural understanding in the Seminary community as a whole. This challenge is something they are aware of and are seeking every means to remedy, as the rest of this report attests. The oversight provided by having the deans as chairs of the program committees and other committees contributes to seeking of the Seminary’s purpose and values in all aspects of the curriculum.

The seminary deans reflect the international and gender diversity of our student body, and the denominational constituency of the church we serve. The current dean (male) was born in Europe, and the associate dean (female) was born in Canada and remains a permanent resident in the U.S. The associate dean until 2014 was of African descent, and when he left he was replaced by the first woman in the Adventist church to act in the role of a theological school dean.

The Seminary dean handles matters pertaining to faculty, finance, and public relations, while the associate dean handles academics, staff, and student matters. The accountability structure is that the dean reports to the AU provost, and the associate dean reports to the dean. The Director of Seminary Business Administration, who handles the finances, reports to the dean as well as to the University CFO. Andrews University is in the midst of an update of all levels of job descriptions, an action that will serve to more clearly differentiate and define these roles in documentary form. (See Organizational Chart, Appendix 1.)

Finances are tight, with the University’s efforts to increase their financial cushion to a prudent level, but have been adequate for the work of the administration. Recently the role of the associate dean was raised from a half-time to a part-time position in recognition of the amount of workload currently involved in the task.

7.3.3 Faculty

Under the direction of the deans, the Seminary faculty as a whole are responsible for curriculum and academic policy issues. The committees with major responsibility in the areas of curriculum and program requirements and policy are the Masters Programs Committee and three Doctoral Committees

(Ph.D/ThD., D.Min., D.Miss.), which make recommendations to the Deans Council, and ultimately to regularly scheduled faculty meetings. These and other issues are also addressed at department meetings and meetings of the other Seminary governing committees, composed largely of faculty. The AU Graduate Council, composed of faculty representatives from all the schools offering graduate degrees, has an admissions subcommittee and a program review subcommittee to provide oversight and effective responses to the issues and concerns arising from faculty governance responsibilities.

The SDATS also elects three representatives to the AU Faculty Senate, the faculty body that gives oversight to and monitors faculty policy for the University. Seminary faculty have recently served in leadership positions on the faculty senate.

The Senate reports to the monthly meeting of the University Faculty, and is responsible for speaking and acting for the General Faculty regarding matters that affect academic and faculty-related matters of the University by creating and implementing appropriate policies. It also serves as a forum for expressing faculty interests to the University administration. The Senate has the right to exercise the legislative powers of the General Faculty that have not otherwise been specifically reserved by the Bylaws of the University to the faculty of a single school. In addition, the Senate has the power to create ad hoc committees to address pressing issues that concern the faculty. The Senate has a direct line of communication to the Provost for issues that do not fall directly under faculty responsibility, but nonetheless affect teaching and learning. The Faculty Senate cooperates with the Staff Senate on employee policy discussions. Faculty Senators can direct the course of the University in meaningful ways. Over its first five years, the Senate has increased communication with the Provost's office, pressed for improvements in the retirement process, revised the workload policy, worked on a revision of the Annual Review process, negotiated the shared governance plan, and began monitoring a complete overhaul of the undergraduate experience at Andrews University. Additional duties and purviews of the AUFS are articulated in its constitution. (Also see Faculty Senate website.)

7.4 Students

The Seminary Student Forum (SSF) is the governing and coordinating body of all Seminary clubs. It conducts an annual election of officers according to its constitution. Officers of the SSF or students they designate sit as voting members of key Seminary committees including the Deans Council and Seminary Faculty Meetings. The Seminary deans invite students regularly to give input into curriculum planning and other Seminary policy changes. (Point to calendar)

2009 ATS Comprehensive Visit Report Recommendations

To encourage that attention be given to the following areas of needed growth during the next period of accreditation: ...5.1 Ensuring that governing documents are fully aligned and clearly articulate the school's policies, responsibilities, and structures of accountability. (Commission General Institutional Standard 8, sections 8.2.2 and 8.3.2.4),

Response: _____

2009 Self-Study Recommendations

1. *Study should be given to clarifying the roles and relationship of the SEC and Seminary administration within the existing University structure and the Adventist Church in North America.*

Response: (See above)



GIS STANDARDS

Standard 8: **Institutional Resources**

STANDARD 8: INSTITUTIONAL RESOURCES

8.1 Personnel

The SDATS presently has 48 regular faculty with forty-nine percent at the rank of full professor. All but two regular faculty have terminal degrees. The average age of the regular faculty is currently 58. In addition, the SDATS is served by four faculty with partial employment by the Seminary and partial employment by another Andrews University (AU) or church entity. 58 adjunct faculty teach where the need arises, including 31 adjunct faculty who teach exclusively at our extension sites. In addition, the SDATS currently has 20 professor emeriti. Twenty staff serve program offices and departments, and an additional staff member is employed in each of the following areas: Seminary Assessment Coordinator, Seminary Online Learning Coordinator, Deans Office (2), Seminary graphic designer (part-time), ... Faculty and staff are led by a dean and associate dean, and by the Seminary Director for Business Administration. With the support of Andrews University in multiple areas, the number and quality of the SDATS faculty, administration, and administrative staff necessary are in general adequate for its mission. The areas where we could most benefit from additional assistance are in an added administrative position for a recruitment and development officer, and additional staff assistance in the MDiv, MA (Religion), and DMin program offices.

The SDATS as a school of Andrews University gains from the various events that enhance the employee's life and work. Andrews University provides staff training in areas of Title IX, diversity, book clubs, wellness events, technology lunch seminars, and teaching and learning lunch presentations, etc. Regular staff chapels as well as annual faculty and staff institutes create community and strengthen the employees' development personally and corporately. Seminary staff meet regularly for fellowship, and the Seminary has an annual retreat for faculty families for spiritual fellowship. Often the speaker for the weekend is from the wider church that we serve. The associate dean meets with the Seminary staff each semester to share refreshments and communicate their value to the Seminary, update them on new policies and procedures, and hear their concerns. A Faculty Senate and a new Staff Senate serves the University with representatives from all schools and departments. These organizations have the ability to raise issues and concerns in all areas, including human resource issues.

Faculty search processes are described under GIS.5.1. Staff positions are advertised on the internet and hired according to fit with the advertised criteria and job description. Annual reports for faculty and performance reviews for staff not only give feedback on performance but engage individuals and supervisors in considering the individual's needs and goals for the future and how the supervisor and institution can support the individual in addressing them.

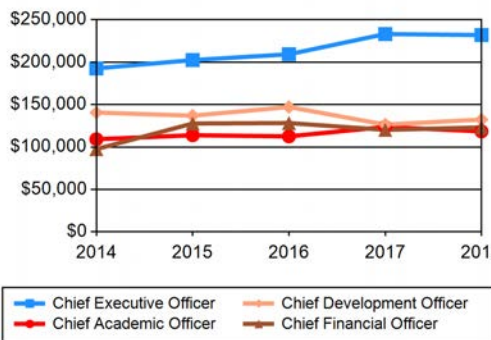
A number of students and student spouses are employed in the Seminary offices and programs. Others are employed at other sites on the University campus that provide auxiliary support for the SDATS. On-campus employment is particularly important to international students who cannot legally work off-campus without specific exception from the U.S. State Department. The Office of International Student Services serves students who make such requests.

Because the Seminary is an integral part of the University, human resource policies are generally formed, communicated, and managed with the leadership of the University's Office of Human Resources (HR). Policies and procedures are processed by University administration and approved by the Board of Trustees. Seminary administration and faculty, as is true for all schools of the University, have avenues for participation in formation and recommendation of such policies. An [HR website](#) with those policies and employee benefits is accessible by all employees. All faculty, administrators, and staff are given a copy of the AU Working Policy when hired, and agree to work within the AU policy framework. An

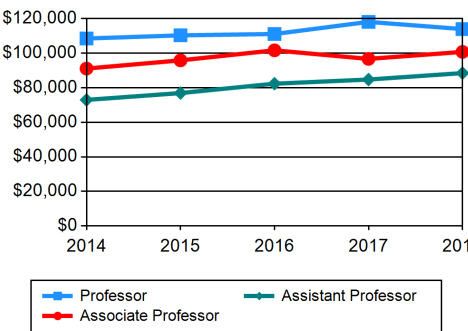
[employee handbook](#) containing a summary of the [working policy](#) is provided online. Further, HR offers orientation for all new employees. The working policy contains procedures and policies regarding job performance, job termination, misconduct, sexual harassment and a drug-free workplace. The handbook contains information regarding vacation, sick leave, funeral and jury leave, and Worker's Compensation.

The remuneration scales, paid leave for holidays, relocation expense, life insurance, health insurance, retirement benefits, and tuition assistance and scholarships provided for the SDATS faculty, staff, and administration are in accordance with University policies. Remuneration for Andrews University faculty and administrators' averages are below the average for like institutions in the Midwest. It is also below the median of ATS peer schools.

Median Peer Total Compensation for Key Positions - Administration



Median Peer Total Compensation for Key Positions - Faculty



According to U.S. Department of Labor figures, the median hourly rate for secretaries and administrative assistants except legal, medical, and executive in 2016 in Michigan is \$16.67 per hour, which is near the upper limit at Andrews University. The SDATS employees do not show significant dissatisfaction with these levels but accept this compensation level as a part of their contribution to the furtherance of the gospel.

Job descriptions are available for most employees and are clearly articulated and advertised when a position is being filled. A grievance committee process is outlined in [Section 2:180](#) of the Andrews University Working Policy. The policy describes the grievance process as an initiative of University administration when an individual's employment is at risk.

8.2 Financial

The Seminary's financial budget is part of the overall University budget. (See Appendix 4 for 2019-20 Seminary Budget.) The Seminary budgeted expenses cover all "direct" expenses to operate the Seminary operations and then contribute to the University's overhead to cover expenses outside of the Seminary's day-to-day operation. The overhead services provided by the University include resources to care for financial records, human resources, building and equipment upkeep, ITS services, custodial and lawn care, snow removal, parking lots and roads, student services and records, enrollment, library, student housing, recreation, etc. The Seminary does have a director of Seminary business administration position to facilitate the financial aspects of the Seminary and care for building supervision. (Budget managers may submit their invoices directly to the Office of Financial Records to be paid, but the majority of these are funneled through the director of Seminary business administration for final approval and coding.)

Budget

The 2018–19 budgeted operational revenue for the Seminary was \$11,600,000. By way of comparison the 2007–2008 figure was \$7,749,000. The actual income for 2018–19 was \$11,413,170, short almost \$200,000 from the budgeted income. However, the expenses were also below budget by a little more than \$200,000 so the net budget was met.

The major sources for this \$11 million in revenue occurred in these categories:

- I. **General Conference (GC) of Seventh-day Adventists:** About \$1,400,000 in subsidy comes from the General Conference of Seventh-day Adventists, the global governing body of the denomination. This is a general subsidy.
- II. **North American Division (NAD):** About \$3,190,000 in subsidy comes from the North American Division, the church body which oversees denominational work in North America. This subsidy is specifically to offset reduced tuition costs for the training of pastors.
- III. **MA Tuition:** About \$635,000 comes from master’s programs tuition.
- IV. **PhD Tuition:** About \$603,000 comes from PhD programs tuition.
- V. **DMin/DMiss Tuition:** About \$843,000 comes from DMin/DMiss programs tuition.
- VI. **MDiv Registration:** About \$3,318,000 comes from MDiv registration fees.
- VII. **Extension Programs:** About \$935,000 derives from monies generated by extension programs.
- VIII. **Other:** About \$676,000 derives from misc. (endowments, tours, miscellaneous fees, etc.).

The Seminary has made considerable contributions toward University overhead, most years above budget, as indicated by the figures below:

Table X-X, ATS 10-Year Accreditation Study, Contribution to Overhead

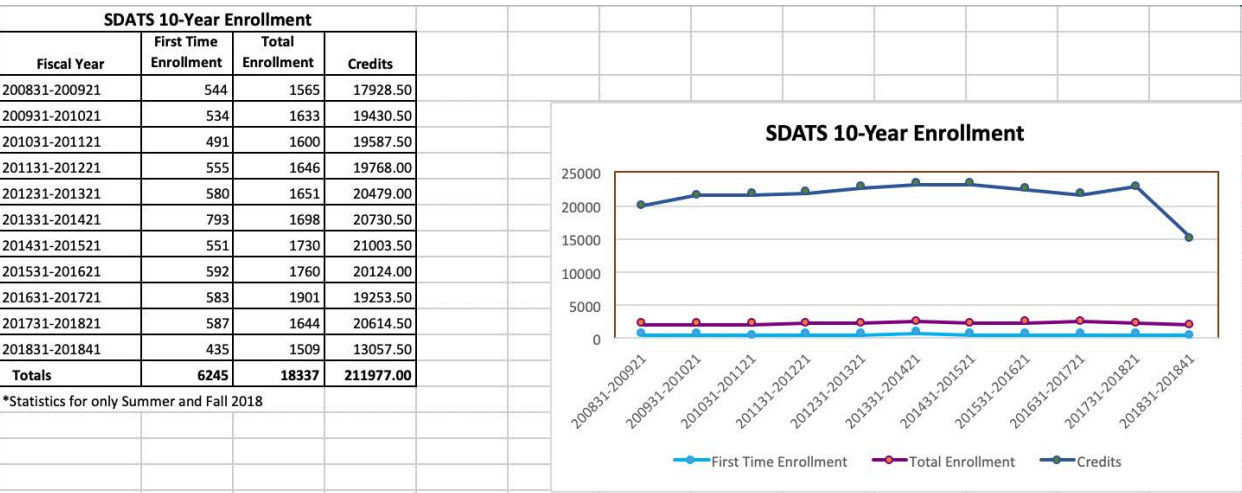
Fiscal Year	Net Budget	%	Net Actual	%
18–19	4,905,558.00	42.3%	4,945,485.00	43.3%
17–18	4,500,782.00	40.9%	4,764,332.00	43.7%
16–17	4,749,428.00	42.3%	4,326,591.00	40.8%
15–16	4,765,586.00	42.9%	4,205,220.00	40.0%
14–15	4,248,130.00	39.6%	4,593,544.00	42.2%
13–14	4,407,455.00	41.2%	4,230,271.00	40.0%
12–13	4,100,351.00	39.8%	4,214,103.00	40.6%
11–12	3,968,634.00	40.3%	3,875,591.00	39.7%
10–11	3,712,891.00	39.3%	3,436,030.00	37.3%
09–10	3,493,318.00	38.9%	3,476,150.00	38.8%
	42,852,133.00	40.8%	42,067,317.00	40.8%

Enrollment and Financial Resources

The University’s enrollment of FTIAC (First Time in Any College) was very steady and predictable from 2009–13 at 375 to 400 per each year, but from 2015–present the FTIAC has dropped to 275–300. During

the same timeframe, the University’s graduate enrollment has been constant with a slight increase. As a result, during the past five years, the University has not generated a profit. The University has intentionally decreased expenses by 7.4 million over the same time period. In 2018–19 the University budgeted a gain of 2.5 million but the actual operating gain was about \$430,000 (excluding the Dairy which closed this year), so financial progress is being made.

The Seminary enrollment has been, for the most part, steady with a slight increase over the past 10 years (see chart). 2014–15 was a high year and 2015–16 and 2016–17 dropped slightly, but for 2017–18 and 2018–19 enrollment rebounded.



Due to a drop in enrollment in the MA, PhD and DMin programs, total credits dropped between 2017 and 2019. However, positive growth was seen due to the new offering of a DMiss degree in 2015–16 which has continued to see growth. The MDiv program has also experienced a drop but has rebounded over the past couple of years as the Seminary has begun “advertising” off-campus class options to MDiv students beginning 2016–17.

Budget Control and Reporting

In the fall of each year the campus prepares a budget for the next fiscal year. The University controller and Seminary dean’s office provide a packet to each Seminary cost center (departments, programs, etc.) that includes previous years’ budgets and actual income and expenditures, and the parameters recommended by the University’s administration. The cost centers then have a conversation with the Seminary dean and director of Seminary business administration from which a proposed budget is recommended. The director of Seminary business administration will then combine all the proposed budgets and the dean submits the proposed budget to the provost and University controller. About a week later the University controller, University VP of Financial Administration, Seminary dean and director of Seminary business administration spend several hours going through the full budget line-by-line and negotiating possible changes. The Seminary may be asked to make changes to their budget. Eventually the budget is recommended by the University Financial Management Committee to the Seminary Executive Committee and the University Board for approval.

In the last ten years, the Seminary has performed very well compared to budget (some years ahead of budget and some behind, but overall no variance from budget). The basic Seminary finances have been very sound during that period. The financial commitment of the Seventh-day Adventist Church has been crucial. Despite other Adventist universities offering competing theological graduate degrees, the enrollment at the Seminary has continued to grow.

Regular annual financial audits are conducted in harmony with denominational, state and NCA regulations. The University uses an external auditing firm (BKD, LLP) for its annual audits. See Appendix 5 for the latest management letter received.

Institutional Development and Advancement

The Seminary has no development department or Seminary-specific fundraising or deferred giving personnel. All such matters are channeled through the general University’s development program which has investment policies and guidelines as required by this Standard (see Documents Room). The Seminary has approximately \$10,870,539 in endowments. This compares with \$4,739,548 in 2008 and \$1,420,477 in 1998. Currently, \$3,625,127 is in 30 scholarship endowments, \$5,563,711 is in five endowed chairs and \$1,681,700 is in six miscellaneous endowments. In addition, several generous donors have been providing \$250,000 to \$400,000 annual scholarships for PhD students. One of the same donors has been funding an external endowment for PhD scholarships. It has grown to approximately \$4.5 million (from \$2.5 million ten years ago). The Seminary has received two \$1,000,000 donations for Seminary initiatives in the past couple of years.

Evaluation

The Seminary’s close integration with the University has several benefits. Many of the services needed in operating an academic program are provided through the University. The University operates the library, provides a well-developed financial system (including accounting and payroll services), maintains the Seminary building as well as healthy and pleasing physical surroundings (lawn services, snow removal, parking lot, roads, etc.), provides many student services (including but not limited to enrollment, records, academic support, residence halls and apartments), and assists in transportation services.

There is a gentleman’s agreement between the Seminary and the University VP of Financial Administration that the Seminary’s overhead contribution will not exceed the average contribution for all other University schools combined. There currently is no method to reward the Seminary for outperforming its budget in the form of funding a reserve, etc., to fall back on should the income from tuition or subsidies drop.

8.3 Physical Resources

The physical resources of the University Campus provide for housing, recreation and wellness activity, study, social, worship/ministry activity, and classroom space. Housing for single students is available in three distinct residential buildings on the campus. Housing for married students is available in three residential complexes on campus. The campus provides several athletic fields, two workout facilities, tennis courts, racquetball courts, gymnasium, and a pool. A new Wellness Center on campus is under construction and scheduled for completion in September 2019. The James White Library includes study space along with its collections. The Pioneer Memorial Church on campus provides for worship and ministry activity. The Howard Performing Arts Center, the Commons in the Seminary building, and the campus grounds provide space for enjoyment of the arts and social gatherings.

The SDATS contributes a portion of its annual budget for the plant services, grounds, and custodial offices of the University. The 42% contribution from Seminary tuition income to the AU budget contributes to the costs of those University services. The University has adequate budget for care and maintenance of its physical plant, which includes the SDATS building facilities. Andrews University also provides a well formed, trained, and equipped Office of Campus Safety which serves all activities of the SDATS.

The University encourages recycling, conservation, and other initiatives to provide the best stewardship of the environment. The SDATS is a leader in the University on this issue.

The SDATS provides each faculty member with modern and well-equipped office space. In addition, there is a commons area and a chapel within the SDATS building where students, staff, and faculty may meet for community activities. The grounds around the building have bench seating areas, garden areas, and picnic areas to encourage social interaction.

The SDATS does not provide student housing. The University provides housing for students in three residence halls. University Towers is designated for graduate students. The University also has approximately 343 married housing apartment units spread over three on-campus complexes; Garland, Beechwood, and Maplewood Apartments. These three facilities are dated and in need of evaluation for long-term viability. There are also University owned single-family residences for rent. The housing facility mission, descriptions, and policies are provided under “[Housing](#)” on the AU website. There is an office of student housing, and a periodic newsletter for housing residents. Meetings have been convened by housing residents, and attended by housing residents, with expression of requests for improvements in student housing facilities, grounds, and policies.

8.4 Institutional Information Technology Resources

The SDATS is supported by the Andrews University information technology infrastructure and services. The [Office of Information Technology Services](#) (ITS) provides technology services for faculty, staff, and students in classrooms and offices and provides technical help through their [help desk](#). ITS also provides telecommunication support to the SDATS, including telephone, cable TV, audio conferencing, and classroom and office internet access.

The Office of Seminary Assessment collects, analyzes, stores and communicates data on how effectively the learning outcomes are being met by the Seminary (See [Office of Seminary Assessment website](#)). This office coordinates with the University [Office of Institutional Effectiveness](#) to continually assess the Seminary’s effectiveness in various areas as determined by the Seminary faculty committees, and led by the Seminary Assessment Committee. (See GIS 1 and Education Standard 6 for details.)

8.5 Institutional Environment

Faculty of the SDATS engage in regular meetings with their program committees, and their departments. In turn, those program directors and departmental chairs have regular meetings with the SDATS administrators through the Dean’s Council. Monthly faculty meetings acquaint faculty with recent events and decisions and make room for input. The office of the Dean publishes a periodic letter to all students and faculty and engages in dialogue sessions open to anyone in the Fall and Spring semesters. The faculty Senate of the University includes representatives of the SDATS, chosen by the SDATS faculty. That organization has the ability to raise issues and concerns in all areas, including human resource issues.

As noted above, the University provides two ombudspersons and access to a grievance committee. The [ombudspersons](#) facilitate understanding, communication and resolution of conflict among students, faculty and staff, working independently from University administrative offices to act as an impartial and confidential means of facilitating dialogue between parties on campus and as a means, apart from formal grievance procedures, of resolving differences.

8.6 Cooperative Use of Resources

Cooperation in the Context of the University Community

The resources necessary for the theological school to fulfill its purposes include the human, financial, organizational, physical, intellectual and spiritual. One of the sharing elements that both benefit and challenge SDATS is found in the AU institutional management strategy of sharing financial gains generated through recruiting and quality program offerings with the entire University community. While we sometimes are concerned about the amount of overhead pay to AU, gains are found in the sustenance and health of the University which serves as the context within which the theological school pursues its mission. Thus in at least an indirect way, the success and growth of the theological school enables the University to project an image of quality growth that attracts high quality teachers, administrators, students, and benefactors who contribute to the attractiveness and quality of the University in which the theological school resides.

A reciprocal sharing relationship between schools on campus which provides mutual benefits is the cross-listing of courses and collaborating to provide dual-degree program offerings such as dual-degrees between the Seminary MDiv and AU Master’s degrees in Social Work, Communication, Public Health, and Community and International Development. The MA in Youth and Young Adult Ministry also offers dual-degrees with the AU Social Work and Community and International Development degrees. These collaborative dual-degree programs allow a broad area of qualification and specialization for our graduates who are in turn more attractive human resource options for employers.

Cooperation in the Context of the Adventist Theological Community in North America

There are eight Adventist schools offering religion/theology degrees in North America in addition to the SDATS. This context provides rich potential for sharing resources, and some limited sharing is already happening. We currently use facilities at several of these schools for course intensives of our MA in Pastoral Ministry and Doctor of Ministry programs, and local professors sometimes serve as topic-specific lecturers. Library access at these schools is available for students in the process of research. All use of facilities is arranged through memorandums of understanding (MOUs) agreed upon between the entities and drawn up by the AU Compliance Officer. In addition to this sharing, there are two theological societies—the Adventist Theological Society (ATS) and the Adventist Society for Religious Studies (ASRS)—that provide a context for sharing research and scholarship. While ASRS and ATS welcome scholarship in all theological and ministry areas, the timing and venue makes attendance difficult for scholars in practical theology since its meetings are affiliated with the annual SBL and AAR Conventions. This and the lack of a funded scholarly print journal of practical theology to stand on a par with our scholarly theological journal, *Andrews University Seminary Studies*, sometimes leaves the practics scholars feeling that they have less influence and value in the seminary community. Increased opportunity for sharing in this area will have positive results for the school and its mission.

Cooperation in the Context of the Global Adventist Theological Community

The sharing of resources available to our theological school extends beyond our University community and our North American context to embrace a global cooperative effort with Adventist schools of religion and theology around the globe. The MA in Religion is an expanding program that builds cooperative relationships with international institutions by making use of their facilities to offer degrees toward the development of well-trained pastors and scholars who will in the future contribute expertise and leadership for the future of theological education in their region of the world. The Doctor of Ministry program responds to requests from church entities and hospitals for advanced graduate education specific to the needs of their workers.

Cooperation in the Context of the Scholarly Community

An international collaborative efforts that has benefitted Andrews University and the Theological Seminary is the Biblical and Ancient Near Eastern Archaeology program which reaches across denominational boundaries in cooperative efforts with other universities and national antiquities programs in the sharing of artifacts for study.

8.8 Instructional Technology Resources

The Andrews University College of Education & International Services provides personnel and technological expertise for Moodle and all other necessary instructional technology necessary for our educational programs on- and off-campus and online. They provide a Moodle (AU Learning Hub) orientation on-campus to all new students and online orientation for distance and extension students. They train the SDATS faculty, administrative assistants and graduate assistants in the use of Learning Hub through workshops and online resources ([see DLIT Guides](#)). They also provide monthly Faculty Showcase meetings to develop faculty ability to use technology in instruction, for both face-to-face and online courses. The SDEIP regularly evaluates and updates the Learning Hub (Moodle).

Program offices provide assistance to students in obtaining a username and password when they begin study at the SDATS. Also, students are given a tour of the James White Library (JWL) by the Seminary Librarian, which includes basic instruction on how to use the JWL website and databases. All Seminary classrooms have projectors, internet access, and multiple options for connecting to computers. A basic package of biblical software from either Logos or Accordance is required of MDiv students to ensure that they have and can use these excellent resources for ministry in the long-term. Discounts arranged for this software are available to all students, and online tutorials and classroom modelling are provided in their use.

2009 Self-Study Recommendation

Thought should be given as to how to provide more information to, and foster more involvement of, the Seminary Executive Committee regarding the making and approving of the Seminary budget and its financial management.

Response: The proposed budget is presented to the Seminary Executive Committee (SEC), who votes to recommend it on the University Board. The SEC meets only twice a year and many of the members are not local.

2019 Self-Study Recommendations:

Recommendation & Rationale	Indicator of Success	Timetable	Position Responsible
Review tuition costs for all courses to ensure an appropriate balance between cost of delivery and the marketability and affordability of programs.	A pilot run of "balanced tuition" shows imparaoved student numbers.	2021	Seminary Deans Office
Seek to bring faculty/ staff remuneration into closer alignment with the mean remuneration of the region and job category, thus reflecting appropriate living standards.	Decreased gap between Andrews University and regional compensation figures	2022	Andrews University administration



EDUCATIONAL STANDARDS

ES.1–ES.8

EDUCATIONAL STANDARDS

ES.1 Degree programs and nomenclature

The distinctions among our degree programs has been a recent area of review at the SDATS, raised by new questions and opportunities we have received. For example, we were approached about offering an MA degree to give a stronger biblical/theological background to trained secondary teachers who are teaching Bible in our Adventist schools without having a specific certification or endorsement in that area. At first we thought this degree would best fit under our MA (Religion), but after discussion in Deans Council and other meetings it was decided that this would better fit in the MA (Religious Education) which can provide enhanced understanding concerning teaching and forming teenagers spiritually and religiously in addition to addressing the theological aspects of the task.* The MDiv and the MAPM are clearly delineated by level of experience expected of applicants, and the DMiss and PhD (Religion) Mission Concentration are distinguished by the requirements of the research and dissertation expectations. The DMiss requires field resarch and practical application; the PhD can be theoretical research.

Historically we have operated on the model of using, for each degree program, the formally voted bulletin description regarding program purpose and mission, together with instruction in the ATS Standards about appropriate goals for the program, to guide the formation of our Program Learning Outcomes and thus of the curriculum as a whole. In working on the Self-Study and reviewing the alignment of the PLOs to the program goals we have realized the value of more formally stated goals and have made this one of our formal recommendations with the goal of completing these by Fall 2020.

As indicated in the chart on the following page, enrollment in most of our degree programs is at a sustainable level. However, there are three programs concerning which we have been having extended conversations as to whether we are affording these students a viable community of learning. At this point we continue to support these programs and the ways in which they address the community of learning challenges, but the conversations are ongoing. More will be said on this in the sections of this report relating to the Degree Program Standards for these degrees.

DMin	158
MA Rel Ed	7
MA Religion	94
MAPM	237
MAYYAM	12
MDIV	466
PhD in Archaeology	14
PhD in Rel Ed	15
PhD Religion	59
ThD	4
DMiss	41

Program nomenclature was reviewed in 2015 when we were informed by our liaison that the acronym MAPMin, which we had used for the MA in Pastoral Ministry, was incorrect and that we been using the

acronym MAPM. This change was made, and we reviewed our other degree program nomenclature to ensure that the Standards were being followed. The official ATS Accrediting History document demonstrates the official approval of all our degree programs.

ES.2 Campus-based education

SDATS provides most of its programs primarily through the traditional delivery of curricular and extracurricular theological education and ministry formation based on the main campus or another complete degree site. Eight of our eleven programs are offered primarily on the main campus, with the exception of a few online, extension site, and practicum course options. There are different residency requirement among the programs, but each conforms to their respective ATS standard or exception approval in this regard, as demonstrated in their respective degree program reports.

In addition to educational programs, the School aims to provide a community of learning and formation to prepare students for vocations of mission and ministry. Reports on General Institutional Standards in this self-study give the details of the resources on campus to aid in the academic, spiritual, and social growth of the student (see especially Standard 4 and 8). They demonstrate that our University has excellent library resources, appropriate buildings with proper equipment, adequate technology infrastructure as well as appropriate staffing to facilitate these areas.

Chapel Worship is essential to formation for ministry and the spiritual-life goals of the Seminary. Regular and punctual attendance is required at seminary worship and assemblies for faculty, staff and students in residence, except part-time students registered for 7 credits or fewer, and faculty who have assignments off-campus or are on an approved research terms. Record is kept of student attendance and those not having 10 records of attendance must complete an alternate experience (see Chapel [policy](#)).

Mentoring is provided informally by faculty, as well as in small mentoring groups begun this year with new MDiv students. The Seminary Student Forum (SSF) also contributes to the community of learning. According to the SSF Constitution:

The purpose of the Seminary Student Forum is to serve the seminary community and contribute to the fuller unfolding of the Seventh-day Adventist ministerial education; to serve as a channel for the organization of activities and programs designed to meet certain physical, intellectual, social, and spiritual needs of the seminary community; to provide, within a distinctively international and culturally plural seminary community, an avenue for the expression of opinions from all sectors of the student body and a medium for expression of cultural diversity within the framework of Christian unity, to promote independent research and joint studies with the faculty committees regarding the purposes, and procedures of Seventh-day Adventist ministerial education; and to serve as a medium for the expression of students' viewpoints to the university administration and faculty viewpoints to the student body.

Overall, intellectual formation is provided primarily by coursework, as well as conferences, tutoring, and informal conversations. Spiritual formation centers around the weekly worship experience, and incorporates devotionals frequently shared by faculty as part of daily classes. Professional master’s level programs require a course in biblical spirituality at the beginning of the seminary experience. Personal formation is addressed by formal and informal mentoring, along with course components which address related topics.

ES 3: Extension education

The MA (Religion) Interdisciplinary Track is offered only at international complete-degree extension

sites. In accordance with ATS-approved exceptions, the MAPM provides most of its coursework at extension sites in the US and Canada, while DMin courses are offered at whatever locations are judged most conducive to a particular area of concentration.

Program Approval and Oversight

All academic programs of Andrews University are held to the same rigorous academic standards and are subject to the same faculty governance. Academic program quality, learning goals, and outcomes are consistent across all modes of delivery and locations where the degree programs are offered. To ensure this consistency across all modes of delivery, on-campus, online, and off-campus, all new programs are subject to the same rigorous approval process in which the new program proposal is reviewed by multiple entities including the department and/or program faculty, the appropriate Program Committee of the Seminary, the Deans Council and Faculty Meeting of the Seminary, and the AU Program Development and Review Committee (PDRC), before final review and approval by the AU Graduate Council. Significant changes to programs and to courses listed in the bulletin are routed through some or all of these committees, as appropriate. A process check sheet (course-and-curriculum-approval-check sheet) for faculty and staff submitting such changes is available on the [Office of Institutional Effectiveness website](#). Program proposals that involve extension education are automatically routed to the Compliance Officer in the School of Distance Education, to ensure that any necessary memorandums of understanding are completed, and that the appropriate state or government authorizations are secured.

Interfaces with Other Organizations

The SDATS does not contract with any agency for educational services. All faculty teaching in Andrews University extension programs are either regular faculty or qualified and approved adjuncts, as described in Standard 5. Extension sites serve almost exclusively Seventh-day Adventist students. MA (Religion) extension sites, which are international, are arranged at the request of the regional Union leadership, with the approval of the appropriate world division office. The local college/university hosting the site holds good relations, and sometimes reciprocal library and other arrangements, with other theological schools in the area. The MAPM, which offers its courses at US and Canadian sites and on campus, was initiated in conversation with the North American Division and is supported by regional Unions. Where the DMin offers an entire cohort in an international location, it does so at the request of local church entities, with the approval of the regional union and division.

Library Services for Extension Sites

The James White Library serves the information needs of off-campus and distance education students. Services include an email-based Ask-A-Librarian service, one-on-one consultations by telephone, library instruction sessions using live interactive programs over the internet (Skype, Go To Meeting, Zoom.us) during normal library hours. A full-time seminary librarian, assisted by a librarian with expertise in off-campus services, provides for the needs of SDATS students on and off campus. Faculty serve on the Seminary Library Committee which oversees the development of the Seminary collections and has the opportunity to review databases and library services for our sites. All students are serviced through the Inter-library loan office for journal articles not readily available online. For North American addresses, the Inter-library loan office also ships books.

Online library resources cover all aspects of the curriculum of the Seventh-day Adventist Theological Seminary curriculum. These are outlined in an online [Research Guide](#) that includes not only licensed and campus resources, but also links to other significant open access resources. These include the major disciplinary journal databases (ATLA, NTA, OTA, SDAPI), some publisher collections (Wiley, SAGE), and eBook collections (ATLA Historical Monographs, ebrary, EBSCO eBooks). These can be accessed 24/7

with an internet connection by all registered and authenticated Andrews University students through a proxy server. Recently, an institutional repository([Digital Commons](#)) was formed that includes online access to representative works of Andrews University scholarship, including dissertations, theses, and faculty publications. The [Center for Adventist Research](#) and the [Institute of Archaeology](#), located on the Andrews University campus, each have substantial resources for online use. In addition, the library recently created an online [video](#) to assist faculty and students in the use of resources.

James White Library also participates in the ATLA Reciprocal Borrowing program, an arrangement between participating ATLA members to grant check-out privileges to each other’s patrons. Andrews University students belonging to off campus delivery cohorts are eligible to request the appropriate privileges from participating libraries in their local communities. In the project seminar, we help them find such a local theological library. Where instruction is located on a college or university campus, the (generally small) library on that campus can supplement the AU offerings, and these sites often have reciprocal arrangements with nearby theological libraries.

Some MA (Religion) international sites offer instruction in a local language. Currently these are Russian, Polish, and Chinese. JWJL resources in these languages are minimal, but these sites are on existing Adventist campuses, so that materials are available in that institution’s library, and often in nearby theological libraries of other schools. Where there are limited resources in the local language, the most necessary materials for particular courses are translated by the host site, as agreed upon in the site MOU (see Documents Room). In certain DMin cohorts and in the MAPM Hispanic Track, Spanish instruction is also offered. Participants in these programs are expected to have a reading knowledge of English.

Delivery Mode and Essential Services

The SDATS delivers all extension programs through face-to-face intensive format courses. Extension sites are equipped with comfortable meeting spaces including such things as Wi-Fi, projection system, white board, and electrical connections. MA (Religion) International Track complete degree sites provide a site coordinator and administrative assistant who assist local students with advising services and interface with the MA (Religion) office where necessary. They also provide IT and Moodle expertise in order to assist students with the AU LearningHub platform used for program communications and oversight.

Faculty

Regular Seminary faculty generally teach at least half of the courses at an extension site, thus providing regular oversight. A Seminary dean or program director teaches at or visits the site prior to instruction and periodically thereafter in order to provide administrative oversight and assess the quality of and access to instructional resources at each location. (Because there are not enough Spanish-speaking regular faculty, the MAPM Hispanic Track relies more heavily on selected adjunct faculty supervised closely by the Hispanic Track director.) All faculty must meet the Andrews University policies regarding faculty qualifications. Adjunct faculty are vetted and voted in the spring by the department most closely associated with their specialty area, and later by the general faculty as part of the yearly bulletin updates. Qualified faculty who are already teaching at the other SDA colleges, many of whom are Andrews SDATS graduates, are often used. An online form is used to facilitate the adjunct faculty approval process. ([Adjunct Approval Process](#)). Adjunct faculty are oriented by the program director and staff to the purposes and expectations the Seminary holds for the program and extension site. The program office and/or department reviews adjunct syllabi. The program website provides ready access to program handbook information and information needed by adjuncts, as well as connecting them to contact information for related Seminary and University entities to which it may be helpful to have access. Andrews University also maintains a website with resources and recordings of professional development workshops for off-campus faculty ([adjunct faculty website](#)).

Oversight

The SDATS is structured so that all regular faculty are available to whatever program has need of the specific expertise and abilities they hold. Therefore, the list of possible faculty for the off-campus programs is long. This ensures that a broad sampling of SDATS faculty is aware of conditions at extension sites and the responses of students to the program. The SDATS faculty and administration exercise full academic oversight of the program through the Masters Programs Committee (for the MAPM and MA [Religion] programs) and the DMin Committee (for the DMin). In the case of more significant decisions, these committees make recommendations to the Deans Council, which is made up of those faculty who lead out in departments, programs, and other areas of the seminary. Major decisions are then recommended to the seminary faculty meeting for final discussion and vote. The program directors alert the department chairs as to the classes needing to be taught in the following year, and the department chairs in consultation with the department faculty make the decisions as to which faculty member will be assigned to each course. Direct assessment data has demonstrated that educational effectiveness is similar between our main campus and our various extension sites (see Documents Room). Course survey data, and the bi-annual Seminary Assessment Questionnaire, show that in programs offered off-campus, student satisfaction is as high or higher than that on-campus (see Documents Room). This data points to many good practices across our extension sites. Room for improvement remains, however, in that there are a few adjunct faculty from whom we are still struggling to regularly receive PLO data from the benchmark courses they teach.

Program-Specific Information

The two MAPM program directors, who each speak fluently the language of instruction, visit each extension site at least once a year while courses are underway to observe the teachers as they teach, speak with students, and evaluate conditions at the site.

The MA Religion is often taught in languages other than English. To ensure good oversight, MOUs require that each site supervisor and staff speak English and be available for translation, and that the local site translate necessary materials. The general practice is for the program director or a dean visit each of these program sites every 1-2 years. When regular SDATS faculty teach at these sites, translation is provided by the host location.

DMin teachers are supervised by the DMin program director, assisted by a concentration coordinator who fields student concerns and questions. The program director or his associate, who are members of the regular faculty, present the program orientation to each cohort, visit each site to interact with students, and teach other modules. The director is available to answer program questions by email and phone when needed and interacts individually with every concentration coordinator each year by email and conferences. The DMin employs a project coach, who is a full-time faculty member, to assist all students in the program. The project coach provides a quarterly advisor’s newsletter and a yearly training, by video-conferencing where necessary, required of all current advisors.

Compliance

The Office of Compliance in the Andrews University College of Education & International Services maintains [state authorizations](#) and ensures that the University complies with governmental regulations in the establishment of sites in the United States and overseas. Up-to-date information on state authorizations is available on the school’s [website](#). The Director of Compliance also keeps abreast of changing requirements in these states and countries. Documentation of government approval is submitted to the Higher Learning Commission when new sites are opened. All extension sites of the SDATS meet local state or country regulations regarding educational activities.

Finance

SDATS finances are adequate to cover the costs of these programs. Financial arrangements differ for each program using extension sites. The MAPM receives a flat rate payment (hyperlink budget sheet) from each of the nine regional Unions of the NAD. This amount covers student tuition and pays the travel and salary costs of the professor and some overhead. The English Track director is paid by the NAD, and the Hispanic Track director out of an endowment. The MA (Religion) international sites are a ministry of the Seminary to regions of the Adventist world that cannot currently afford to provide their own graduate theological education. Therefore, our services are provided by professors as a voluntary service outside of faculty load. They receive a stipend, travel expenses, and room and board, from the local site. The DMin financial arrangements are similar to those of the rest of the programs in the Seminary.

ES.4: Distance Education

The SDATS has offered distance education courses for many years. The Seminary currently has 39 online courses, which allow students to take some of their courses off-campus or in a semester when campus-based courses are not regularly offered. The courses are open to all master’s students. The only degree offering fully online delivery is the MA (Religion). MAPM seldom utilizes distance courses. MDiv students can take up to half of their program online. Courses are generally synchronous with the main-campus semester terms. (See [AU Bulletin](#).) Online education at the Seminary is managed through the Seminary Online Learning Center (link to website).

The State of Michigan Department of Licensing and Regulatory Affairs has granted [approval](#) for Andrews University to become a member of the State Authorization Reciprocity Agreement (SARA). As a participating institution under SARA, Andrews University is allowed to offer online and field placements in the majority of states.

Educational Design

Distance courses mirror face-to-face courses in content and learning outcomes. Program specific curriculum maps do not vary by delivery, whether this be face-to-face or through distance education. The MA (Religion) fully online degree option uses the same courses and expectations as the campus-based courses in the Interdisciplinary Track, as shown in the [bulletin](#). Course survey results show comparable ratings between distance and face-to-face courses (see Documents Room). Direct assessment data suggests that learning is also comparable (see Documents Room).

[Standard 1](#) of the Andrews Standards for teaching online, requires that, “The course provides students opportunities to grow in their understanding of life, learning, and civic responsibility from a Christian point of view.” The target for online courses is that, “The course includes appropriate worship opportunities connected to the course content, appropriate connections to the Adventist faith throughout the content presentations, assignments that encourage growth in students’ understanding of life, learning and civic responsibility from a Christian point of view. The teacher’s interaction with the students exhibit care for the student.” Program-specific formation expectations are addressed through the program offices.

[Standard 4](#): Learning Community in the Standards for Teaching Online states that, “The course offers an engaging learning community.” The target for distance courses is that, “The participants and instructor are engaged and present in facilitating social and cognitive (learning) opportunities for interaction among the students.” Andrews University defines regular and substantive interaction as “teacher-led, meaningful, and beneficial interaction between the teacher and the students” ([substantive interaction policy](#)). Guidelines and examples are provided for faculty, along with a [worksheet](#) of faculty directed

learning activities to assist them in engaging students in the online environment, as well as meeting credit hour requirements.

Andrews University Department of Digital Learning and Instructional Technology (DLiT) staff assist and hold faculty accountable to fulfill both of these standards as they develop their online courses. As part of the quality control processes, newly developed online courses are reviewed ([Online Course Review Form](#)) by the course author, a faculty peer and an external reviewer.

Oversight

A Seminary Online Learning Coordinator coordinates the preparation and implementation of online courses under the supervision of the School of Distance Education and the Seminary Online Learning Committee chaired by the dean and consisting primarily of faculty. As described in the Andrews Shared Governance document (link), faculty have authority over the teaching and learning environment, and areas relating to curriculum. They are responsible for ensuring that the institution’s learning environment supports the institutional mission and the strategic initiatives established by the University. This includes “Establishing, assessing, and updating curricula and programs” and “Creating a teaching and learning environment that fosters best practices and appropriate faith integration.”

Oversight of the quality of online courses is provided by the School of Distance Education and the Online Course Quality Assurance Committee, which includes faculty membership from each School at Andrews University. Support for the online course development and teaching process is provided by the Online Course Development Team in the Department of Digital Learning and Instructional Technology. DLiT provides faculty with a detailed Course Author Handbook (see Documents Room), and regular meetings with staff throughout the development of the course. As mentioned above, all distance education courses go through a rigorous and reflective review process.

All new programs and program changes, including changes of delivery, must go through the University’s approval process. A process check sheet identifies which changes are substantive versus non-substantive, and which approvals are required for each ([course-and-curriculum-approval-checksheet](#)). Program and course proposals that include a distance education component are automatically routed to the Associate Dean in charge of Online Higher Education for her approval. All distance education courses and programs must adhere to Andrews University’s policies for distance education, including Standards for Teaching Online, Requirements for Online Courses, and Substantive Interaction (see Documents Room).

The SDATS does not contract with any agency for educational services.

Resources

The James White Library serves the information needs of all SDATS students, including distance education students. Information about the library’s services to extension and distance services is provided under ES.3 above.

Distance students receive an orientation to online studies, and can access resources and help through the School of Distance Education & International Partnerships [website](#). In addition, the Office of Information Technology Services provides client services to all faculty, staff and students through email and the [ITS Contact Center](#)). Andrews University’s Department of Digital Learning and Instructional Technology (DLiT) provides instructional technology leadership, support and resources to faculty, staff, and students of Andrews University. DLiT offer workshops, training and one-on-one consultation for faculty for pedagogical use of technology, including Moodle, the campus

learning management system; Panopto, the video streaming and recording service; and Adobe Connect Pro, the webinar software. DLiT also provides coordination and review for online program and course development, as well as technical support, instructional design advice and training, and materials design and conversion for course development for main campus, online campus, and off campus courses.) The systemic evaluation and upgrading of technological resources and services is provided by the School of [Distance Education](#).

Janine Lim, PhD, currently serves as Associate Dean for Online Higher Education in the School of Distance Education at Andrews University. Janine has served on the board of the United States Distance Learning Association since April 2015. Prior to her work at Andrews University, Janine coordinated distance education for 22 K12 school districts in southwest Michigan for 14 years. She and her team support over 200 online courses, provide training for faculty teaching online, and work with the campus infrastructure support of online learning. Her department also provides educational technology and Moodle support for faculty and students.

Samuel Villamizar serves as the Learning Systems and Moodle administrator. Sam holds an Associate in Applied Science in Electronics Technology from Ivy-Tech College, and a Bachelor of Science in Computer Science from Andrews University. Before coming to Andrews, Villamizar worked as a technology director for the Michigan Conference of Seventh-day Adventists.

Marsha Beal is the Technology and Instructional Design Specialist. She holds a Master of Science in education from Purdue University.

The Course Author Handbook provides a good summary of the technical skills of the DLiT staff ([Page 2](#)). DLiT employs a number of graduate assistants, most of whom have a master’s degree in Curriculum & Instruction.

These officers and entities constitute an efficient system that minimizes time delays and work closely with program offices and faculty to ensure efficient between theological curriculum and delivery systems and between teachers and learners. The Seminary Online Learning Committee and Coordinator oversee the decisions regarding courses to be offered online, and recommend policies to guide the online program, including the collaboration between the educational technology specialists, the Seminary, and the teachers. Seminary program directors are consulted regarding the approval of each new online course and the departments, with the assistance of the assessment coordinator, ensure that online courses meet the rigor expectations of main-campus courses. Program Committees make the decision as to whether online education is appropriate for their students. A [turn-around](#) time goal of 1 day has been established, but data suggests that we still need to work on achieving this goal (see Documents Room).

Faculty

The SDATS follows Andrews University policy on [faculty qualifications](#) Full-time SDATS faculty are involved in the academic development of all academic programs and courses, campus-based and online, through the Master’s and Doctoral Programs Committees, the SDATS Deans Council and Faculty Meeting ([see check sheet](#)). At this point, only the MA (Religion) program and some courses for the MDiv are available via distance education. Approximately 30 of the 48 SDATS full-time regular faculty participate in teaching of distance courses. The online responsibilities of adjunct faculty are managed through the School of Distance Education, working with the Seminary Online Learning Center. Adjuncts receive a handbook to prepare them for teaching (See Appendix 6), and those teaching online are required to take an introductory course online in Learning Hub. PhD candidates are often used as course facilitators, under the direction of the teacher of record and the Online Learning Center.

Distance education students have access to appropriate University services by email and phone in a way that is comparable to that provided to on-campus students. Program advising is provided by the program office. All IT information and services are available to them, including all academic information. Service especially designed for the distant to help them with their academic success and technology assistance are available at this [website](#), with additional supporting information [here](#). Information on financial costs and assistance is online at [this site](#). Information regarding the online MA (Religion) program can be found at multiple places, including [the Andrews Bulletin](#), the [School of Graduate Studies website](#), the [MA \(Religion\) website](#), and the [School of Distance Education website](#).

Distance education courses count towards the Andrews University residency requirement. The MDiv program, which has additional ATS Degree Program Standards residency requirements, does not allow students to take more than 50% of their coursework online.

ES.5: Faculty Directed Individual Instruction

Normally, only on-campus students with a GPA of 3.00 or above may register for independent study courses. Because the faculty are not obliged to agree to take on Independent Study obligations, students must first obtain their agreement. Independent study courses are considered to be advanced studies in a particular field and should be taken only after completing basic courses. At registration, students must submit a copy of the Independent Study Contract Form with the course number from the department. A brief subject added to the Independent Study course title to appear on the transcript. Requirements for independent study are determined by the guiding faculty member and may include readings, research, writing, and other learning experiences. A maximum of 8 credits may be approved for Independent Study in a degree program, and Independent Study courses normally are graded satisfactory or unsatisfactory. More policy work and oversight is being developed for Independent Study courses to ensure the regular and substantive interaction between the student and faculty member.

ES.6: Assessment of Student Learning Outcomes

The goals of the Seminary’s assessment strategy in relation to educational effectiveness are to provide useful information to faculty, administration, and key stakeholders for: (1) evaluating the achievement of chosen Program Learning Outcomes (PLOs), and (2) ensuring the constant improvement of the learning experience of students toward the seminary mission of creating effective leaders. Assessment in the Seminary is managed by a full-time Seminary Assessment Coordinator under the supervision of the Associate Dean. The Coordinator assists faculty, department chairs and program directors in developing PLOs and assessment tools and strategies; ensures that PLOs align with Seminary and program mission and benchmark instruments; collects data from these and other assessment instruments and sources; and provides data reports to the appropriate entities.

Overall Assessment Strategy

Implementation of the assessment strategy is achieved through an annual managerial cycle of goal setting, implementation, feedback, assessment and goal revision (Appendix 3). Oversight of the Seminary assessment cycle is provided by the Seminary Assessment Committee (SAC), chaired by the Associate Dean. This committee monitors, reviews and fine-tunes the educational assessment cycle. The Seminary Assessment Coordinator acts as secretary to the committee and is responsible for the operational implementation of the process. The SAC meets monthly during the regular school year to discuss data reports and ensure the successful implementation of the process.

The programs at SDATS use a variety of direct and indirect measures, both qualitative and quantitative, to evaluate program effectiveness. The center of the process is the established program learning

outcomes, which are re-evaluated periodically to reflect our ongoing dialogue between the SDATS, employing organizations and other stakeholders, and students. At our most recent PLO review, we recognized a need to ensure the graduate-level nature of outcomes across all programs, which we are now pursuing through the use of a leveling taxonomy to help ensure that all PLOs, Course Learning Outcomes (CLOs) and assessment evaluation criteria are level appropriate. Curriculum maps are used to identify courses, CLOs, and benchmark assessments that correspond with each program outcome.

Direct Assessments

Program curriculum maps identify benchmark assessments and are used through backward design to guide the setting of summative assessment activities. Summative assessments generally involve the use of rubrics connected to assessment instruments such as comprehensive exams, theses, and dissertations, as well as selected course assignments such as papers, presentations, sermons, exams, and projects. Rubrics are in use across all programs to determine the extent to which students achieve program and course learning outcomes. We are receiving a steady stream of data for the PLO assessments, and continue to exert every effort to receive, analyze, and respond to data reports from every PLO benchmark course assessment instrument used. In this cycle, one area we are targeting for improvement is the need to improve the structural lines of communication between degree program directors and the chairs of the seven discipline-specific departments of the seminary.

Indirect Assessments

While direct assessment data gives specific information on how well programs are meeting student learning outcomes, indirect assessment data gives an overall picture of students’ perceptions and satisfaction levels regarding teaching and learning, including resource availability, program quality, and the quality of service from faculty and staff. Indirect assessment data regarding educational effectiveness is regularly collected through: course surveys (see Documents Room) used in all courses; a Seminary Exit Survey (see Documents Room) that asks graduating students to evaluate their perceptions regarding how well their program learning outcomes have been met; a First Destination Survey (see Documents Room) that provides job placement data; and a Seminary Assessment Questionnaire (see Documents Room) that asks a broad range of questions and is administered every two years. Most of these surveys include both quantitative and qualitative questions. Program directors, program committees, and faculty committees make significant use of such data to improve educational effectiveness. (See the individual degree program reports in this self-study for further details.) Other data used to indicate the success of programs include enrollment and graduation statistics to identify completion rates.

Data

Data is typically processed by the Seminary Assessment Coordinator and then reviewed by the Deans Office before being passed on to appropriate entities for consideration and possible action. Program-related data goes to program directors for review, analysis and consideration by the respective program committees. A student association representative is appointed to each program committee to enable student feedback on data and action plans, and to help increase awareness among the wider student body of changes to program delivery. Department-related data goes to department chairs and faculty. General educational data goes to the Seminary Assessment Committee (SAC) which reviews it and makes recommendations to appropriate entities, including the Deans Council and the Strategic Planning Committee. Assessment data of interest to the entire faculty is periodically shared at seminary faculty meetings.

Confidentiality of student work used in the assessment of student learning is achieved through the anonymous submission of responses for Course Evaluation Surveys and the Seminary Assessment

Questionnaire. This offers students the opportunity to share their commendations and concerns in an open manner.

Each summer program directors, and this year (2019) for the first-time department chairs, complete an Annual Assessment & Improvement Report (see Documents Room) reviewing the assessment data for the year in light of the University, Seminary, and program/department mission, and create an Action Plans on the basis of their findings. Reports are then reviewed by the Deans and the Andrews University Office of Institutional Effectiveness. In August, program directors, department chairs, Deans, and Seminary Assessment Committee members meet at the Seminary Assessment Retreat to hear and discuss the most significant assessment findings, collaborate on action plan implementation, and carry out a focused review and evaluation of a specific aspect of the assessment process. The realization of Annual Action Plans is monitored by the Office of Seminary Assessment.

Faculty, students, and trustees

The Seminary Assessment Committee is made up primarily of faculty. The same is true of the program committees which develop their program learning outcomes and learning goals. The faculty work with their respective departments to develop benchmark instruments for measuring these PLOs. Review of the assessment process is done by faculty in these committees, as well as by representative faculty at the assessment retreat.

PLOs for the various programs are published in the Bulletin and in their respective course syllabi (see Documents Room). Our website includes a summary of educational effectiveness for each of our programs (see [here](#)). This summary includes enrollment, graduation and placement rates.

ES.7: Academic Guidelines

As a school within the HLC-accredited Andrews University system, SDATS follows standard University procedures for its academic processes. In the self-study section relating to the individual degree program standards, details are outlined as to how these are followed in each seminary program of study. Here we take note of the foundational guidelines that all programs are built upon.

Admission

The Seminary admits qualified students without discrimination relating to race, sex, age, handicap, color, or national or ethnic origin. The admissions processes are governed by the University-wide policies as well as the appropriate expectations of individual programs. All programs require an accredited baccalaureate degree or an ATS-acceptable equivalent. International degrees are evaluated for “equivalency” by AU Graduate enrollment in consultation, where necessary with the program office, Seminary Deans, and/or AU Graduate Dean. Applicants whose native language is not English are required to take the Test of English as a Foreign Language (TOEFL) exam. Details of the application processes are in the AU Bulletin; and any application procedures and policies relating to specific ATS Standards are described in the Program pages of this document.

As allowed by the ATS “15%” guidelines for professional programs, SDATS accepts, on the basis of a review and vote by the Master’s Programs Admissions Committee, a few baccalaureate students who meet established criteria for these admissions (see Documents Room). These criteria were revised in 2014. Criteria include evidence of ministry leadership experience, a research paper evidencing academic writing ability, and a minimum level of baccalaureate preparation. Admission may also require an interview with the dean, and the completion of prescribed prerequisite courses.

Transfer of credits

Programs at SDATS allow for some transfer of credit from other accredited institutions. A maximum of 20% of required program credits may be transferred into or between Seminary master’s programs. Approval must be granted by the program and/or department and affirmed by the dean. Transfer credits may be accepted by a program if

- The grade earned in each course is at least a B (3.00)
- The courses meet similar requirements or electives within their current master’s program.
- The credits to be transferred were taken fewer than six calendar years (or ten years for professional master’s programs) before the expected graduation year of the master’s program. (full description of transfer policy in [AU Bulletin](#))

Advanced standing

Advanced standing is currently offered only in the MA (Religious Education), which grants the advanced standing on the basis of prior academic study. Applicants to this degree who have advanced theological or educational study or with prior extensive undergraduate studies in religion, religious education, or education may submit a petition requesting advanced standing for a combined total of up to 12 credits (leaving 36 credits for completion of the degree). (link to criteria)

The MDiv program has recently voted an Advanced Standing option for students holding a BTh with extensive theological preparation significantly above the standard North American BA in theology or religion. Details of this option have yet to be determined.

ES.8 Nondegree instructional programs

SDATS does not currently offer any non-degree programs. While SDATS presents several annual forums for the benefit of students, staff, and the wider community these are not a part of any program, degree or non-degree. We are, however, in the process of completing plans for an “Ellen G. White and Adventist Studies Post-Graduate Certificate.” The certificate is being organized by the Seminary Church History Department. Planning is being done in consultation with the ATS liaison, and with the Seminary deans, the AU graduate dean and relevant committees. The certificate will be open to students with a qualifying baccalaureate degree and will allow students to earn up to 9 graduate credits. Courses will be taught almost completely by SDATS faculty.

We offer a Post-doctoral Fellowship for those with PhD or ThD degrees who would like a time of study and research within a Seventh-day Adventist academic community. SDATS or AU does not offer these Post-doctoral fellowships with any scholarships or employment. They are offered as a service to the Church. Our first certificate of completion was granted on May 5, 2019. To complete a fellowship, the participant will take two seminars per semester and complete a journal article, book, or other approved result of the study and research time spent at SDATS. The Seminars are conducted by regular Faculty of the seminary. The participant may also audit any course that may be of value for their study time at SDATS (see [AU Bulletin](#)).

SDATS courses are open for non-degree students by permission of the instructor as room allows when they meet the Baccalaureate requirement. Credit will be given and recorded on official transcript; and these credits may be transferred into a SDATS program (or programs at other institutions accepting AU credits) as they meet program requirements.

2009 ATS Comprehensive Visit Report Actions:

- 6. To take actions regarding the following areas of needed improvement:...6.2 Require a report by November 1, 2011, regarding programmatic and student learning assessment implementation (including data collection and closing the assessment loop) in all degree programs (Commission General Institutional Standard 6, section 6.3.1; Degree Program Standards A, B, C, E, F, K, L, sections A.5, B.5, C.5, E.5, F.5, K.5, and L.5),
- 7. To take action regarding the following area where the institution insufficiently meets one or more sections in the general institutional or degree program standards:
To impose Notation 1.2, Policies or procedures for comprehensive institutional evaluation are insufficient or ineffective (Commission General Institutional Standard 1, section 1.2).

Response: The SDATS has made huge strides in its assessment practices since the 2009 Comprehensive Visit of ATS. This is evidenced in this current self-study relating to ES.6, as well as that on section .1.4 of each of the Degree program standards. To summarize, since 2009 the Seminary Assessment Committee, led by the associate dean and the Seminary Assessment coordinator, has implemented a robust process for collecting, disseminating, and analyzing both indirect and direct assessment data. Faculty participate in this analysis and help devise corresponding action plans through the program committees and department faculty meetings. A number of these action plans involve revising assessment instruments and responses to assessment based on ongoing data collection from all of our instruments. We have instituted clear program learning outcomes for each program along with a designated assessment instrument to evaluate educational effectiveness in relation to each PLO. Although we continue to struggle to collect PLO instrument data from a few faculty members and departments, we are generating and responding to data on a vast majority of our PLOs and continue to implement improvements in the remaining areas of weakness.

2019 Self-Study Recommendations:

Recommendation & Rationale	Indicator of Success	Timetable	Position Responsible
Increase the consistency of direct PLO assessment data collection to better enable effective program-level decision-making.	At least 90% return rate in all programs, encompassing all PLOs	Spring 2020	Program Directors Department Chairs & Faculty
Revise policies and procedures to ensure that all adjunct faculty teaching PLO benchmark courses at extension sites use the appropriate assessment instrument and submit the required data.	Participation in the annual educational assessment cycle by extension site management.	Fall 2021	Program Directors Seminary Assessment Committee Extension site Directors
Review program goals and earning outcomes using an established matrix to ensure that all programs cover an appropriate breadth of learning	Revised program documentation.	Fall 2020	Program Directors Program Committees
Use a levelness taxonomy to ensure that all program and course learning outcomes are level-appropriate, and that this levelness is embedded through all programs.	Revised program documentation, including course syllabi and marking criteria.	Fall 2022	Program Directors
Create structures and processes for increased cooperation between program directors and department chairs in order to effectively implement assessment-based improvements.	Adjusted structural procedures that place directors and chairs together regularly for collaborative work.	Fall 2020	Seminary Deans Office



DEGREE PROGRAM STANDARDS

MASTER OF DIVINITY (MDIV)

(ATS Degree Program Standard A)

The Master of Divinity program is delivered mainly on campus, although students now have the option to take up to half of the required credits online or at one of our North American extension sites. It is a six-semester program of 78 credits (plus any necessary prerequisites). As of July 1, 2019, there were 472 students in the program. Concentrations are offered in Youth & Young Adult Ministry and Chaplaincy. The program is managed by the MDiv office led by the MDiv program director, and reports to the Masters Programs Committee, a faculty committee chaired by the associate dean. A Masters Admissions Committee makes decisions in matters of non-standard applications and admissions.

A.1 Purpose, goals, learning outcomes, and educational assessment

Purpose of the degree:

In harmony with the SDATS mission “to prepare leaders to proclaim the everlasting gospel and make disciples...,” the Master of Divinity program equips called, committed men and women with practical biblical, theological, and ministerial knowledge and skills to prepare them for Christ-like service as leaders and equippers.

Primary goals of the program:

The Master of Divinity program seeks to create a relationally healthy and diverse community focused on developing balanced and spiritually mature ministry leaders who are committed to equipping people in accomplishing God’s mission and the prophetic calling of the Seventh-day Adventist Church.

Learning outcomes:

The MDiv program learning outcomes have been recently revised to center around developing in our students the Seven Core Qualities of a Pastor, identified recently by the North American Division of Seventh-day Adventists in consultation with North American churches, leaders and denominational entities. Upon completion of the program, students will:

Character:

1. Model spiritual humility, maturity and integrity grounded in a living experience with God in joyful assurance of His salvation, nurtured by the sanctifying presence and power of the Holy Spirit

Scholarship:

2. Manifest the practices of a Biblical scholar-theologian engaging the Bible, Christian /Adventist heritage, personal growth and for facilitating the theological competence of others.

Discipleship & Evangelism:

3. Demonstrate personal commitment, passion and essential skills for discipleship and evangelism, while equipping members to carry out ministry within the scope of the local and global mission of the Seventh-day Adventist Church.

Leadership:

4. Exercise creative and visionary leadership as a minister and servant of Christ, discerning the needs, spiritual gifts and potential of others, in order to equip and engage in their God-given ministries.

Worship:

5. Facilitate enriching corporate worship that brings diverse peoples into the transforming presence of God.

Administration/Management

6. Engage the abilities of self and others to strategically steward personal and corporate resources including time, health, finances, property and service in areas of spiritual giftedness.

Relationships

7. Model effective relationships with people of diverse cultures, backgrounds, character and persuasions, reflecting the wisdom, compassion and discernment of Jesus through the work of the Spirit.

These PLOs ensure that the goals of ATS Standard B are achieved; (1) foster students’ knowledge of religious heritage (PLO 2); (2) understanding of the cultural context (PLOs 3, 5); (3) growth in spiritual depth and moral integrity (PLOs 1, 7); and (4) capacity for ministerial and public leadership (PLO 4, 6). They also contribute to achieving the mission of the Seminary; “We serve God and the Seventh-day Adventist Church by preparing effective leaders (PLOs 1, 4, 6) to proclaim (PLO 3, 5) the everlasting Gospel (PLO 2) and make disciples of all peoples (PLOs 3, 7) in anticipation of Christ’s soon return (PLO 2).”

Educational Assessment

The quality assurance of the program is evaluated through the implementation of the Seminary’s assessment strategy described in ES.6. This involves gathering data on student performance and experience, determining areas for improvement, producing, creating and implementing annual plans to achieve these improvements, and using further data to evaluate the success of the changes. Student data is gathered from a number of sources, both direct and indirect.

Assessment Rubrics are in place for each of the MDiv Program Learning Outcomes in order to assess deficiencies and strengths in accomplishing these outcomes. They are mapped onto individual benchmark courses to ensure that students achieve the goals of the program. (See below.) Since our program implemented a major revision this past school year (2018–19) we are only beginning to collect data on some of the PLOs, while other new outcomes mirror previous PLOs closely enough that the same rubric can continue to be used (see Documents Room).

Course Number	Course Title	PLO 1	PLO 2	PLO 3	PLO 4	PLO 5	PLO 6	PLO 7
CHRISTIAN MINISTRY (CHMN)								
CHMN 539	Church Growth & the Equip. Pastor (NADEI)						X	
CHMN 562	Field Evangelism: (NADEI)			X				
CHMN632, 634, 637	Advanced Homiletics Core Elective					X		
CHMN543	Christian Leadership				X			
CHRISTIAN HISTORY CORE COURSES (CHIS)								
CHIS 674	Development of SDA Theology		X					
NEW TESTAMENT								
NTST633, 645, 646, 648, 653, 655, 658, 678	NT Exegesis Core Elective		X					
OLD TESTAMENT								
OTST565, 664,	OT Exegesis Core Elective		X					
THEOLOGY								
THST 635	Issues in Origins		X					
WORLD MISSION								
MSSN546	Mission in Cultural & Religious Context							X
Additional Formational Activities								
Readiness for Ministry Program		X						

Rubric data is analysed at the departmental level in order to guide departments in maximizing teaching and learning toward achieving the PLO(s) being assessed in the benchmark course(s) they teach. Rubric data, as well as department analyses and recommendations, are also reviewed by the program director in order to determine whether the learning outcomes of the program are being met and recommendations are forwarded to the program director for inclusion in the annual plan. Data collection permits analysis of comparable courses and the identification of strengths and weaknesses. For example, comparative data for New Testament exegesis courses indicates that online students are performing comparably to main campus students. In addition it shows that students perform more poorly in their analysis of Greek and the literary structure of the biblical text but perform strongly in their interaction with secondary literature and identification of implications. As as result of this analysis, the New Testament department discussed ways to improve student use of Greek in their papers. This data also indicates that online students, although small in number, perform as well or better than on-campus students.

Rubric data suggests that adjustments may well be required to enhance the effectiveness of rubrics as decision-making tools. For example, the table below indicates that in a clear majority of homiletic courses, 100% of students achieved at or above the target grade. In particular, for the second sermons preached in CHMN632 and 634, 100% of students achieved at or above the target grade across *all* categories of the rubric. It is unclear how such rubric data may be used to enhance performance and suggests that further developments are required to ensure their usefulness (see Supplementary material for other rubric data). Rather than an indication of exceptional teaching and/or student performance, such data more likely reflect the fact that the target grade for homiletics courses is only 60% or above (proficiency, 60–89%; exceptional, 90–100%).

MDiv PLO # 5: Worship: Facilitates enriching corporate worship that brings diverse peoples into the transforming presence of God.

% OF STUDENTS PERFORMING AT OR ABOVE TARGET (PROFICIENT)						
Courses	Introduction	Scripture	Content/ Application	Method: Form/Type	Delivery Style	Conclusion/ Appeal
CHMN632 Spring 18 MDiv Main 1st Sermon N=14	100	100	93	100	93	86
CHMN632 Spring 18 MDiv Main 2nd Sermon N=13	100	100	100	100	100	100
CHMN634 Spring 18 MDiv Main 1st Sermon N=17	94	88	100	100	100	100
CHMN634 Spring 18 MDiv Main 2nd Sermon N=17	100	100	100	100	100	100
CHMN634 Fall 18 MDiv Seminar in Preaching N=8	100	50	100	100	100	75
CHMN634 Fa 17 MDiv Main 1st Sermon N=16	100	100	100	94	100	100
CHMN634 Fa 17 MDiv Main 2nd Sermon N=16	94	100	100	100	94	94

Sermon Delivery Rubric Results: Master of Divinity (MDiv). The course numbers have changed over time but all are rated using the same Sermon Delivery Rubric. MDiv: CHMN632 (spring 2018), and CHMN634 (fall 2017, spring 2018, and fall 2018). Figures reflect performance at or above the target (Proficient).

Indirect Assessment

The *Andrews University Course Survey* (see Documents Room and [Online link](#)) is provided online to all students in all courses at the end of each semester. Professors, department chairs and the deans receive the tabulated results which are addressed formally during annual performance reviews.

Student feedback about the program from the biannual *Seminary Assessment Questionnaire* (SAQ) is instructive and helps to shape decisions related to curriculum and program delivery. In the MDiv program, students noted in the 2017 SAQ that material covered in one course was sometimes repeated in another course. Focus groups met to determine which courses overlapped in terms of course contents and steps were taken in the MDiv Revision beginning in the 2018–2019 bulletin to eliminate any repetition. Another change that resulted from the SAQ, together with the Course Surveys, was to the course CHMN 634 Field Evangelist Preaching. Students repeatedly mentioned that ten sermons for this course was too many and in many cases they could find no venue in which to preach. A careful analysis was made and the requirement was revised to three sermons.

Preliminary analysis of the 2019 SAQ reveals that while there is less repetition across courses, students feel that they are still repeating material covered at the undergraduate level. In addition, many students feel that the curriculum includes too many 2-credit classes resulting in lots of busy work at too low an academic standard. They request 3-credit classes and more research-led learning at a higher level. This suggests that a review of the levelness of CLOs and assessment tasks is required to address this feedback (see related recommendation in our report on Educational Standards).

Indirect assessment of program learning outcomes is accomplished through the *Seminary Exit Survey* (SES), administered to graduating students, asking them to rate their perceived level of success in achieving each MDiv PLO. Recent SES data (2019) has demonstrated that wide variations in satisfaction in the 2017 survey have been reduced: “Explain Scripture in an exegetically and theologically sound manner from an Adventist perspective” (2017 rated 3.67; 2019 rated 3.42); “Equip congregations for effective, ethnic and cross-cultural mission and ministry” (2017 rated 2.76; 2019 rated 3.05). Overall, however, the average level of satisfaction fell from 3.31 (2017) to 3.21 (2019). This data reinforces the feedback received in the 2019 SAQ.

Completion and Job Placement Rates

Completion rates are calculated for the seminary by the Andrews University Office of Institutional Effectiveness. Program data indicates the following graduation numbers.

Year	2013–14	2014–15	2015–16	2016–17	2017–18	2018–19
Graduates	107	120	138	97	95	130 (est.)
Total Enrollment	445	423	401	389	441	472

The recent rise in graduating numbers may be partly attributed to the fall 2018 change in curriculum that reduced the number of credits required to graduate. Job placement data reveals an improvement in the number of graduates who are known to be employed in vocational employment (32%, 2013; 38%, 2018).

MDiv Graduation Placement Statistics by Academic Year

Name	Further Studies		Seeking Employment		Vocational Employment		Other		Unknown		Total Graduates
	M	F	M	F	M	F	M	F	M	F	
2012 summer– 2013 spring	7	0	24	3	29	3	1		34		101
2014 summer– 2015 spring	7	2	23	5	27	2	5	2	42	5	120
2015 summer– 2016 spring	5	2	11	2	29	7	1	0	73	8	138
2016 summer– 2017 spring	3	2	7	3	28	6	0	2	41	4	97
2017 summer– 2018 spring	5	0	16	4	34	2	3	2	25	4	95

Approximately 30–40 % of students are generally conference-sponsored and thus are already employed within their vocational field. For non-sponsored students, we have instituted the Ministry Opportunity Day (MOD) which gathers conference officials from across the North-American Division for two days to meet and interview potential candidates for their ministry contexts. This has been done now for four years with a high level of student and conference participation.

A.2 Program Content

In order to engage the student in the Bible and immerse them in theological competencies, we initiated a major review of the MDiv program. This process had not been undertaken in more than 13 years. We received significant feedback from student assessment, focus groups and included the new North American Division Core Quality guidelines (see Documents Room). Altogether, this raised awareness and gave us key information regarding the need for an MDiv revision. A major theme from the student assessment was to “Reduce the number of credits and reduce overlaps in order to make the program shorter” (*Fall 2016 Seminary Exit Survey*). Another comment was, “Don’t only make it a place to adopt and understand the faith already given us. Create an environment where students can explore, wrestle and fully appreciate a personal connection with the God of the Bible.” Other common themes called for making the MDiv shorter and more competitive. We knew this was necessary because of benchmarking of our program against equivalent programs offered at other U.S. institutions. At 92+ credits the MDiv at Andrews was among the longest offered by ATS Schools (13 % of surveyed schools were 92 credits or higher), and to remain competitive and attractive to students, we had to make changes. As required by Degree Standard A, the revised MDiv program includes courses and learning opportunities in the areas of religious heritage, cultural context, personal and spiritual growth, and ministerial and public leadership (see Documents Room).

Theological Field Education: Local churches with seasoned pastors mentor MDiv students in the TFE context. Students are provided a list of pastor-mentors available by using the Theological Field Education page on the Seminary website. They may contact and meet with various pastor-mentors and then choose the one who displays the best competence and ministry setting for potential personal and professional growth. When the student and pastor-mentor agree upon this relationship, a contract is written to determine learning goals, activities and the area of competency where growth needs to occur. When the

contract is completed by both the pastor/mentor and the student, it is sent by the pastor to the student, with a copy going to the Theological Field Education director and staff.

Students asked in exit surveys for a more robust TFE experience. As such, clearer guidelines and expectations were set to ensure a quality mentoring experience. Students are instructed to visit and select a local church within their first year. Once they have selected their church, they should register for TFE in the next available semester. Students will have TFE projects and instruction built into the NADEI Core Elective courses they take. Students who were pastors in the field prior to coming to the Seminary felt that TFE was repetitive and that they often had as much or more experience than their mentors. An exemption was thus created for pastors with two years or more of field experience who do not wish to take TFE, although they are highly encouraged to take themselves to the next level of expertise by finding an appropriate pastor to mentor them (see Documents Room).

Exit surveys clearly indicate that students would like a stronger connection between theory and practice. As such, the MDiv program has been working closely with NADEI to ensure that we have enough venues for students to gain experience in evangelism. Students must participate in field schools offered across North America where they partner with an experienced evangelist during an evangelistic campaign helping with Bible studies, community engagement, mobilizing the church members and some have opportunity to preach. In addition, as a study tour option, the program has taken for the last seven years more than 100 students to Cuba for a cross-cultural evangelistic experience.

A.3: Educational Resources and Learning Strategies

Location

Although the MDiv program at Andrews is primarily an on-campus degree, as a result of student and conference feedback it now has two modes of delivery. The rationale for these changes is to broaden the appeal of the program for those students unable to undertake studies in a traditional manner.

On-Campus, Full-Time Study: This applies to the majority of the students and is our on-campus, in-residence program. Of the 474 students who enrolled in 2019, approximately 430 chose this option. The rest chose the hybrid delivery method.

Hybrid Delivery Method: The MDiv program requires that students take at least 50 % of their degree credits in an on-campus or in-residence format. This being the case, we have increased the flexibility by which courses are delivered. Delivery methods include online courses, one-week intensives taught at ATS-approved extension sites around the North-American Division, and one, two or four-week intensive courses offered on-campus during the summer (see Documents Room).

Students experience being part of a community of learning when using hybrid delivery through study groups, online classes that require them to participate in forums and group projects (as reflected in course syllabi requirements), and collaboration between the students and professors for research projects. Students complete their program on campus and this allows them to engage further in chapels, evangelism, tours, etc. The program assesses the effectiveness of this mode of delivery by isolating online rubric data and comparing it with on-campus rubric data. This indicates that students using this mode of delivery are generally able to achieve equivalent learning outcomes as those students on-campus (see Documents Room).

The MDiv program is course-based and as such students are discouraged from taking independent study or directed research. These options are only permitted “for a compelling reason” and are governed by policies stated in the Bulletin: “Students in the MDiv program are allowed to register for

Independent Study only for a compelling reason such as a schedule conflict or the need to take a subject that is not offered (for a maximum of 8 credits during their MDiv program). Independent study is only available to students on the main campus. Normally, Independent Study cannot be used to meet a core requirement. Students must first seek approval from the MDiv office before arranging with a teacher to do Independent Study.” (2018–19 Bulletin)

Duration

The MDiv program requires students to take at least six full-time semesters of coursework (78 credits). If students take courses in the summer, as well as the fall and spring semesters, they may complete the program in as few as two years, if they do not need any prerequisite courses. Students using the hybrid delivery method will take considerably longer, as they remain in their home environment, often taking courses while working full-time. Dual degree students will take from one to two additional years to complete both degrees. Students with a concentration will likely add from one to two semesters to their program. Regardless of delivery mode, “All Course credits applied towards degree requirements should be earned within 10 years of the awarding of the degree.” (2018–19 Bulletin)

Distinctive resources needed

Academic Support and Informal Educational Experiences: In addition to academic support provided by institutional staff, the MDiv program office offers internal support such as recruitment, admissions, academic records, academic consultation and evaluation.

Faculty: Full-time regular faculty anchor the program supported by qualified adjunct faculty. Faculty are highly encouraged to relate their disciplines to the practice of ministry. Evidence for this is provided in the Course Evaluations that students fill out which ask them how relevant the course was to ministry.

Community resources: In order to ensure a strong and continued relationship between our institution and our wider religious community we have formed collaborations with other departments and schools of Andrews University to offer the following dual degree programs and concentrations:

- MDiv/Communication
- MDiv/Social Work
- MDiv/Masters of Public Health, (MPH)
- MDiv/Community & International Development
- Chaplaincy concentration
- Youth Ministry concentration

The College of Arts & Sciences has agreed to allow nine credits to be taken at a 50 % tuition discount for any graduate level course taken by MDiv students. These important changes significantly enhance career and ministry opportunities for our students. The Seminary worked closely with the North American Division of Seventh-day Adventists in the development of the recent MDiv revision and continues to be part of an ongoing curriculum collaboration with theological departments at NAD colleges and universities. Through the recently appointed Chaplaincy director, the MDiv also works with several hospitals to provide practicums and CPE for our chaplaincy students.

A.4: Admissions

All MDiv applicants must meet the requirements noted in the MDiv Standard. Students are required to demonstrate high moral integrity with a character, lifestyle and spiritual commitment reflective of the beliefs and practices of the Seventh-day Adventist Church, and must show promise of usefulness for

Adventist ministry through personal maturity and adequate experience in the Church. Evidence for this is provided during the application process when the students fill out a Pre-admission Personal Statement and Conduct Disclosure Statement (see Documents Room). Persons of other faiths who are willing to live in harmony with these standards are welcomed into the program. The MDiv allows up to 10 % of students to be admitted despite lacking an accredited bachelor’s degree, if they meet the standards voted by the Master’s Programs Committee.

2009 Self-Study Recommendations

(Our *2009 Self-Study* included a number of recommendations relating to an InMinistry program which is no longer associated with the MDiv program and thus are not included below.)

- 1. *The content of the curricula for both Tracks I and II should be closely monitored to avoid needless repetition between courses and redundancy with undergraduate courses.*

We have had a number of focus groups and surveys to closely monitor the possible repetition, and we singled out repetition and addressed it in the 2018 MDiv revision.

- 2. *Explore ways of strengthening the practical training of students in actual church settings, by involving local church pastors and elders with the faculty in the accountability and assessment of Seminary students.*

The new Theological Field Education (TFE) program was created with the express purpose of connecting students with local churches in order to develop their pastoral skills, to create community, and to ensure the preparation of each student to serve in their own churches once they graduate. They must contract with NADEI and their supervising pastor to determine responsibilities and performance, and are graded accordingly.

- 3. *Faculty in all departments report that they are intentional about relating their teaching to spirituality and the practice of ministry, but there is need for assessment to determine how effective these efforts are, and to identify areas in which improvement is needed.*

Assessment relating to spirituality in the seminary has been conducted in the annual Seminary Assessment Questionnaire (SAQ) and it shows intentionality by the faculty to teach spirituality and the practice of ministry. The 2019 SAQ (esp. points 8.8–8.13 and 11.2) shows that students are quite satisfied with the faculty’s support of their personal and spiritual growth; They have helped prove a greater understanding about their profession and field of ministry; Have strengthened their commitment to a life of ministry to people in the church and community and increased their commitment to the SDA church (or their personal faith community) and its mission.

- 4. *Explore the possibility of creating internet-based classes in place of some MDiv InMinistry intensives.*

The selection of online courses has grown significantly in the last 10 years. We now have 39 classes in current use, with many more in various development stages. Students in the MDiv program can take up to 50 % of their credits off-campus—including online courses, transfer credits or use of MAPM intensives.

- 5. *Incorporate the use of peer-coaching as part of the InMinistry mentoring emphasis.*

The InMinistry does not exist anymore, so this question no longer relates to the MDiv program. However, we do have an informal peer-coaching group called *Informed* that was developed by a student group in a class in 2017–18 school year. This group seeks to inform current and future students about the program, the classes, the teachers and how to get through and along in the program. They assist the MDiv office in preliminary advising and triage of the advising line to help guide students in class choices, general policies, etc. The schedules are then approved by the academic advising staff. They also seek to provide

peer mentoring throughout the semester to answer questions and provide guidance. This was developed under the auspices of the NADEI office, and the MDiv team.

Based on this self-study the following recommendations are presented:

2019 Self-Study Recommendations

Recommendation & Rationale	Indicator of Success	Timetable	Position Responsible
AAssess the ongoing impact of the newly revised MDiv curriculum on student learning and experience.	Positive feedback from a broad range of stakeholders, including students, faculty and employers.	2019–2021	MDiv office
Develop further ways of ensuring an equivalent experience between on-campus and hybrid delivery of the MDiv program.	Students achieve similar outcomes for on-campus and hybrid courses	2019–2023	MDiv office

MASTER OF ARTS IN PASTORAL MINISTRY (MAPM)

(ATS Degree Program Standard B)

The MA in Pastoral Ministry (MAPM) is a 48-credit degree delivered through 16 three-credit, one-week intensive courses. Two courses are offered twice a year at nine teaching locations throughout North America. Students from a particular union may take classes at any of the teaching sites. Courses are comprised of pre-intensive preparation, face-to-face time with the professor and post-intensive course work. Typically, a student can earn 12 credits per year and complete the program in approximately four (4) years. For a full description of the program, see the [AU Bulletin](#).

While the MDiv has long been considered the appropriate degree preparation for Adventist ministry in North America, many experienced pastors do not hold this degree. To assist such pastors in pursuing further theological education, the Seminary launched the Center for Continuing Education for Ministry in 1981 to foster informal continuing education events as well as formal academic coursework. Then, on February 28, 1983, the Seminary Executive Committee approved the creation of the MA in Pastoral Ministry to fill this professional need. Preliminary ATS approval was granted in 1984, and full approval in January of 1986.

Because of the rapidly increasing number of Hispanic churches in North America, the Seminary also developed during the 1980s a Hispanic ministry track in the MAPM. The track contextualizes courses such as preaching, leadership, evangelism and other Christian Ministry courses to the Hispanic culture, and also offers courses exclusively related to Hispanics in the United States (e.g. CHMN 538 Bilingual Ministry, CHIS 567 Hispanic-American Church History, and CHMN 525 Hispanic American Culture and Its Expressions). The Hispanic ministry track is coordinated by the director of the Seminary Institute of Hispanic Ministry.

At the time of this report (July 2019), approximately 465 students are enrolled in the MAPM, 280 students in the English track and 185 in the Hispanic track.

B.1: Purpose, goals, learning outcomes, and educational assessment

In harmony with the Seminary mission of “preparing effective leaders,” the purpose of the MAPM is to provide training for experienced pastors whose ministerial functions and

employment responsibilities make it impossible to move to our main campus location for an extended study program. The goals of our program are to deepen the understanding, reflection and skills of the pastors in the core pastoral qualities of character, evangelism/discipleship, leadership, management, relationship, scholarship and worship.

Below are the program learning outcomes for the MAPM program. Students must demonstrate the ability to;

- 1. Deliver effective biblically-based sermons (*addresses the MAPM goal relating to worship*)
- 2. Demonstrate proper biblical interpretation skills (*addresses the MAPM goal relating to scholarship*)
- 3. Understand the historical-theological development of the Seventh-day Adventist Church (*addresses the MAPM goal relating to scholarship*)
- 4. Exhibit capability for training church members for evangelism (*addresses the MAPM goals relating to evangelism/discipleship, relationship, and character*)
- 5. Demonstrate an understanding of how to empower church members for leadership (*addresses the MAPM goals relating to leadership, management, and character*)
- 6. Exhibit capability for reaching specific social groups (*addresses the MAPM goals relating to relationship*)

These PLOs ensure that the goals of ATS Standard B are achieved; (1) the capacity for critical and constructive theological reflection (PLOs 1, 2, 3); (2) skill in the design, implementation and assessment of ministry in a specialized area (PLOs 4, 5, 6); (3) an understanding of the various disciplines that undergird area of specialized ministry (PLOs 2, 3); and (4) growth in personal and spiritual maturity (PLO 4). They also contribute to achieving the mission of the Seminary; “We serve God and the Seventh-day Adventist Church by preparing effective leaders (PLOs 4, 5, 6) to proclaim (PLO 1) the everlasting Gospel (PLOs 2, 3) and make disciples of all peoples (PLOs 4, 5, 6) in anticipation of Christ’s soon return (PLO 2, 3).”

The quality of the program is ensured through the implementation of the Seminary’s assessment strategy described under ES.6. This involves the collection of program-specific data, the regular analysis and evaluation of the data and instruments, and the production and review of an annual action plan.

Data sources include:

Direct Program Learning Outcomes Assessment:

Six core courses have been selected as benchmark courses in which assessment instruments are administered to evaluate learning toward the six stated program learning outcomes, as indicated in the following table.

MA IN PASTORAL MINISTRY CURRICULUM MAP						
Program Level → Outcomes Benchmark Courses ↓	1. Deliver effective biblically-based sermons	2. Demonstrate proper biblical interpretation skills	3. Understand the historical-theological development of the Adventist church	4. Exhibit capability for training church members for evangelism	5. Demonstrate an understanding of how to empower church members for leadership	6. Exhibit capability for reaching specific social groups
CHMN 543: Christian Leadership in a Changing World					Case Study Rubric / Book Review Rubric	
CHMN 539 Church Growth and the Equipping Pastor or CHMN 623: Innovative Evangelism				Rubric for Reflection Paper		
CHMN637 Seminar in Preaching	Sermon Preparation Rubric / Sermon Delivery Rubric					
CHIS 674 Development of SDA Theology			10-Competency Exam Rubric			
Choose One: NTST 535, 6, 7, 8, 9. (Studies in different sections of the NT)		NTST Exegesis Rubric				
Choose One: OTST 546. 56. 66		OTST Rubric				
MSSN 546: Mission in Cultural and Religious Context						Grading Rubric for Written Sermon

Rubic data enables the identification of strengths and weaknesses in student performance and adjustments to be made accordingly. In the preaching courses, for example, recent rubric data (see Documents Room) indicated that students performed strongly in delivery style and application (93 % achieved B or above) but performed less well in developing the conclusions of their sermons (85 % achieved B or above). In exegesis courses, recent data indicates that the MAPM students performed well in analysis of backgrounds (90 % achieved B or above) and interaction of secondary literature (92 % achieved B or above), but performed less well in analysis of literary structure (79 % achieved a B or above). This will be discussed shortly with the department chair and course professors to get a perspective on how this can be addressed. Rubric data also allows comparison of MAPM student performance against on-campus students in comparable programs (e.g. MDiv). Data indicates, for example, that 97 % of MAPM students in the Leadership class (CHMN 543) achieved the target assessment level as compared to 93 % in the MDiv program. The MAPM students are full-time pastors; we celebrate that they are motivated to do well in their courses.

Indirect Assessment:

The MAPM program receives and evaluates results from several indirect assessment instruments.

The Seminary Assessment Questionnaire (SAQ) is administered online every two years, most recently in 2017 and 2019. The 2017 SAQ showed students were satisfied or very satisfied with the overall program (95%), course delivery (97%), and community of learning (94%). Qualitative feedback revealed concerns about work load, and lack of early provision of course syllabi. The faculty have done much better in making their syllabi available in advance (2015/16 syllabi were posted three months in advance). In addition, the SAQ found that: in some courses the post-intensive assignments do not seem practical to ministry; they would like better communication with the professors; and they desire more timely feedback on their assignments. The program has created formal recommendations to respond to these issues. There was also concern expressed about the one-sided discussion of both national and church politics being discussed in the classroom. This issue has been discussed at the Seminary Deans Council and a subcommittee of faculty is working on a protocol to address the issue.

The 2019 SAQ was sent to all MAPM students and 148 of the questionnaires were completed (105 English and 43 Hispanic). A brief overview of the tabulated results indicates that on responses to all 17 items in section 8 (Program Satisfaction) we met our target goal of 4.0 or above on a 5-point scale. Scores ranged from 4.22 to 4.65. Other items on the questionnaire that dipped slightly below the 4.0 for the English Track include the area of library orientation and instruction (3.75–3.79). In response to this, how to access the library remotely is demonstrated during the first-year orientation. In addition, the library has developed an online training video. Our current goal is that this video be divided into smaller segments so the student can find the specific help they need without having to watch the entire video. Library orientation for Hispanic participants was 4.14 and Library instruction sessions was 4.06. The Hispanic Track offers a mandatory course in research to be taking during the first year of classwork and has created a tutorial which is available in the program’s Webpage.

An ongoing area of concern is “the assignment load required in the courses.” The average score was 1.7 on a 3-point scale. After the 2017 SAQ we looked at each course syllabi to check the workload. Adjustments were made to many of the syllabi. The 2019 SAQ continues to show low scores on “the assignment load required.” The new syllabus template should help department chairs ensure that the assignment load is too high. The Seminary Deans Council has also voted to ask department chairs to check all Seminary syllabi for appropriate assignment load.

Hispanic track average score was 2.00. Parallel with this statistic, Hispanic students scored low on the question: “To what extent have you experienced unhealthy stress during the current school year?” The

average score was 3.00. It is not clear if the source of the unhealthful stress is the academic load required by the program or the ministerial work in the field. Nonetheless, it is important for us to find out what is the source of stress and come up with deliverables to alleviate stress among students. Rewording the question or adding another question to the SAQ questionnaire may also help us find out the source of stress. E.g., To what extent have you experienced unhealthful stress as a result of MAPM academic demands?

MAPM Academic Advisor Evaluation Survey: In reviewing the data for this survey, we saw that the areas with low ratings were due to the standardized questions not quite fitting the nature of the program. For example, in order to provide a dependable 4-year cycle for all nine locations there are no electives in the program, hence we score low in questions that ask about us helping the students choose the electives. Yet this clarity allows a student to easily progress through the program without having to be dependent on contact with the academic advisor each semester. In general, the comments reveal great satisfaction from the majority of the students. We take that affirmation to heart and will continue to keep doing the things that help our students.

Completion and Job Placement Data

In 2013 the MAPM program completed a program review and a low completion rate of 11% was noted. In response, structured revisions were made to the curriculum and a 4-year schedule was set up for each of the nine sites. Students now know what courses are coming to their site, and if they miss something in their local union course schedule, they can catch up by going to another site. With the exception of two courses that are only offered at Andrews, every class the students need is offered at one of the sites every semester. Also, the MAPM office has set up a system where students in the program are contacted every semester about registering for their next courses. This has brought about an increase in the completion rates to 17% in 2018. Admission trends are going up due to the renewed emphasis the North American Division of the Seventh-day Adventist Church is placing on developing increasingly effective pastors. Previously many pastors have been hired who did not have a master’s degree. The uptake in enrollment represents the effort to bring the pastors up to the standard of a professional master’s degree. The MAPM program is a 4-year degree.

Our students are required to be in pastoral employment in order to enter the program, thus the placement rates gathered from survey data do not reflect accurately the placement rates for our program. 85–90% are serving as full-time pastors and the rest are currently lay/volunteer pastors endorsed by the local conference. They have other employment (see Documents Room).

B.2: Program content

In connection with research conducted by the North American Division of Seventh-day Adventists (NAD) regarding the core qualities of effective pastors, the MAPM curriculum was revised in 2014 to address these seven core qualities which are now enshrined in the goals of the program. The MAPM core courses correspond to these goals and to the four instructional areas identified by ATS as follows:

Instructional Area	Related PLO(s)	MAPM Core Courses
Religious heritage	PLO 2, 3	CHIS 674 Development of SDA Theology NTST 536-9 Studies in _____ OTST 546,56,66 Studies in_____
Cultural context	PLO 6	MSSN 546 Mission in Cultural and Religiuos Context
Personal and spiritual growth	(PLO 4, 5, 6)	DSRE 503 Marriage, Family and Interpersonal Relationships DSRE541Foundations of Biblical Spirituality
Ministerial and public leadership in pastoral ministry	PLO 1, 4, 5	CHMN 543 Christian Leadership in a Changing World CHN 637 Seminar in Preaching

In addition to classroom instruction, students gain understanding of *Cultural Context* through actual ministerial practice in the field, among church members from different nationalities and cultures. Most of the churches where our students minister are multicultural in nature providing them the opportunity to implement multicultural principles and insights learned in the classroom. In addition, about half of our students work in churches that communicate in other languages, such as Spanish. The course *CHMN 538 Bilingual Ministry* help students face the challenges posed by communicating our faith to bibligual children of immigrants.

As employed pastors, all of our students are constantly engaged in practice related to *Ministerial and Public Leadership in Pastoral Ministry* under the supervision of their conference ministerial director, and sometimes a head pastor or district pastor. Their pastoral employment allows them to immediately apply the concepts and skills they learn in their courses, and then reflect on their integration in the field of practice. Their MAPM courses also ensure that students engage in this integration through the assignment of numerous application activities, such as preparing, preaching and submitting a sermon on a theological area under study. The program has experimented with several different approaches for the selection and training of field supervisors using individuals that are part of the student’s own ministry context. Currently, we are pursuing the approach of having the student request a pastoral mentor (generally the ministerial director or a local experienced pastor) who then is vetted by the program office and given a concise video training before working with the student. The student works with the mentor to select from the NAD Core Qualities and their descriptors three areas in which they recognize a need for further growth, and then works on these areas under the guidance of their mentor. At the conclusion of their program, students submit a report reflecting on their growth in these areas, and also evaluates the support provided by their mentor and by the program (see Documents Room).

B.3: Educational resources and learning strategies

Courses are offered in nine locations (eight sites in the USA and one in Canada). Seminary professors travel to each site for one-week intensives. Generally, two intensives are taught back to back to ease student travel costs. Students participate in pre- and post-intensive course work, following the model of a flipped classroom for adult learners, where the students arrive at the intensive with a preparatory knowledge set. Challenges involved in this mode of delivery include students not completing all of the pre-work before attending the intensive, due to the “out of sight, out of mind” reality. We have set some reminders in place that help alert the students to due dates of upcoming deadlines.

With the exception of Canada where all 16 of the courses must be taught due to immigration laws, two first-year required courses (six credits) are taught only on the main campus in order to get students acquainted at the beginning with the Seminary community and resources. The other 14 courses are taught at each site over a cycle of 3.5 years. In addition, each semester all 14 courses are taught at one of the nine locations, enabling the student to catch up if they miss a semester at the site close to their place of ministry. In accordance with the ATS Commission on Accrediting approval of February 2016, *“This residency requirement is offered as an approved exception to the Association of Theological Schools larger residency expectation stated in Degree Program Standard B, section B.3.1.3.”*

Benefits we have found to this intensive approach include allowing the student to continue in ministry and apply their learning immediately after they learn it, and the provision of focused time on the subject matter without interruptions. Direct PLO assessment is analyzed by location, and where possible in comparison to on-campus programs, in order to evaluate the effectiveness of this method of delivery. The approach also provides extended opportunities for students to be discipled by the professor and classmates as they share meals and often housing locations for two intensive weeks. This allows a sense of community to develop between students and faculty that is often deeper than that experienced by on-campus students.

Full-time MAPM programs require a minimum of two years of full-time work or its equivalent. Because our students are full-time pastors the minimum time of completion is usually four years. Credits more than 10 years old do not count toward graduation requirements. In some circumstances, students are permitted to update the courses.

Teachers for the MAPM are drawn from all departments of the Seminary. Where needed, qualified adjunct professors are selected in consultation with department chairs. In 2018–19, 27 regular faculty (24 English; three Hispanic) and 18 adjuncts/lecturers (one English; 17 Hispanic) taught for the MAPM program. The teaching faculty reflects a diversity of ethnic and cultural backgrounds. Many of these are currently engaged at some level in pastoral ministry. Orientation of teaching faculty to the MAPM program occurs via Professor Information Packets, which contain instructions regarding class participation and all required information. Despite the challenges of off-campus library access, on the SAQ 75.8% were satisfied or very satisfied with the adequacy of library resources. (For more information on faculty, library resources and support services, see under General Institutional Standards 4–6.) A program director visits each site annually in order to observe the professor and the learning environment, meet with the students, complete individual advising sessions as needed, communicate information about the program, receive feedback, take the students out to lunch/supper and pray with them.

The North American Division of Seventh-day Adventists and its Unions pays a flat rate tuition for the students in both the English and Hispanic tracks, and pays for one of the MAPM program directors. Their input is consulted on major program decisions, including information on what the hiring bodies are seeking in the pastors they hire. Assistance in extension site promotion and arrangements for the various teaching locations is augmented by field representatives, usually ministerial leaders of the respective union conferences.

B.4: Admission:

In order to be accepted into the MAPM program, the applicant is expected to be an employed pastor at least 35 years of age. Exceptions are evaluated by petition. The applicant must hold a bachelor’s degree or its equivalent from an accredited college or university, and have a minimum GPA of at least 2.5. In addition to this standard admission pathway, some applicants (less than 15%) are admitted without a full accredited bachelor’s degree if they are employed pastors with significant experience in ministry and submit a research paper evidencing their ability to move into graduate level work (see Documents Room).

Responses to the 2009 Self-Study Recommendations

- 1. *Study should be given to the creation of Internet virtual-classroom courses that utilize the latest in learning theory as well as technology (2009 Self-Study).*

Response: There is an increase in the number of our Seminary courses offered online. However, for core courses in the MAPM, we prefer the face-to-face intensive time with the professor and colleagues as a better way to cultivate the community of learning we desire. The program does use technology for its blended learning approach, in which students use LearningHub to access and submit their prework and post-work which includes video segments and discussion boards.

- 2. *Because MAPM learning is work-embedded, professors should be encouraged to use fewer exams and more post-class projects selected by students (2009 Self-Study)*

Response: This is an area that needs continued attention. For example, assessment patterns for spring 2019 indicate that of 16 courses, five required in-class exams or daily quizzes and five required take-home exams. Students’ anecdotal comments indicate that the take-home exams reduce the stress in the classroom. We need a more careful examination as to what rubric works best to evaluate the learning outcome for which each course is assigned. This will be addressed in fall 2019.

2019 Self-Study Recommendations

Recommendation & Rationale	Indicator of Success	Timetable	Position Responsible
Improve protocols for timely feedback from professors in responding to student communications and assignments, including increased use of Learning Hub (Moodle).	Students’ work will be returned in a timely manner with written feedback	Fall 2020	MAPM Directors Master’s Programs Committee

MA IN YOUTH & YOUNG ADULT MINISTRY (MAYYAM)

(ATS Degree Program B)

The MA in Youth & Young Adult Ministry (MAYYAM) degree program began in 1997 as the MA in Youth Ministry in response to a need for a better-equipped ministry to youth in the Seventh-day Adventist community. In 2011, the focus of the degree expanded to include young adults, as the growing body of retention research within the church indicated a need to address the needs of both youth and young adults. The program is delivered onsite at Andrews University, either as an in-residence program or through intensives. Some courses are also available online. The program director provides vision and oversight for the MAYYAM program in consultation with the chair of the Department of Discipleship & Religious Education, the faculty of that department, and the deans of the SDATS. The program director also ensures that the policies and guidelines governing the operation of the seminary related to the MAYYAM program are implemented. Major decisions regarding the MAYYAM degree are brought to the Seminary Master’s Programs Committee and the Deans Council.

B.1: Purpose, goals, learning outcomes, and educational assessment

“The MA in Youth & Young Adult Ministry program equips students to fulfill the teaching and discipling mandates of the gospel commission through a lifetime of work with youth and young adults.” (MAYYAM Mission Statement). The MAYYAM is a professional degree program designed to prepare persons for ministry to youth and young adults in local church congregations, academies, colleges, universities, conferences and other settings, by combining classroom teaching with practical experience. The program seeks to provide the church with specialists who see their enduring career path as working with youth and young adults in the church in varying capacities. As such, they will not only be able to critically analyze the theology of youth and young adult ministry, but they will also develop skills in the design, implementation and assessment of ministry efforts directed at youth for the purpose of improving the retention of youth and young adults in the Adventist church. Finally, the MAYYAM seeks to make disciples of Jesus Christ who will disciple the youth and young adults of the church to continue the discipleship process.

Below are the program learning outcomes for the MAYYAM program. Students must demonstrate the ability to;

- 1. articulate effectively a theology and philosophy of youth ministry (Christian apologist; *addresses the MAYYAM goal relating the preparation of persons for ministry to youth and young adults*)
- 2. enunciate an Adventist Christian foundation to the practice of youth and young adult ministry (Christian apologist; *addresses the MAYYAM goal relating to the teaching and discipling mandates of the gospel commission*)
- 3. use appropriate methodologies to disciple youth and young adults (pastor-teacher; *addresses the MAYYAM goals relating to the discipleship process*)
- 4. demonstrate the ability to apply the principles of servant leadership in working with youth and young adults (servant leader; *addresses the MAYYAM goal relating to the provision of specialists who see their enduring career path as working with youth and young adults in the church*)
- 5. engage consistently in biblical devotional habits to be open to the transforming work of the Holy Spirit in his or her life (maturing Christian; *addresses the MAYYAM goal relating to the development of skills in the design, implementation and assessment of ministry efforts directed at youth*)
- 6. Develop youth ministry for the broader church and advocates for youth and young adults and for effective ministry to them (youth and young adult specialist; *addresses the MAYYAM goal relating to the critical analysis of the theology of youth and young adult ministry*)

These PLOs ensure that the goals of ATS Standard B are achieved; (1) the capacity for critical and constructive theological reflection (PLO 1); (2) skill in the design, implementation, and assessment of ministry in a specialized area (PLOs 3, 6); (3) an understanding of the various disciplines that undergird area of specialized ministry (PLO 2); and (4) growth in personal and spiritual maturity (PLOs 4, 5). They also contribute to achieving the mission of the Seminary; “We serve God and the Seventh-day Adventist Church by preparing effective leaders (PLOs 1, 4, 6) to proclaim the everlasting Gospel (PLOs 2, 5) and make disciples of all peoples (PLO 3) in anticipation of Christ’s soon return (PLO 2).”

Direct Program Learning Outcomes Assessment:

Each course identifies Course Learning Outcomes (CLOs) that determine the nature of teaching and assessment. The CLOs are unique to each course and inform course content as well as each assignment in the course. In March 2019, DSRE program directors and administrative assistants reviewed each syllabus for the MAYYAM program. Areas of course overlap were noted as well as areas of deficiency. The results of this review are being presented to the course instructors for their review and potential revision. The CLOs ensure that the Program Learning Outcomes (PLOs) are achieved. Different SLO assessment points focus on particular learning outcomes such as knowledge, application, the ability to critically assess and synthesize. The curriculum map on the following page identifies the benchmark course(s) and assessment instrument(s) for each PLO.

Course Title	PL01	PL02	PL03	PL04	PL05	PL06
DSRE541 Foundations of Biblical Spirituality					Reflection Paper Rubric	
DSRE608 Youth and Young Adults in Contemporary Culture		Exegesis Paper Rubric				
DSRE610 Teaching for Discipleship	Three Session Paper Rubric					
DSRE534 Ministry to Youth and Young Adults			Methodological Paper Rubric			
DSRE656 Counselling Youth and Young Adults			Psycho-social Assessment Rubric			
DSRE564 Advanced Youth and Young Adult Ministry				Youth Event Project Rubric		
CHMN632 Contextualized Preaching for Youth and Young Adults						Preaching for Youth Paper Rubric
DSRE660 Field Practicum						Field Practicum Rubric

The educational assessment process for the MAYYAM program includes direct assessment of course data from the specific assignments listed in the Curriculum Map above. These assignments examine PLOs that are identified across the program as well as CLOs unique to each course. The assignments designed to measure the PLOs and CLOs are identified in the syllabus course schedule. Examples of direct assessment data for two of the above courses, DSRE610 and DSRE656 are included in this report. The DSRE 610 Workshop rubric shows a comparison of results from 2016, 2017 and 2018. The percentage of students who have achieved target results has remained high or steadily increased for most indicators. For DSRE656, the Adolescent Psychosocial History paper indicates that students are consistently performing well in this exercise on most indicators. In fall 2018, one student failed to achieve 100%. For the Counseling Simulation assignment, students scored consistently well in both 2016 and 2018. In 2018, two of the six students scored below 100% on one of five indicators. The professor was made aware of these results to take them into account the next time the course is taught.

Indirect Assessment:

Indirect measures of assessment data include course evaluations completed at the end of each semester, Exit Surveys given to graduating students by the Seminary and the Department of Discipleship & Religious Education which houses the MAYYAM program, and the Seminary Assessment Questionnaire (SAQ) administered every two years. Each year a program Action Plan is created for the following year to address any concerns that surface from our assessments. Student feedback from the MAYYAM Exit Survey has been the most helpful recently in terms of program improvement. It stimulated the development of a location on the CYE website for students to make themselves known to potential employers and to locate potential youth and young adult openings. This site is now in place. Feedback from exit surveys also resulted in the development of workshop requirements for MAYYAM students including those on time management, critical thinking and writing skills. Exit Survey data also resulted in the development of a comprehensive new student orientation program for MAYYAM students. As the result of student and faculty feedback, a concentration in Youth & Young Adult Ministry was also developed by DSRE for the MDiv program. The feedback came from MDiv students who were concerned when the MDiv Youth & Young Adult Emphasis was being discontinued as well as from conversation with the MDiv program director. This concentration was launched in the 2018–2019 school year.

Enrollment, Completion and Job Placement Data

The table shows the number of students enrolled in the years 2010–2017.

Year	2010	2011	2012	2013	2014	2015	2016	2017
Enrolled	32	32	32	31	31	28	27	22

Since 2010, the enrollment has steadily declined. The major reasons for this decline are lower visibility marketing, a lack of external financial support and referrals from the local conferences of the North American Division of the SDA Church, and increased competition from other programs. Most of the students who choose the MAYYAM are spouses of MDiv students who can take the degree at the seminary’s discounted tuition for spouses. Despite our efforts, we have not been successful at persuading local conferences to identify and sponsor students to the MAYYAM in the same way they do for the MDiv. One major reason is that the MAYYAM program is not discounted the way the MDiv program is. Another reason is that many conferences prefer the MDiv to give the pastor flexibility for future ministry. In order to address this situation, the program director is currently working with the North American Division Youth and Young Adult director to enable the Division to promote the program directly to constituent conferences. There is a significant potential market of untrained youth workers at the conference level.

Finally, the MAYYAM program director has been instrumental in establishing a new MAYYAM Concentration in the MDiv program in order to broaden access to youth and young adult training. One side effect of this is that it competes with the MAYYAM for enrollment.

Graduation rate data provided to ATS does not distinguish between the MAYYAM and other standard B programs. However, internal departmental data indicate the following rates.

Cohort year	Number in Cohort	Number Graduated in Four Years	Four-year Graduation Rate	Reporting Year
fall 2014–spring 2015	10	4	40%	2018
spring 2011–fall 2011	8	0	0%	2015

The low completion rates reflect the reality that in years past, the program admitted many students who worked full-time in youth ministry and who could only take classes on a part-time basis. Some of these students are still in the process of completing their degree. In the 2019 SAQ, 42% of the students who completed the questionnaire were in the program for five years. Seventy-one percent of students are currently employed in youth ministry and taking courses part-time. More recently, only full-time students have been accepted into the program. Therefore, we expect that completion rates will improve in the near future. On the other hand, we are also considering reinstituting intensive classes that would attract more students working in the field of youth ministry in order to increase the student numbers in the program.

The MAYYAM program office recently did its own job placement rate analysis of all graduating students from 2014–2018, separate from the standard University data from the online First Destination Survey sent to graduate students, by collecting data from all students in one of the final course sessions of the program. This internal program survey indicated that of our recent graduates, six out of ten are actively involved in full-time work with youth in some capacity. Two are involved in a voluntary capacity working with youth. Two are not involved with youth ministry to the best of our knowledge. These statistics are as of February 2019 (see Documents Room).

B.2: Program Content

The MAYYAM curriculum is comprised of 48 credits. Core courses address the four expected Instructional Areas as follows:

Instructional Area	Related PLO(s)	MAYYAM Core Courses
Religious heritage	PLO 2	SDA Religious Heritage (CHIS 574)
Cultural context	PLO 4	World Missions Course
Personal and spiritual growth	PLO 5	Foundations of Biblical Spirituality (DSRE 541)
Ministerial and public leadership in pastoral ministry	PLO 1, 3, 6	18 core credits in the youth and young adult specialization including Ministry to Youth and Young Adults, Advanced Youth and Young Adult Leadership, Teaching for Discipleship, Youth and Young Adults in Contemporary Culture, Counseling Youth and Young Adults, Contextualized Preaching for Youth and Young Adults and a Field Practicum

Twelve elective credits are also chosen by the student. For students choosing the Campus Chaplaincy concentration, 25 credits are core requirements reducing the number of elective credits. As a professional program, the practical experiences in this curriculum are essential to create students who have developed the skills of program design, implementation and assessment.

In addition to classroom instruction, students gain understanding of *Cultural Context* through field experiences on public and private campuses for those who choose the Campus Chaplaincy option. Students who do not choose this option are required to complete a Field Practice course in a local ministry setting and develop a portfolio product that can be reproducible in local church contexts. Opportunities for *Personal and Spiritual Formation* are provided in the course DSRE 541 Foundations of Biblical Spirituality. In this course, students not only learn the theory of Biblical Spirituality, but its application in their own lives through journaling and small group exercises.

The hands-on work of *Supervised Youth Ministry Experience* is done under the supervision of highly experienced youth and young adult mentor/instructors. The field practicum is supervised by Allan Walshe and Scott Ward, a career youth and young adult specialist. DSRE664, Advanced Campus Ministry on the campus of UC Berkeley is supervised by Chaplain Ron Pickel. Pickel is the premier trainer of other campus chaplains in the Adventist church. The program director supervises Pickel by consulting in the development and updating of the syllabus for his course. Local advanced campus ministry placements are supervised by trained program faculty.

Student Learning Outcomes: The following are three sample SLOs for an assignment. The student should be able to:

1. Discern the at-risk behaviors in a case study.
2. Articulate at-risk behaviors in youth as they manifest themselves in the home, at school, in the church, in the community, and in other settings.
3. Utilize communication skills as they relate to at-risk youth.

Points are assigned to each level of student competence for the assignment. The student scores for the assignment are totaled to arrive at an aggregate score for all students for the course on each element of the assignment being measured. These scores give an indication of where not only each student falls in level of competence, but also the class as a whole.

B.3: Educational Resources and Learning Strategies

All of the courses, including full semester courses and intensives, are taught on the campus of Andrews University with the exception of practicum-related courses such as Advanced Campus Ministry when the students are located on a public campus in order to be exposed to campus chaplaincy in this setting. In the classroom, students regularly interact with faculty but also in group discussions of the content presented in order to create a positive learning experience. In several courses, students are required to interact throughout the semester with a spiritual companion with the intention that they will learn vulnerability and accountability at this stage in their education and carry it into their future ministry. Specific policies regarding student education, independent study and ministry practicum are detailed in the student handbook.

The MA in Youth & Young Adult Ministry is normally completed in two years. Some students who continue to work in the field extend the program over longer periods of time. The dual degree programs (MAYYAM/MSW and MAYYAM/CIDP) are normally completed over the course of three years. Part-time students are expected to complete their degree within seven years.

Due to the MAYYAM, the James White Library possesses one of the finest and broadest collections of youth and young adult books and resources in the country both in and outside of the church. While students are depending more and more on online reference and literature sources, professors encourage them to read journals and books by giving them a bibliography at the end of each syllabus, and by

keeping up on the latest literature related to children, youth and young adults themselves. This is incorporated into the classes taught. Six faculty members who are specialists in various aspects of youth and young adult ministry teach MAYYAM courses.

The MAYYAM program maintains professional relationships with local churches, Adventist conferences, and public universities (e.g., Notre Dame, Berkeley) in order to provide our students with the best learning experience possible. As a part of their coursework in either DSRE660 or DSRE664, students are connected with a supervisor to mentor them through the field and practicum experiences. This takes the theory students have learned in the classroom and makes it practical through an applied experience at a local church or educational institution. As noted above, a location has been developed on the CYE website for students to make themselves known to potential employers and to locate potential youth and young adult openings.

B.4: Admission Requirements

Admission requirements may be found in the academic bulletin at https://bulletin.andrews.edu/preview_program.php?catoid=17&poid=14061&returnto=3662

As a program of the SDATS, MAYYAM encourages the admission of students regardless of race, ethnicity, religion, disability or gender. Applicants are screened for their commitment to Christ and to youth and young adult ministry through a Statement of Purpose that is reviewed by the department faculty when potential admissions are reviewed. Some students who lacked a bachelor’s degree are admitted to the MAYYAM program when they meet the criteria for the 10% rule as established by ATS and adopted by the SDATS (see Documents Room).

2009 Self-Study Recommendations

- 1. Study should be given to adding trained field supervisors to the program.

Response: The MAYYAM places students in clinical settings where there are trained youth and young adult specialists. For the required field practicum, students are supervised by Allan Walshe or Scott Ward, SDATS faculty members from the Department of Discipleship & Religious Education, who are career youth and young adult specialists. Students taking the public campus chaplaincy elective most often intern on the campus of UC Berkeley with Ron Pickel who has many years of experience as a campus chaplain. Others intern locally under the supervision of program faculty.

- 2. Strategies should be developed to ensure that the MAYMin program remains relevant as it seeks to minister to the dynamic and rapidly changing youth subculture.

Response: The MAYYAM has incorporated the principles of the Growing Young program that was researched and developed by the Fuller Seminary Youth Institute. The cutting-edge content seeks to change church culture away from “greying” to “growing” our youth and young adult Adventists into vibrant and involved church leaders. The Seventh-day Adventist version of Growing Young is Growing Young Adventists (GYA). The goal of GYA is not to create another youth and young adult program, but rather to change the culture within our churches to one that restores the vibrancy and energy to churches by incorporating the principles of the Growing Young initiative. These principles, in general, promote intimacy with Jesus, intergenerational connectivity, authenticity and vulnerability within a safe church community. The implementation of these principles is contextualized for application to the ministry setting (e.g., university, rural, inner city, cultural context). The program director and other youth and young adult specialists on the faculty meet at least semi-annually with the North American Division youth and young adult leaders for the purpose of planning for the marketing and advancement of the MAYYAM program as well as the youth and young adult initiatives throughout the NAD.

2019 Self-Study Recommendations

Recommendation & Rationale	Indicator of Success	Timetable	Position Responsible
Investigate ways of increasing enrollment to ensure the long-term viability of the program.	Success will be measured by such factors as: (1) the development of online courses and the teaching of courses in an intensive format; (2) increased cooperation with youth and young adult events and local conference leaders.	Fall 2020	Program Director and faculty in committee

MA (RELIGION)

(ATS Degree Program D)

Description

The MA (Religion) is an academic level program requiring 38 semester credits. It was first offered by the SDATS in 1942 to provide students with focused knowledge in a specific discipline in order to prepare them for further graduate study. The degree remained in the Seminary until 1967, when it was transferred to the School of Graduate Studies. In 1987, it was returned to the Seminary as part of the reorganization of graduate education at the University. In 2014 the MA (Religion) Interdisciplinary Track was created for international off-campus extensions in order to more adequately provide Seventh-day Adventist international students, who could not travel to Andrews University, with an option to secure a master’s-level theological degree from professors who provide expertise in religious and theological areas within the Seventh-day Adventist context of belief and understanding. In 2014 the program was offered at three extension sites (Romania, India and Russia) as well as on the main campus. Today it offers the program on campus, at seven off-campus extensions, and online. Current off-campus extensions are: Hong Kong, Lebanon, Poland, Romania, Taiwan, Ukraine and Russia.

D.1: Purpose, goals, learning outcomes, and educational assessment

The purpose of the program is to prepare students to act as teachers and church workers in the areas of biblical studies, theology, religious tradition and Christian ministry beyond the bachelor’s degree.

Program Mission: The Master of Arts (Religion) prepares effective leaders ready for further study in a specialized discipline, or to serve as multidisciplinary church workers.

The primary goals of the program differ by program track. The goals of the Interdisciplinary Track are to: (1) provide a solid foundation in terms of biblical knowledge and theological disciplines, critical thinking, and research abilities and (2) strengthen the ability to think biblically and theologically with a solid understanding of the Adventist tradition, from which to pursue interdisciplinary collaboration in terms of research and learning with non-theological disciplines.

The goals of the Specialized Track include the following: (1) to provide a solid foundation in terms of knowledge of biblical and

theological disciplines, critical thinking, and research abilities for further research and doctoral studies; and (2) to strengthen the ability to think critically and creatively in matters of religion.

The program learning outcomes for each track are listed at the top of the tables below, followed by the core course(s) and assessment instrument in which each PLO is taught and assessed.

Interdisciplinary Track PLOs

Course Title	PLO1: Conduct effective research for teaching and ministry	PLO2: Practice a biblically grounded approach to scholarly inquiry	PLO3: Articulate theology and research in terms of Seventh-day Adventist beliefs and practice.	PLO4: Demonstrate understanding of biblical studies, theology, and religious history within the SDA church
GSEM520 Methods in Biblical & Theological Research	(Assessment Rubric)			
OTST566 Studies in Pentateuch – English		(Final Paper Rubric)		
NTST536 Studies in the Gospels		(Final Paper Rubric)		
CHIS574 History of Seventh-Day Adventist Theology			(Final Exam Rubric)	(Final Exam Rubric)
GSEM697 Thesis or GSEM695 Project (6 cr.) or GSEM688 MA Comp Exam (0 Cr.)	Evaluation Rubric	Evaluation Rubric	Evaluation Rubric	Evaluation Rubric

Specialized Track PLOs

Course Title	PLO1: Conduct effective research in a specialized field of study	PLO2: Practice a biblically grounded approach to scholarly inquiry	PLO3: Articulate theology and research in terms of Seventh-day Adventist beliefs and practice	PLO4: Demonstrate understanding of the content and central issues of the specialized field of study
GSEM620 Research Methods	Research Paper rubric			
OTST Exegesis Core Course		Final Paper Rubric		
NTST Exegesis Courses		Final Paper Rubric		
THST619 Principles & Methods of Theology			Reading Report Rubric & Research Paper Rubric	
CHIS674 – Dev of SDA Theology			Final Exam Rubric	
GSEM697 – Thesis for MA Degree	Evaluation Rubric	Evaluation Rubric	Evaluation Rubric	Evaluation Rubric

These PLOs ensure that the program goals of ATS Standard D are achieved; (1) survey knowledge of various theological disciplines (IntTk PLOs 2, 4; SpecTk PLOs 2, 3); and (2) focused knowledge in a specific discipline (IntTk PLOs 1, 3; SpecTk PLOs 1, 4). The Seminary Syllabus template requires the professor to state the program learning outcome and associated course learning outcomes met by the course.

Direct Assessment

In 2014, the MA (Religion) established a new program curriculum which identifies core courses for the degree and for the concentrations. This provides a consistent list of classes to be used for direct assessment purposes.

Interdisciplinary Track: Assessment data show that students are generally underperforming in PLO1 and PLO2 as only 70% students are achieving at a satisfactory level or above, where the target is for 75% of students to achieve at this level (see Table 1 below and Documents Room). A closer look at the data shows, however, that 75% of students or more achieved satisfactory or above in analyses of texts and backgrounds, interaction with secondary literature, and analysis of implications, but less than 75% of students achieved satisfactory or above in analysis of structure and context, structure of the argument, and style.

Regarding PLO3 and PLO4, which focus on research and understanding in an Adventist context, assessment data show that students are generally performing very well in these areas as 84% of students

are achieving at a satisfactory level or above, where the target is 75% (see Documents Room). These data also indicate that our Russia site underperformed in comparison with Romania and Taiwan.

The program has addressed these results by dialoguing with course professors. These conversations suggested that large class sizes at one of our sites (Ukraine), lack of access to appropriate bibliography in the language of instruction, and inaccurate perceptions by the professor of the level of academic preparation of students before the course (especially at the Russia site) probably affected the performance of students and suggestions were made to address the situation. The program is working on appropriate modifications to assess these issues.

Comprehensive Exam Rubrics provide a second and final moment of assessment for all the PLOs of the Interdisciplinary Track. In 2018, the MA (Religion) redesigned the system of comprehensive exams to provide better assessment and an improved learning experience for the students. Comprehensive exams include written examinations in the areas of biblical studies and theology and an integrative paper where students integrate the knowledge gained during their program and apply it to their current or future field of work. These exams were first applied in Ukraine in the spring of 2019. The data shows that 100% of students achieved at a satisfactory level or above (B or more), where the target is for 75% of students to achieve at this level (see Documents Room). It also showed, however, that the depth of students’ answers in the Theology exam and the use of secondary literature in the integrative paper were barely satisfactory. The program has dialogued with subject professors and is monitoring student performance to see whether further action is necessary.

Specialized Track: Assessment data for the Specialized Track indicate that students are performing very well in PLO1, as 91% of students are achieving at a satisfactory level or above in the Grading Rubric for GSEM620 Research Methods, in all categories, well above the target of 80% (see Documents Room). The Final Paper Rubric for exegesis classes also showed similar results, as 80% of students obtained satisfactory or more in their exegesis papers. The Final Paper Rubric showed, however, that there are areas in which students underperformed that need more attention.

Research paper rubrics for THST619 Principles and Methods of Theology and Final Exam Rubrics for CHIS674 Development of SDA Theology help us assess PLO3. Data show that students are performing well as 86% of students are achieving a satisfactory level or above in their Research Paper Rubrics for THST619. This is above the target of 80%. Thesis Rubrics help us evaluate PLO4. Students have performed well on their theses in that 100% of those who have submitted have successfully defended.

For both tracks, the program has noticed that some students struggle to write their theses in a timely manner and so took action to improve the level of support offered to students. This included a new LearningHub site with detailed descriptions of the nature of and processes for the thesis and project, web applications for submission and evaluation of drafts, multiple examples of exemplary theses, helpful templates and tools to assist students in formatting their work, and new assessment instruments for gathering data to evaluate student performance (see Documents Room).

Indirect Assessment

The Seminary Assessment Questionnaire (SAQ), administered every other year, provides student feedback on program, curriculum and support services. Data from this survey in 2017 showed that students gave low marks to the admission process and to the level of information available regarding the program and courses. Andrews University administration addressed the situation by reorganizing the Admissions office and process, which has resulted in a significant improvement in the admission process time. In addition, the Seminary augmented the administrative assistant position from a half-time to a full-time position, and also added a graduate assistant position in the spring of 2018 to provide relief to

the administrative assistant. The website of the program was updated with scheduling information and Course Check Sheets help students track and plan their program progress. In 2019 the SAQ was translated into all our languages of instruction. Data from this 2019 administration of the SAQ showed continuing concern regarding library facilities at extension sites and career advising but higher level of satisfaction with faculty and academic services. The program has improved the orientation process for new students and has also created LearningHub portals with instruction for students on how to do the most important academic operations (ID creation, registration, etc.), and with thesis/comprehensive exam information. The program has decided to provide greater emphasis and priority to the development of library collections as part of the renewal of MOUs with extension sites beginning in the fall of 2019. In addition, beginning with 2020, the program will implement a new program of career advising for its students that will address the needs of both students that will go into pastoral or teaching ministries and those students that will seek admission into doctoral programs.

The Andrews University Course Survey. Assessment data from off-campus extensions has been slow in coming due in part to a feeling of separation from the main campus. This has been addressed with increased interaction and accountability with the program office. Another reason for the low response rate has been that most surveys were provided only in English. Thus, the MAR office has had the course surveys translated for the Russian, Polish and Chinese language sites so that now both Course Surveys and the SAQ are available in the different languages of instruction, and there is a schedule for adding additional surveys in the near future as they are needed.

Internal Program Review Panel Report: In 2014 an internal Andrews University panel reviewed the program and identified its strengths and weaknesses (see Documents Room). The panel commended the program for its curriculum quality and academic strength and suggested several areas for improvement. As a result, the program went through a reorganization in 2015 that involved its curriculum, staff and administrative processes. This reorganization improved the performance of the program and satisfaction among students.

Enrollment, Completion and Job Placement Data

Enrollment levels for the Interdisciplinary Track are dependent upon partner institutions who recruit students and fund their studies. Internal department data indicates the following levels of enrollment.

Interdisciplinary Track Enrollment

	2010	2011	2012	2013	2014	2015	2016	2017	2018
Hong Kong								15	
Lebanon*									
Online								3	7
Poland								33	30
Romania	61	74	33	35	23	45	37	36	23
Russia	19	12	8	6	11	8	12	9	4
Taiwan									21
Ukraine							33	14	57

**A petition for the closing of the Lebanon site is being submitted.*

Enrollment in the Specialized Track from 2015 to present has dropped significantly, as indicated below.

Year	2010	2011	2012	2013	2014	2015	2016	2017	2018
Accepted	17	19	12	19	19	12	9	7	5

Likely reasons for this decline are the relatively high tuition rates for the program in comparison with the MDiv program and the recent emphasis on the MDiv program as preferred preparation for the doctoral programs. Graduation rates data shows that rates have improved from 50% in 2015 to 80% in 2018. This was largely the result of the program reorganization in 2015, which involved changes to the curriculum, enlargement of office staff, and improvement of administrative processes.

Placement statistics for the MA Religion program indicate that out of a total of 137 students between 2015–18, 21 found vocational placement, 1 found non-vocational placement, 5 enrolled in further studies, 6 are seeking placement, 3 reported “other” as their placement. Data is lacking for the other 101 students. This data shows that we need to address our failure in data collection in this regard. Part of this failure was the assumption by the program that our students in our off-campus extensions do not have a placement problem as they are pastors sponsored by their employing organizations. Similarly, the assumption for our main campus is that students enroll in the program with the purpose of pursuing a doctoral degree. It is necessary that we obtain more and better data to be sure that we can verify these assumptions. Our data also shows that female students struggle to find appropriate placement. No female student reported finding vocational placement, one found non-vocational placement, two reported “other” under placement, and three reported to be seeking placement. In response to the data collected, the program has sought to improve its reporting practices through closer monitoring of data collection in off-campus sites.

D.2: Program content

Interdisciplinary Track

The Interdisciplinary Track consists of 24 core credits in academic disciplines, 8–14 credits focusing on an area of interest or concentration, and either comprehensive exams (0 credits) or thesis/project (6 credits). There are four areas of concentration offered—Christian Leadership, Global Missions, Jewish and Christian Studies, and Mediterranean Studies. The director of the MA (Religion) program, in cooperation with site coordinators, assigns academic advisers for the student’s thesis/comprehensive exams. Students choosing to do the 0-credit comprehensive exams complete six additional credits of coursework in the area of their interest.

Specialized Track

The Specialized Track consists of 15 core credits taken at the 600 level, 18 credits focusing on the area of concentration, and five credits for the thesis (see Documents Room). There are nine concentration options: Archaeology and History of Antiquity, Biblical and Cognate Languages, Church History, Intertestamental (Jewish) Studies, Jewish and Muslim Faiths, Mission Studies, New Testament Studies, Old Testament and Theological Studies. The thesis process is explained every semester during new student orientation and, beginning with the summer of 2019, students are introduced to the LearningHub sites where they can find detailed descriptions of the elements of theses/projects, templates, samples and tools to assist them in their work. Specialized Track students must demonstrate proficiency in a modern research language other than English, usually French or German, or show a plan for acquiring language proficiency as determined by the selected area of concentration. Proficiency is defined as the reading knowledge of a language at the intermediate level.

The two tracks converge in content in the fact that both take exegesis-type and theology courses and the rubrics for the exegesis-type courses are the same with modifications related to biblical language expectations.

D.3: Educational resources and learning strategies

The program is administered by a program director who reports to the dean. The director is assisted by a full-time administrative assistant and a graduate assistant. All admissions are processed by the Andrews University Office of Graduate Enrollment and the MA (Religion) office. All registered students have access to the James White Library on-campus or on-campus services, Andrews email, WIFI and internet services. Biblical software, such as Logos or Accordance, is provided at a discount in order for students to have all that is needed to approach their coursework with adequate tools for successful learning

The MA (Religion) Interdisciplinary Track is delivered at seven international sites and online. (For details, see [Academic Bulletin](#).) Extension sites are requested by the church entities (regional unions and divisions together with colleges) presiding in a particular region. Qualified faculty provided by the partner institutions, who have been vetted and accepted as Andrews University adjunct professors, teach half of the courses, in accordance with our MOUs. The other half are taught by Andrews faculty and adjuncts. Each site determines the dates of courses and provides a four-year academic calendar scheduling the courses they offer. The program office ensures that all necessary courses are taught for students’ timely graduation, and that adjunct faculty are approved and receive training necessary to teach Seminary courses. Off-campus courses are taught as intensive courses with pre and post-work assignments that provide community of learning opportunities outside of the intensive course time. All faculty are expected to provide their course syllabi, via the Andrews Course Schedule, several months before the class starts. Translation is provided by the sites that do not use English as the language of instruction. The Interdisciplinary Track is a two- to five-year program depending on how many semesters and classes the church entities, together with the individual site, choose for the students to take each year.

Local adjunct faculty provide oversight of the thesis or comprehensive exams and the translation of such items, as needed. In addition to local adjunct faculty, a local program coordinator and administrative assistant provide oversight of the program admission, registration and advising responsibilities. Where English is not the language of instruction, the program coordinator and assigned assistant must be bilingual in order to provide translation of required documents. Starting in fall/spring of 2018, local program coordinators and administrative assistants have been encouraged to apply for certain types of access to Andrews admission and registration systems in order to improve student advising. Training is now provided by the MAR office and appropriate departments (Records, RECRUIT) at Andrews to provide better advising at all levels for the students.

The MA Religion (Interdisciplinary) Track requires off-campus sites to provide a detailed description of their local library collections and IT resources and to prove that students have adequate online access and space for studying and research. In addition to the electronic resources, tutorials, and off-campus librarian described in Standard 4, contracts with local libraries are sought in order to provide adequate research resources for students. The Andrews University College of Education & International Services provides training and assistance in using the LearningHub site.

Tuition fees are not paid on a per student basis. Rather MOUs are negotiated with each site for flat rate payments, billed annually. The programs are offered at a low cost, based on the local economy of the extension site. These extension sites are provided mostly for students already employed by the Seventh-day Adventist organization who are seeking the MA Religion as a fulfillment of employment requirements. Thus, career guidance is not generally required. Students applying to the MA (Religion) interdisciplinary Track online are offered a per credit discount of 50% of the current master’s level tuition.

The online delivery mode of the Interdisciplinary Track follows the same schedule as the Andrews academic calendar. Although interactive components are built into all online syllabi, developing a community of learning for distance (online) students has proved somewhat of a challenge thus far due to their low numbers. However, students enrolled in other seminary programs often take the same online classes, which facilitates community with other Seminary students. Recent steps were taken to develop a stronger learning community for these students through the development of a LearningHub space in which students can discuss amongst themselves student-related matters relating to the writing of their theses and comprehensive exams.

The quality of online courses and delivery is overseen by the Andrews University Department of Distance Learning & Instructional Technology that works with the online instructors/facilitators to ensure courses meet online standards of excellence. For students who do the online program, duration is based on how many classes they choose to take in a given semester. However, all students are expected to complete the requirements for the MA (Religion) and graduate within six years of first enrolling in the program regardless of admission classification or delivery mode. Seminary faculty provide all courses for the online program, assisted by trained PhD-level graduate assistants who may participate as supervising teachers, etc. At this beginning point in the online program, all of our few students are already employed. As our numbers increase and we better understand the profile of our students, we will add career advising.

The MA (Religion) Specialized Track is delivered on the Andrews main campus. The Specialized Track is a two-year program requiring students to take eight credits of coursework to be full-time. Students attend many of the same courses as several other seminary programs, while being held to academic program standards and expectations. Attendance together in classes allows students more options in course selections and professors. Students complete most course work within four semesters and use the final two semesters for writing a thesis. A student must complete the requirements for the MA (Religion) and graduate within six years of first enrolling in the program regardless of track or admission classification. Program leadership are intentional in ensuring that there is an active community of learning for students. Although these students generally take courses along with students in other programs, often they take these courses for a higher number of credits than the professional degree students do which means that teachers spend additional contact hours with these students separately. In addition, MA (Religion) students meet biannually with the program director and program office staff for social and program purposes.

The majority of MA (Religion) Specialized Track students seek to progress into doctoral-level programs after completing the program. Therefore, all students are advised before and after starting their programs regarding entry into the PhD and ThD programs at Andrews University or other educational institutions. Languages, areas of concentration and support faculty are identified early in their program to allow them to develop relationships with professors that will serve as advisors or mentors in their doctoral programs. The Andrews Writing Center provides assistance to students in writing and editing written assignments. Rising tuition costs have made it difficult for some students to enroll in this program, so a scholarship was created consisting of a 50% discount on tuition for those students who do not transfer any credit hours into the program. Andrews University also has a scholarship program for all master’s students except those already enrolled in subsidized programs (MDiv).

D.4: Admissions

Admissions requirements meeting the ATS Standard may be viewed in the *Academic Bulletin* [here](#) and [here](#). Prerequisites do not count as part of the 38 credits required for the MA (Religion), but may be taken at any accredited educational institution. The prerequisites ensure that students enter the program with significant preparation in theological studies as stipulated in Standard D.3.2.1.

Course Prerequisites

Church History	2
New Testament Studies	2
Old Testament Studies	2
Theological Studies	2
E.G. White Writings	2
Adventist History	2
Total prerequisite credits	12

Applications not meeting all admissions requirements are taken to the Master Admissions Committee for approval or denial.

2009 Self-Study Recommendations

1. Give study to providing more 600-level classes for MA (Religion) students and re-emphasizing the distinction between 500- and 600-level classes:

Response: With the curriculum change in 2015, the majority of core and concentration courses are 600-level.

2. Give study to requiring MA (Religion) students to take a course in teaching methodology and pedagogy, since many will become teachers:

Response: The pathway to secondary teaching at the Seminary is now the MA (Religious Education). Students aiming for tertiary teaching are required to take a pedagogy course as one of their PhD core courses. Therefore, the implementation of a required pedagogy course in the MA (Religion) would not be of value at this time.

2019 Self-Study Recommendations

Recommendation & Rationale	Indicator of Success	Timetable	Position Responsible
Identify further key Andrews University documents to be translated into host languages in order to assure that international students understand Andrews policies and procedures.	Translated documents	Fall 2020	MA (Religion) office Local site
Evaluate the nature, purpose and value of the specialized track in light of decreasing enrollment.	Bulletin Update	Fall 2021	MA (Religion) office

MASTER OF ARTS
(RELIGIOUS EDUCATION)

(ATS Degree Program D)

Since its inception in 1960, the MA (Religious Education) has contributed to the mission of Andrews University and the Adventist Church by fostering academic excellence, deepening faith commitment through the personal experience of discipleship, and preparing individuals for teaching and discipling ministries. The program was offered through the School of Education (1960–2002); in the Seminary, Department of Christian Ministry (2002–2011); and since 2011, in the new Department of Discipleship & Religious Education (DSRE).

The Religious Education (RE) program is administered by a program director who reports to the DSRE chair and Seminary dean. DSRE faculty and staff support three programs—MA (Religious Education), PhD (Religious Education), and MAYYAM. DSRE faculty collaborate on course and program assessment and development. Budgeting is done by the DSRE chair. The director takes final responsibility for program oversight, including curricular offerings and development, visioning, assessment, bulletin changes, admissions and advisement, and day-to-day operations.

The program is a 48-credit academic degree, allowing for up to 12 credits advanced standing based on prior studies in religion, religious education, or education (see [Academic Bulletin](#)).

D. 1: Purpose, goals, learning outcomes, and educational assessment

Purpose of the degree

The Master of Arts (Religious Education) equips individuals for discipling ministries in settings where faith formation and spiritual growth across the lifespan are primary concerns.

The program aims to affirm faith and facilitate a scholarly understanding of faith development. The conceptual framework was initially constructed in the context of the conceptual framework of the Andrews University School of Education (SED). Since its relocation to the SDATS in 2002, the framework has been adjusted but remains essentially the same because it integrates well with the mission of Andrews University and the SDATS. The program focus areas also align significantly with the needs of the Adventist church, where challenges relating to family life and retention of youth are serious concerns.

Primary goals of the program

Religious Education (RE) is a field of study that seeks to integrate biblical foundations, educational research, and the educational philosophy and practice of Ellen G. White (Adventist pioneer) in order to:

- 1. facilitate the process of personal discipleship, the lifelong journey of learning to follow Jesus and becoming more like Him
- 2. enhance the pastor-teacher skills for discipling others, particularly for transformational teaching in the non-formal ministry/professional setting
- 3. develop understanding and discernment of the theory that supports research and practice in a selected field of ministry (e.g., Bible teaching, family life, campus, youth, young adult).

Learning outcomes

The Conceptual Framework of the program identifies six roles of a religious educator, each focused around a major program learning outcome (PLO). The roles identify a range of skills that can be used in scholarship and ministry in the candidate’s chosen RE focus area (PLO7).

By the end of the program, students will have the ability to:

- 1. articulate a philosophy of religious education (Christian Apologist; addresses Program Goal 3)
- 2. use appropriate methodologies to disciple (Pastor-Teacher; addresses Goal 2)
- 3. apply the principles of servant leadership (Servant Leader; addresses Goal 2)
- 4. understand basic terminology, potential contributions, and limitations of scholarly research in the evaluation and implementation of discipleship initiatives (Researcher-Evaluator; addresses Goal 3)
- 5. engage consistently with Scripture in biblical spiritual disciplines to be open to the transforming work of the Holy Spirit in his or her life (Maturing Christian; addresses Goal 1)
- 6. pursue personal and professional development (Lifelong Scholar; addresses Goals 1, 3)
- 7. demonstrate the ability to apply all relevant core competencies to his or her area of emphasis (Family Life Education; Campus Spiritual Leadership; Bible Teaching, or a customized option, e.g., children’s ministry, social work, health) (Area Expert; addresses Goals 2, 3)

These PLOs ensure that the program goals of ATS Standard D are achieved; (1) survey knowledge of various theological disciplines (PLOs 3, 4, 5, 6); and (2) interdisciplinary knowledge (PLOs 1, 2, 7). The PLOs are assessed in core courses for which rubric data is collected, and through the comp exams and portfolio (or a thesis in lieu of comps).

Educational assessment

Program goals, assessment strategies, and implications of the assessment data are addressed in DSRE faculty meetings which generally take place once or twice a month. Significant policy, procedure and curriculum changes are recommended for action by designated committees.

Data for assessment is archived in departmental files as well as in the data collection files of the Seminary Assessment office. It must be acknowledged that due to changes in staff and faculty in DSRE, changes in assessment personnel in the Seminary Assessment office, and changes to archiving software, assessment data for the program is not as complete as it should be. The present SDATS assessment director has set up reporting systems that are improving the archiving process.

Direct Assessment

The PLOs are evaluated at both the formative and capstone levels. Assignment rubrics are used at the course level for formative assessment, and comps and portfolio at the capstone level:

MA (Religious Education) Assessment Map							
	1. Christian Apologist	2. Pastor-Teacher	3. Servant-Leader	4. Researcher-Evaluator	5. Maturing Christian	6. Lifelong Scholar	7. Focus Area
Rubric	DSRE606	DSRE610	DSRE605	EDRM505	DSRE541	DSRE620	
Comps	Q.1	Q. 2,3	Q. 5	Q.4			Q.5
Portfolio	Section 1	Section 2	Section 3	Section 4	Section 5	Section 6	Section 7

MA (Religious Education) students generally meet or partially meet targets on comp exams, portfolios and rubrics for core courses (see the table below, Comp Exams and Portfolio Evaluation). The area in which students tend to score lowest on comps and portfolio is in the Researcher-Evaluator role. As a result of concerns about RE as well as SED scores, EDRM505 Research Methods (SED course) was reconfigured to include the preparation (not implementation) of a research project, giving students better insight into the construction and evaluation of research. In addition, DSRE faculty consciously focus more directly on research in follow-up at portfolio presentations to ascertain levels of expertise.

Another observation from rubric scores is that students are not very familiar with style and format issues, so a “Pitfalls” document has been prepared, as well as templates, to assist students in the presentation of their assignments (see Documents Room).

MA (Religious Education): Comp Exams & Portfolio Evaluations 2012–2019							
Date/ No. of Students	Comps Q.1 Worldview Phil/psyc Foundations	Comps Q.2 Religious Ed PrTchr Disciplsh	Comps Q.3 Theology Applied Theology	Comps Q.4 Research- evaluator	Comps Q.5 Focus Area	Portfolio RE Roles & Focus	Mean
2012: n = 1	4	3	3	3	3	4	3.33
2013: n = 5	3.55	3.5	3.3	3	3.7	3.4	3.41
2014: n = 5	3.17	3.21	3.21	3.17	2.92	3.42	3.18
2015: n = 3	3.75	4.13	3.75	2.88	4	5	3.91
2016: n = 6	3.45	3.41	3.3	2.95	3.51	3.72	3.39
2017: n = 1	3	3	3.75	3.25	4.25	3.5	3.46
2018: n = 2	3.5	3.13	2.5	2.88	3.13	4.15	3.22
2019: n = 2	3	2.5	4	3	4.5	4	3.50
							3.43
Mean	3.43	3.24	3.35	3.02	3.63	3.99	3.44

Key
Unsatisfactory
Satisfactory—meets MA target
Excellent—meets MA target

Because of the interdisciplinary nature of the MA (Religious Education), student achievement can be compared and levelled against other master’s programs at Andrews University (e.g., SDATS, SED). The table below indicates that religious education students outperformed fellow students in a class in the SED (average percentages are given for the rubric assignment over three years, with “n” being the number of students from which the average is calculated):

DSRE606/EDFN500 Major Assignment: Graded on a Rubric				
Semester	Class average:	n	RE student average	n
Fall 2016	84.36%	7	86.00%	2
Fall 2017	83.29%	7	84.00%	2
Fall 2018	81.65%	13	84.58%	6

Data collection and retrieval has been a challenge, so the Seminary Assessment director will be visiting the department to assist with setting up electronic data storage and rubric entry, which will make access to direct assessment data more manageable.

Indirect Assessment

Toward the end of each course, students complete the Andrews University Course Survey. Other sources of indirect assessment include the Seminary Assessment Questionnaire (SAQ), Seminary Exit Survey

(SES), and the DSRE Exit Survey completed by MA (Religious Education) graduates. A few examples of changes implemented based on feedback from indirect assessments are given, with more detail in the *Summary of Assessment Data* in the supplementary material (see Documents Room).

- Based on exit interviews the goal was set and accomplished to provide better guidelines and protocols for students choosing a thesis rather than comps. The DSRE620 syllabus and the program handbook were updated to include these guidelines.
- A concern expressed by students in exit interviews and discussions with advisors is high tuition costs for courses from other Andrews University schools (few discounts to SDATS students). A goal was set to negotiate with the SED for discounts, and it was approved by the Seminary and all except one SED department. This resulted in the plan being voted down. As a consequence, an SED course (EDFN500) has been cross listed with a newly established DSRE course (DSRE606) so that MA (Religious Education) students are eligible for Seminary discounts.
- SAQ responses indicate academic overload and stress concerns among RE students. During spring 2019, a curriculum mapping exercise was undertaken to check all core requirements for duplication or significant overload. Some revisions to syllabi are currently being implemented.
- SAQ responses indicate that RE students do not feel well supported in career guidance. For the first time in spring 2019, RE students participated in the Seminary MDiv student’s Ministry Opportunity Day, and the RE students reported positively about the interviews they had.
- Exit surveys and discussion with faculty and staff indicate a wish for closer social bonding and scholarly community. Students are generally busy with study, work and family obligations, so scheduling is a challenge, but students are required to attend a certain number of scholarly events, they are encouraged and assisted to attend professional meetings, and there are occasional social events to which they are invited.

Enrollment, Completion and Job Placement Information

Enrollment Year (fall, spring, summer)	First Registration	Graduated ≤4 yrs	Graduated ≤6 yrs	Active/ Inactive or Withdrawn		Percentage Graduated
2009–2010	9	6		3		67
2010–2011	10	8		2		80
2011–2012	7	5		2		71
2012–2013	2	2				100
2013–2014	5	4		1		80
2014–2015	7	6		1		86
2015–2016	4	1		2	1	25
2016–2017	1				1	
2017–2018	6	2		3	1	33
2018–2019	1			1		

The 48-credit graduate academic program is equivalent to four semesters of full-time study. However, most students take a minimum load of eight credits, which spreads the program over about six semesters. Students may receive up to 12 credits of advanced standing based on prior learning. Completion rates for the program up to 2015–2016 average almost 80% within four years. While enrollment is low, students who pursue this degree seem well motivated to complete their studies.

Placement data is not readily available, largely because in the past few program graduates have responded to the Andrews University First Destination Survey. However, the program office personnel have gone through a list of 53 graduates from 2008–2009 to the present, and can confidently state that:

1. twenty (38%) were placed appropriate to their vocational intentions or took up further study;
2. at least five (9%) are remembered to have been seeking employment at the time they graduated;
3. a minimum of three (6%) chose a mothering interlude when they graduated;
4. thirteen (25%) or more are female spouses of Korean pastors who, when they return to Korea are generally expected to support their husband’s ministry without holding any official position (though there is anecdotal evidence that at least two or three have been given official duties);
5. nothing is known of the remaining 12 (22%) of the graduates.

Graduates take up discipling ministries, often in ministry teams with spouses. This is particularly true of those graduating with the Family Life Education emphasis. These ministry teams are serving in North and South America, and East Asia. Those who graduate from the Campus Spiritual Leadership emphasis are academy Bible teachers and campus chaplains, and those with customized emphases have been engaged in ministry teams, civic organizations, and at least one is an undergraduate college professor. Others have pursued further studies in education, counselling, psychology, social work and the medical professions. Interestingly, while the MA (Religious Education) was intended to serve as a feeder to the PhD (Religious Education), it has not fulfilled this function. Most graduates take up positions and do not return to the Seminary.

D.2: Program content

While the MA (Religious Education) prepares students for ministry tasks, it is an academic degree requiring development of an integrated survey knowledge of various theological and educational disciplines as well as skills in understanding and evaluating social science research. The degree is therefore appropriately categorized under Standard D of the ATS degree program standards. The 48-credit requirement for program completion is structured as follows:

1. The core requirements (20–21 credits) ensure a student develops a good basic understanding of theological issues, enhances educational, research and leadership skills, and experiences growth in an understanding and practice of biblical discipleship.
2. The focus areas (16 credits) facilitate the integration of theory and practice in the student’s choice of an academic emphasis and religious education ministry. There are three focus areas: Family Life Education (FLE), Campus Spiritual Leadership, and a new Bible Teaching emphasis which aims to be the first RE program offered online (as permissions are obtained). This new focus was developed at the request of the North American Division of Seventh-day Adventists, and is a collaboration between the Seminary and SED. Marketing initiatives are currently being undertaken. This focus appears for the first time in the 2019–2020 Bulletin. There is also a customized option that allows students to choose a curriculum appropriate to their interests built around the core RE curriculum.

3. The remaining 12 credits are elective, but taken under advisement to ensure balance. These electives aim to strengthen appropriately the students’ expertise in education/religious education and/or theology/religion. These credits may also be applied to the concentration, for example, in Family Life Education (FLE). Students with prior academic credit in theology, religion, education or religious education may be eligible for advanced standing to cover these 12 credits.

A detailed curriculum map, available in the Documents Room, 1. provides a listing of the desired learning outcomes; 2. distinguishes the academically oriented outcomes from the professional/practical outcomes; 3. identifies the core, concentration and elective courses; and 4. identifies how often a learning outcome is addressed in various courses and experiences.

The MA (Religious Education), FLE focus, also offers an 80-credit dual degree in collaboration with the School of Social Work in the College of Arts & Sciences. The curriculum is coordinated with a core in each program and includes shared courses. For more information, see the [Academic Bulletin](#).

There are no specific *language requirements* other than English proficiency required for the MA (Religious Education). Rather, the program focuses on the development of social science research skills, including an introductory knowledge and practice of conducting social science research, and an intermediate proficiency in evaluating published social science research articles (see the requirements for EDRM505 Research Methods). Students who are interested may include the study of biblical languages among their elective choices.

Summative evaluation is undertaken through:

1. a required portfolio presentation which affords the opportunity for evaluation of each candidate’s educational and theological theory base, research skills, and integrative abilities.
2. a comprehensive exam or completion of a thesis, by which an integrated range of academic abilities appropriate to the goals of the program are evaluated. Most students opt for the comp exam. Comp exams are set by RE faculty guided by the MA (Religious Education) conceptual framework, the PLOs, and the student’s focus area. Students are given a question bank (15 questions) of which five will appear on the exam. Each of the five questions is graded independently by two faculty members familiar with the topic addressed by each question. Faculty who oversee thesis writing are appointed on the basis of the student’s area of research, usually from among the DSRE faculty, but possibly from another SDATS department or University school.
3. Professional and practical skills are evaluated through a monitored fieldwork or practicum experience, and through the portfolio presentation which, among other things, has a section intended to highlight involvement in practical ministry.

D.3: Educational resources and learning strategies

The MA (Religious Education) is based on the Andrews University campus with regular interaction between faculty, staff, and students. A small number of courses are available online. Students occasionally choose to attend only in the summers, but most enroll full-time on campus. Most program courses are taught in the Seminary, but at least one core requirement, EDRM505 Research Methods, must be taken in the SED. With approval of the advisor and depending on the chosen focus area, credits may be taken from any of the on-campus schools (but generally the SED and CAS). Locations where students take classes are well equipped with appropriate and up-to-date technology that supports teaching (generally at least on a par with Seminary technology).

In addition to regular class attendance, students are (1) expected to participate in community chapel and worship services, (2) required to attend a set number of workshops or colloquia and (3) encouraged to attend professional meetings. *Learning communities* are established by these practices, but, as noted in the section on indirect assessment, there is a desire for closer social bonding and scholarly collegiality. Of the 20–21 core credits, it is possible to take eight credits *online*, though advisors encourage face-to-face options. Because of the interdisciplinary nature of the program, focus and elective courses taken from other programs are sometimes also available online. However, all graduates of the MA (Religious Education) programs between fall 2009 and spring 2018 have taken the vast majority of their credits in regular face-to-face settings (724 of 788 credits, i.e., 92%).

At the time of the 2009 ATS accreditation visit, questions were raised about whether or not the MA (Religious Education) was an academic or professional degree. The degree as approved in 2002 was classified as academic, with 19 credits of religion and education prerequisites, but only 32 credits within the degree program itself. In order to comply more fully with ATS expectations, the degree program was extended to 48 credits in the 2010–2011 bulletin. What were formerly prerequisites are now included in the program requirements, but advanced standing is allowed. According to the 2019–2020 bulletin, a maximum of 12 credits of advanced standing within ATS guidelines may be given. Along with the research elements of the degree that were already in place, these curricula changes ensure that the MA (Religious Education) meets the ATS expectations for an academic master’s level degree.

Faculty: Based on the 2018–2019 Bulletin, there are 2.0 FTE faculty members appointed specifically to teach courses in the RE programs. These professors are supported by another 3.5 FTE DSRE faculty as well as other SDATS and Andrews University personnel. The interdisciplinary nature of this MA means that it depends on faculty resources with wide fields of expertise. Most core courses are offered by DSRE faculty, but some core and focus courses are taught by psychology, counselling, research, education and social work professors in the SED and CAS. In all cases, the professors are skilled practitioners in their fields, so that graduates are prepared to integrate meaningfully the various areas of study that comprise the program.

Library: As noted in the library documentation in the supplementary material (see Documents Room), theological, biblical, educational, psychological, and youth and young adult ministry resources are of a high quality to support study and research.

Practicums: Fieldwork and practicums are supervised by practitioners in their fields. For example, campus ministry fieldwork is generally taken in situ under a chaplain from UC-Berkeley, and FLE fieldwork is often coordinated through the School of Social Work in CAS. The course in Counseling Youth and Young Adults, where there is a significant amount of role play, has been taught by an experienced licensed counsellor.

Partnerships: The MA (Religious Education) program partners with other programs at the University (School of Education, School of Social Work). There is a long history of collaboration between the FLE faculty, the General Conference of Seventh-day Adventists, and the North American Division of Seventh-day Adventists in offering an annual family life conference on the AU campus.

Academic Program Approval has been granted by the National Council on Family Relations (NCFR) for the courses taught in the FLE focus. Completion of the focus area allows students to apply for professional documentation as Certified Family Life Educators.

Guidance of Students: Applicants to the MA (Religious Education) program are counseled to consider carefully their goals to ensure the degree will help achieve their professional aspirations. FLE students are directed to the website of the National Council on Family Relations (NCFR) for career possibilities, and students taking the Campus Spiritual Leadership or Bible Teaching option are advised that work

opportunities are mostly within the Adventist denomination. The customized option allows students to tailor their focus area toward self-chosen career goals.

Financial Assistance: Notwithstanding a 25% tuition scholarship, rising tuition costs make it difficult for some students to enrol in the MA (Religious Education) program. To help with this, in 2008 Andrews University established a scholarship program that offers a scaled tuition discount based on GRE scores. In addition, spouses of Seminary students receive a spouse discount of 90% on tuition, which allows them to obtain degrees that support team ministries. A number of MA (Religious Education) students take the FLE concentration on this spouse discount.

D.4: Admissions:

In addition to the standard required admission requirements, students must submit official GRE General Test scores taken within the last five years, complete the Sixteen Personality Factor Questionnaire (16PF), sign an ethics statement, and submit a purpose statement and a research paper. These documents, along with recommendations from two academics and a work supervisor, allow for an evaluation of the candidate’s overall profile and a decision to accept or deny admission.

2009 Self-Study Recommendation

- 1. “Design and implement a more complete system for assessing learning outcomes.”

Response: This goal has to a large degree been accomplished. A major challenge to progress made in assessing PLOs is that Andrews University discontinued the use of WEAVE in 2017, where assessment data was stored. In its place, the University has been using internal network folders, causing finding old data and ensuring new rubric data to be a challenge. So, while a system has been configured, full implementation of data collection has not been achieved.

2019 Self-Study Recommendations

Recommendation & Rationale	Indicator of Success	Timetable	Position Responsible
Pursue development of online options for wider dissemination of the degree.	Bible Teaching focus fully online by summer 2020, and ongoing development of additional online options	Fall 2019 deadline for bulletin revisions	RE faculty

DOCTOR OF MINISTRY

(ATS Degree Program E)

Description

The Doctor of Ministry (DMin) program at the Seventh-day Adventist Theological Seminary was inaugurated in 1973. The DMin was the first doctoral program to be offered by Andrews University, and the first of its kind to be accredited by any college in Michigan. DMin records register the graduation of 906 students from 1974 to 2018. There are 293 students in the program as of May 2019.

Today students belong to cohorts in 15 concentrations which include Chaplaincy, Discipleship, Family Ministry, Intergenerational Church, Global Mission Leadership, Leadership, Leading for Growth and Church Multiplication, Multiethnic/Multicultural Mission and Ministry, Urban Ministry, Millennial Church, Missional Church, Organizational Leadership, Pastoral Ministry, Preaching, and Youth and Young Adult Ministry. The last six concentrations are being phased out, with no new cohorts planned for these concentrations. Program intensives are offered at ATS-approved extension sites and on campus at Andrews University. The placement of learning at national and international extension sites allows for broader student access and for globalization beyond that which would be available in or near Berrien Springs.

The DMin program is led by a DMin director (.25 FTE), guided by a DMin program committee, and served by office staff consisting of a project coach, three administrative assistants (2.5 FTE), a project editor, and a graduate assistant. The degree requires 32 credits, 15 (including the professional dissertation credit) are core requirements, and 17 are in the area of the concentration. For details on program requirements and policies, see the [bulletin](#) and the program website ([andrews.edu/sem/dmin/](#)).

E.1: Purpose, goals, learning outcomes, and educational assessment

The *purpose* of the Doctor of Ministry program is to develop spiritually transformed ministers with advanced professional competencies for worldwide church leadership.

The current *goals* of the program are to 1) provide quality Doctor of Ministry education, 2) strengthen effective administrative processes in the DMin program, 3) respond to the global vision of the Church for Doctor of Ministry education, and 4) foster a

lifelong learning community. See the DMin Strategic Plan (Documents Room) for actions steps for each goal, and vision for the program.

Long-term, we envision graduates who

- deepen their spirituality, leading to a richer relationship with God, enrichment of personal and family life and a greater commitment to ministry;
- participate in cohorts that contribute to collegial relationships;
- understand the biblical model of leadership and develop competencies contributing to the strengthening of an Adventist perspective of discipleship, evangelism, mission and ministry;
- learn to evaluate ministerial practices through theological reflection, aiding in the formation of a biblical model of servant leadership;
- learn to use appropriate tools to analyze the needs of churches and communities, to facilitate more effective ministry;
- develop a global view of ministry;
- enrich their learning experience within their ministry context.

The three core *program learning outcomes* (PLOs) are:

1. To critically reflect on, articulate and apply **biblically based principles and values for excellence** in mission and ministry;
2. To **conduct research and implement an intervention** in response to ministry challenges and trends in a global context, related to the primary field of service;
3. To integrate knowledge and skills acquired into an **effective ministry practice** and evaluate the resultant impact on one's personal experience and ministry.

Each course identifies the Course Learning Outcomes (CLOs) that it teaches and on which it does formative assessment. A curriculum map has been developed in which the PLOs are mapped onto the different courses with their respective CLOs and assessment points in order to ensure that all PLOs are well-addressed for a student who successfully completes the program (see Documents Room). The need to have a more measurable platform for assessment—in closer alignment with ATS program standards—stimulated a revision of program learning outcomes (PLO) and primary educational objectives (PEO) in 2016. The revision of oral assessment rubrics and student exit surveys in 2018–19 were also implemented to match new PLOs and PEOs in the language of instruction.

Educational assessment

The quality of the program is monitored through the implementation of the Seminary's Assessment Strategy. This requires (1) the analysis of quantitative and qualitative data relating to the goals of the degree program, student experience, and institutional goals; and (2) the development, implementation and assessment of an annual action plan.

Direct Assessment of Program Learning Outcomes

The capstone assessments for the PLOs are the Oral Assessment Rubric (OAR) and the Ministry Development Plan (MDP) Rubric. The OAR assesses PLOs 1 and 2, and the MDP rubric assesses PLO3. Both assessments are completed by the committee at the time of the Oral Assessment (now called the Professional Dissertation Defense). Reviewing data from assessments in 2015–2017 and 2017–2018 (see charts below) has helped the program to identify some areas that needed further development and or restructuring for improvement.

The OAR Rubric is used to evaluate the quality of the student’s dissertation based on seven criteria: clarity and organization, theological reflection, literature review, implementation, learning and writing. age scores in these criteria, out of a total of 4, range from 3–3.3 for students in 2015–2017 and from 3–3.2 in 2017–2018. The comparison in *Figure 1* below indicates that improvements need to be made in how and when the program addresses its research component, including learning and evaluation and academic writing. Thus, in the new program structure (see Documents Room) the 4-credit project seminar which was taught in the first year is now offered in 2-credit seminar segments in years two and three to help students better learn, absorb and practice the content shared while engaged in writing their first two dissertation chapters. GSEM 790 in the second year focuses on academic writing, literature review, critical thinking, experiential learning, reading and evaluating research reports, and an effective work plan for completion of the dissertation. GSEM 793 zooms in on action research, research design and methods, descriptive statistics, methods of evaluating the project, IRB approval, and other project-related topics. The new structure also provides funding for a new remuneration structure for advisors to help improve advising responsiveness and accountability.

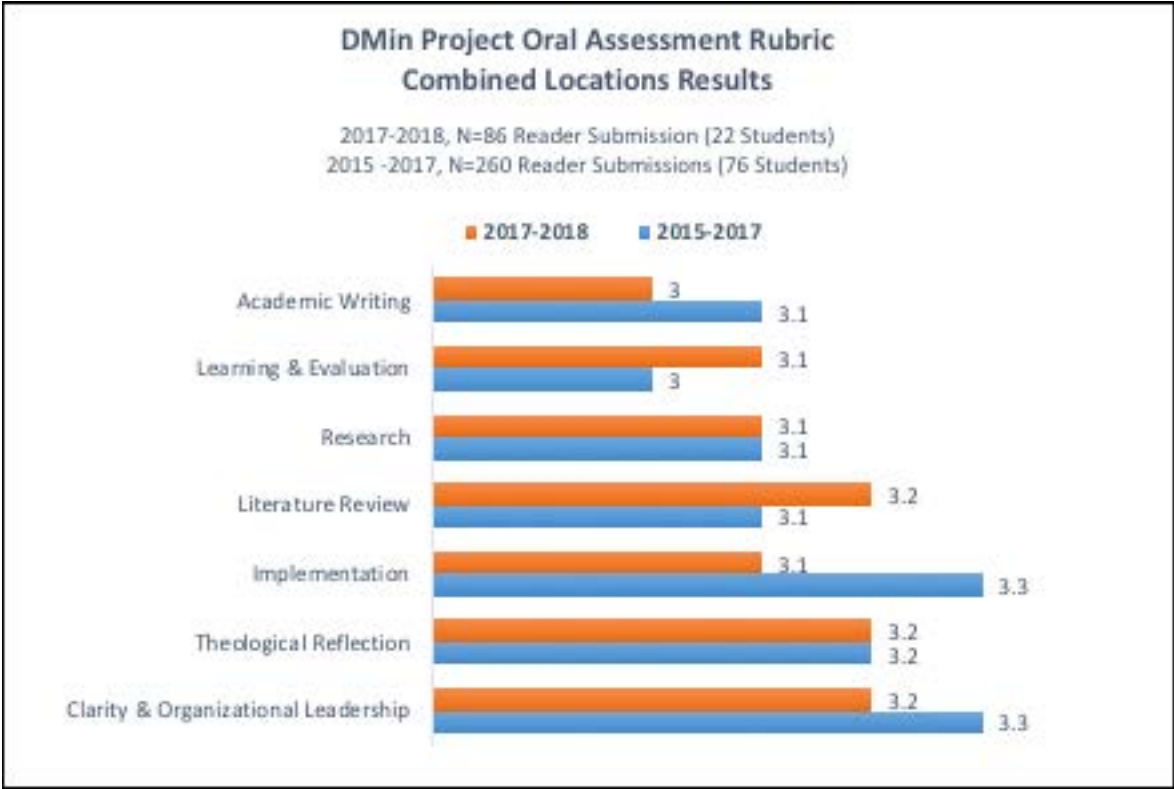


Figure 1 DMin Project Oral Assessment Rubric—Combined Locations Results

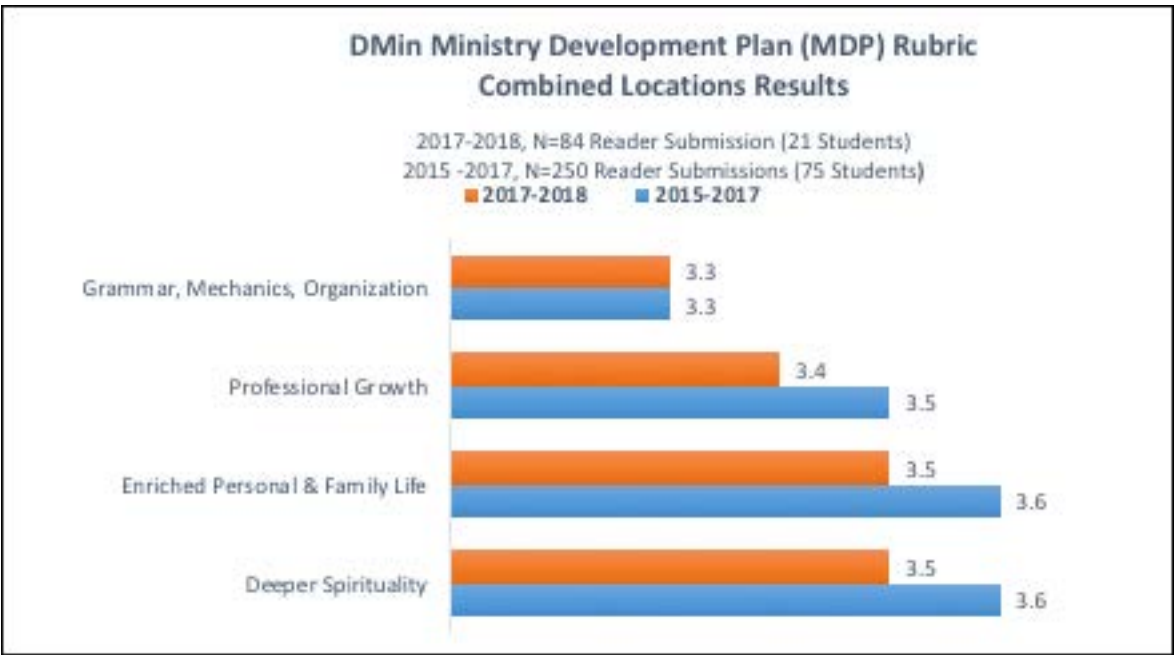


Figure 2 DMin Ministry Development Plan (MDP) Rubric—Combined Locations Results

The MDP reflection paper involves self-assessment of the students’ personal and professional growth during their DMin journey based on how their MDP has developed over the years. The MDP Rubric utilizes the same 1–4 scale in the OAR to rate the following four criteria: deeper spirituality, enriched personal and family life, professional growth; and grammar, mechanics and organization. The average score range in 2015–2017 was 3.3–3.6, and 3.3–3.5 in 2017–2018. While these overall averages meet the SDATS target for at least 80% of students to receive ratings of proficient (3) or higher on each criteria of the MDP rubric, the low score in grammar, mechanics and organization corresponds with the need for improvement in the area of academic writing.

A comparison of the criteria totals in Figure 2 also indicates the need for improvement in how we assist students in their professional growth. In reviewing the MDP development and grading processes, we find that, while students are expected to update their MDP annually, there is a need for a mentor to review the students’ MDP updates from year-to-year, and help guide them through their professional goals during their DMin journey. Thus, beginning in fall 2019, cohort concentration coordinators will be required to be at each intensive for mentoring students and reviewing their MDP on a yearly basis.

Indirect Assessment of Student Feedback

We use a range of means to assess perceptions about program outcomes and student support including the Seminary Assessment Questionnaire (SAQ) and the Seminary Exit Survey (SES) and Course Module Surveys at the end of every course.

In both the 2015 and 2017 SAQs, as well as recent SES response, qualitative feedback strongly indicated that many students desire a faster response time from the program staff. In order to improve responsiveness to academic and support services for both English and Spanish-speaking students, and to provide more concentration options for Spanish-speaking constituents the program replaced two outgoing English-speaking only personnel with bilingual staff who can serve both English and Spanish speaking constituents. Both the program director and project coach also speak Spanish and a bilingual lead teacher has been contracted for GSEM706 *Spiritual and Theological Foundations*. Prior to 2017, only

one concentration (Pastoral Ministry) was offered in Spanish. Based on the potential pool of doctoral students, and a survey with the Hispanic Ministry leaders/pastors in the North American Division in 2016, the program has then offered more concentrations in Spanish to provide Spanish-speaking pastors with advanced training in specific areas of focus such as Leadership (2017), Discipleship (2018), Family Ministry (2019), and Urban Ministry (2020).

Completion Rates, Enrollment, and Vocational Enhancement

The Andrews University Office of Institutional Effectiveness tracks the rate of students who graduate from the DMin within six years. The overall average completion rate of 57.84% for 2015–2018 is in alignment with the 55% average graduation rate for all 150 ATS schools with DMin programs. The rate of students who eventually complete the program is significantly higher for two reasons. Students who go beyond the six-year limit may petition for one-year extensions to complete their dissertations/defenses after, and these students graduate in later years. Some students restart the program with other cohorts if they miss an intensive or find that another concentration may best suit their goals.

	2015	2016	2017	2018
<i>Total number of students who entered the program six years ago in the fall semester</i>	54	59	56	96
<i>Total number from that group who have since graduated</i>	27	25	44	58
<i>Graduation rate based on this group graduating within 6 years</i>	50%	42.37%	78.57%	60.42%

The higher numbers in 2017 and 2018 are primarily due to the addition of two international cohorts which began in the summer of 2012 with 44 students; 40 of whom graduated in the fall of 2016. The higher graduation rate with international cohorts is attributed in part to the fact that the sponsoring division selects potential students from their top ministerial employees to participate in the cohort, and the privilege of sponsorship carries a high expectation for completion, reinforced by employer-employee accountability, as well as community support and pressure to finish well.

The Doctor of Ministry program office also maintains data of the number of students who enrolled, dropped or graduated during each academic year, regardless of when the students entered the program.

Year	2010	2011	2012	2013	2014	2015	2016	2017	2018
<i>Enrolled</i>	324	324	329	310	311	282	273	228	259
<i>Dropped</i>	16	30	18	28	22	30	16	18	13
<i>Graduated</i>	59	63	65	27	49	79	27	80	27

The recent decline in enrolment is due in part to the completion of three international cohorts, one with 28 students in 2014 (Kenya), and two with a total of 44 students in 2016 (Russia and Spain). Three new international cohorts (Russia, England, and Argentina) were launched in 2017 and 2018, adding at least 60 new students. Some factors affecting declining enrolment in the North American Division include

the uncertainty in Conference and Union sponsorship of students and inconsistency in the number of North American Division cohort launches each year. For example, some students accepted in the program do not show up for the first intensive due to non-sponsorship. And in the past, the program launched more cohorts in some years and fewer in others—creating a dip in numbers when the four-year cycle for cohorts end. To reverse these trends, the DMin program has adopted a strategy to systematically launch three English cohorts and one Spanish cohort in the North American Division each year, and to revise its marketing strategy toward a goal that every cohort starts with at least 16 students.

The above data also indicates that over the past nine years, the average number of students dropped from the program annually is 21. However, the number of dropouts in the last three years has improved over the previous three years. Reasons for dropouts vary widely. For example, following are the reasons given for the 13 who were dropped in 2018: illness (1), financial/lack of sponsorship (5), employment change (1), postponement of cohort launch (1), time limit/inactivity (3), unspecified (2). There is a need for the program to devise a way to track these reasons with codes so that we can see a bigger picture over time. However, in this limited example, financial need is at the top of the list. This is despite the fact that all DMin students in cohorts in the North American Division receive a 56% tuition discount, and limited scholarships are offered from time to time.

Since the program requires applicants to be professionals *already* engaged/employed in ministry, the *vocational* focus is on advancing and enhancing the students’ practice of ministry and personal spiritual growth. The MDP reflection paper reveals student perceptions of vocational enhancement, and has demonstrated positive growth while in the program. The Alumni Survey, which provides feedback from graduates five–six years after graduation, gives us additional data. On the 2018 Alumni Survey, though response rates were low, we observe that all respondents are 100% employed by Seventh-day Adventist organizations one year after graduating; 85.7% responded that their current positions are very related to their doctoral degree while the remaining 14.3% are somehow related.

E.2: Program Content

Each of our 15 DMin concentrations differs in the ministry specialization it addresses, and thus the content and skills involved (details for each can be found on the DMin website). At the same time, each incorporates key principles of DMin program excellence as noted by ATS. An example of this can be seen in the curriculum plan for the 2018 cohort of the NAD Multiethnic/Multicultural (ME/MC) Mission and Ministry concentration which shows the current curriculum organization. (As noted above a new organization will be implemented in late 2019.)

COURSE MODULE	COMMENTS
YEAR ONE	
CHMN 723 Theological & Social Science Foundations for ME/MC Ministry	<i>The first-year course module draws together various disciplines to inform thinking and practice of the ministry specialty addressed in the concentration and stimulate critical thinking about the junctures of these disciplines within this ministry praxis</i>
GSEM 790 DMin Project Seminar	<i>This, the first of a series of seminars given in every concentration instructing students in appropriate research and writing methods, has introduced initial steps of project selection and theological and literature review necessary for the successful and timely completion of a well-designed DMin project.</i>
YEAR TWO	
GSEM 706 Spiritual & Theological Foundations for Ministry	<i>This core course module, required in every concentration in the second year, grounds advanced ministry thinking and practice in growing spiritual depth and maturity</i>
Field Research Symposium	<i>This second-year symposium has assisted students in taking the next steps in designing the plan for their DMin project</i>
YEAR THREE	
Implementation Symposium	<i>The third-year project symposium has helped students understand how to move from project design to implementation.</i>
CHMN 731 Essential Principles & Practices in ME/ MC Mission & Ministry	<i>The third- and fourth-year course modules lead students deeper into understanding, practice and critical reflection on the area of concentration specialty.</i>
GSEM 796 DMin Project	<i>Students register for DMin project credits as part of the work of their third and fourth year and, if necessary, for project continuation each semester thereafter as they work with their advisors and project coach toward completion.</i>
YEAR FOUR	
CHMN 712 Transformational Leadership	<i>The third- and fourth-year course modules lead students deeper into understanding, practice and critical reflection on the area of concentration specialty.</i>
GSEM 796 DMin Project	<i>Students register for DMin project credits as part of the work of their third and fourth year and, if necessary, for project continuation each semester thereafter as they work with their advisors and project coach toward completion.</i>

In addition to the *self-directed learning* expected in many module assignments and in the DMin project, *peer learning experiences* are provided for all students through group learning activities both during the intensive portion of each module and in small group assignments throughout the year. *Integrative and interdisciplinary* work finds particular application in the student’s own Ministry Development Plan created in the first year. An MDP assignment is embedded in every module to engage students in reflecting on their personal and ministry growth, together with a self-chosen professional field mentor and context support group. At the end of their program, students complete the final draft of their MDP reflection paper and present it at the time of the oral project assessment. Syllabus templates, required for every DMin module, coordinate the diverse elements of the program. The director also personally vets each syllabus to ensure course content, contact hours and credit requirements are met.

The student’s DMin project, now transitioning to a *professional dissertation* to emphasize expected rigor in thinking and expression, is expected to reflect and respond to the culture(s) of a student’s community

wherever they work in the world. Students begin thinking and work toward their dissertation in Year One, and are expected to complete at least one chapter in each of the years thereafter, supported by instruction each year on successive steps of the project. Students are provided with a rubric for assessing each project chapter as it is completed, and which is then used by project advisors to give feedback to the student. Over the course of writing their dissertation, students work with their personal project advisors and with a coach employed full-time by the DMin program. A section of the DMin website is devoted to the dissertation, including Professional Dissertation Guidelines and the procedure for the oral assessment of the dissertation (See [Participant Project Guidelines](#)). All completed professional dissertations are accessible on the [James White Library website](#).

E.3: Educational Resources and Learning Strategies

Each year DMin students travel to intensives of approximately two weeks, at ATS-approved extension sites or on the main Andrews University campus. In February 2016, the DMin Program received a Residency Exception which allows us to locate our intensives in the area in the world that is most conducive to the particular learning the module is designed to convey. The placement of learning at national and international extension sites allows for engagement at both a global and local level beyond that which would be available in or near Berrien Springs. An example of a module’s interaction with the global context can be seen in the Urban Ministry and Issues Tour which took place in Chicago (see Documents Room).

The program is made up of four year-long course modules, consisting of (a) an intensive, (b) pre- and post-work assignments dispersed throughout the year for a student in full-time ministry to complete; and (c) a professional dissertation chapter assigned for that year. After the four modules are complete, the students may use years five and six for dissertation completion. DMin students are expected to complete all courses and modules and pass an oral assessment of the professional dissertation within six years from the time they begin course work. The program is set up as a year-round program with a 365-day term to encourage students to engage with their learning and their faculty and peers year-round through long-term individual and interactive assignments for which Moodle provides a platform. Opportunities are given throughout the program for *disciplined reflection on the student’s ministerial experience* through the Ministry Development Plan (MDP) described above. Students move through the entire program in a cohort of up to 28 students, and intensive weeks providing significant *interaction with faculty and peers* thus quickly forming an intense learning community often beyond what students attending a variety of classes daily with different instructors and classmates can hope to enjoy.

In addition to *academic support* provided by Andrews University support services, the DMin office offers internal support such as recruitment, admissions assistance, academic consultation and evaluation. Faculty consultation is provided through concentration coordinators, project advisors, our full-time project coach, and our full-time director.

Library. A librarian and DMin Professional Dissertation Coach show students how to access library resources and do research during the DMin Professional Dissertation Seminar in the first year. The [Center for Adventist Research](#) and the [Institute of Archaeology](#), located on the Andrews University campus, also each have substantive resources for use online.

Through LearningHub, our *online learning environment* on the Moodle platform, students can easily access faculty, peers and course documents, as well as submit assignments and engage in discussions/working groups.

The DMin Committee, made up of faculty along with a representative student and alumnus, provides leadership for visioning, strategic planning and delivery of the program for the Seventh-day Adventist

Theological Seminary. The committee is responsible for policy and direction in counsel with the program director, Dean’s Council and Seminary faculty, and for processing other matters relevant to the students in the program. A DMin conference, as well as seminars for DMin advisors and cohort coordinators are provided on a regular basis.

Full-time SDATS *faculty* anchor the program, and experienced practitioners from around the world are brought in as guest presenters. The program director leads in the selection and orientation of adjunct faculty who are vetted and voted according to SDATS protocol. Orientation covers expectations, course content requirements, learning outcomes, program structure, schedules, cohort, syllabus template and preparation, contracts, as well as travel expenses and budgets. Attentiveness to diversity in its educational design and delivery system can be further seen in the preference for team delivery of the module instructional experience, which involves qualified practitioners/professors from different backgrounds and faiths in appropriate segments of each module.

E.4: Admission

Admission to the DMin is based on several criteria. Academic proficiency is documented by transcripts with a GPA of 3.25 or better and a model paper that demonstrates the applicant’s ability to research, write and present a paper in proper style. Commitment to ministry is evidenced by three or more years of post-MDiv ministry experience, recommendations from various church officials and peers, and a personal statement of purpose for pursuing the degree. Applicants whose language is not English must have an adequate score on the TOEFL (550) or MELAB (80).

Where students do not hold an accredited MDiv, they may be admitted on the basis of the MDiv Equivalency criteria approved by ATS in 2013. Usage of a portfolio evaluation option is available for qualified international students, in accordance with the exception approved by the ATS Board of Commissioners in February 2017. To qualify for the portfolio option students must hold a BTH (or its equivalent from an institution outside of North America made up of coursework that is at least 90% in theological and ministerial disciplines including a vigorous ministerial internship process) followed by a one- to two-year master’s degree in religion or theology. (See Supplementary Materials # for an updated Equivalency criteria document which includes the portfolio option.)

2009 Self-Study Recommendations

- 1. Study should be given to improving orientation for DMin advisers, and increasing the number of advisers to a ratio of one advisor for every four DMin students enrolled.

Response: There are currently 262 students in need of advising and 108 active advisors. There is a 2.43 student ratio per advisor.

- 2. Continue conversations among all the departments regarding how to achieve broader faculty ownership of the DMin program.

Response: Broader ownership of the DMin program is currently achieved through engagement of the DMin committee, admissions sub-committee, and IRB committee.

- 3. The DMin program should give study to building a collaborative continuing-education process involving contact with and support from alumni.

Response: The DMin alumni collaborate with the department in providing testimonials, teaching courses, advising and participating as third readers for oral assessments. DMin alumni are encouraged to continue their education by attending intensives of their choice at no charge.

2019 Self-Study Recommendations

Recommendation & Rationale	Indicator of Success	Timetable	Position Responsible
Assess the causes of declining enrolment in the NAD, and develop strategies for improvement.	Indicator of success is measured by launching four cohorts with a minimum of 15 students each annually.	Ongoing	DMin staff and program director.
Involve concentration coordinators as Ministry Development Plan mentors in order to enhance student professional growth during their DMin journey.	Better MDP Reflection Papers, and increase in professional growth scores on MDP Rubric.	fall 2019–fall 2025	Concentration coordinator, program director.

DOCTOR OF MISSIOLOGY

(ATS Degree Program G)

Description

The Doctor of Missiology (DMiss) program started in 2015 and is the first DMiss offered by the Seventh-day Adventist Church. Classes are offered at the SDATS for one month every year. The DMiss program is managed by the DMiss director who is accountable to the DMiss Program Committee. There are 46 students in the program as of fall 2018.

G.1: Purpose, goals, learning outcomes, and educational assessment

The *Andrews University Bulletin* lists the mission and vision of the DMiss program:

Mission Statement: Affirming a high view of Scripture and the teachings of the Seventh-day Adventist Church, the DMiss program develops theologically competent mission leaders with advanced knowledge and skills that integrate the study of theology and missiology.

Vision Statement: The DMiss equips practitioners, leaders and trainers to minister in cross-cultural situations through focused study and research in theological, missiological and social-science fields of study.

Values

- High view of Scripture.
- Commitment to contextual field-based research and strategy development.
- Dedicated to finding biblically faithful and culturally relevant solutions to mission issues.
- Ability to train others and to write missiologically.

The purpose of the DMiss program is to advance theologically competent mission leadership for the global church by equipping students with advanced knowledge and skills that integrate the study of theology with missiology. Although graduates often teach missions, the purpose of this degree is not to prepare for teaching assignments, but rather to prepare ministry professionals. Students are either actively working in cross-cultural ministry positions as church-sent missionaries or are working in their local fields as ministry leaders to

introduce people in a world religion to Jesus Christ. The emphasis of the degree is on advanced knowledge, skills and mission research that result in practical applications for effective mission and ministry.

The DMiss program at SDATS equips practitioners, leaders and trainers who minister in cross-cultural mission situations through focused study and research in theological and social science fields of study. The DMiss degree is pursued while engaged in ministry.

Program Learning Outcomes (PLO)

The core program learning outcomes are:

1. To grow in spiritual disciplines;
2. To develop theological and biblical foundations for ministry and mission practice;
3. To conduct research on mission challenges of the church which results in recommended solutions;
4. 4: To implement mission strategies which are biblically faithful and culturally appropriate;
5. To demonstrate ability to train others for cross-cultural ministry.

These PLOs fulfill the goals for ATS Standard G of the Educational standard. 1) Theological competence relative to mission (PLO #2). 2) Critical and constructive theological reflection in discipline areas important to mission (PLO #2, #3). 3) Skill in designing, implementing, and assessing solutions to mission challenges (PLO #3, #4). 4) Developing professional ethical standards for mission (PLO #1, #2, #4). 5) Advanced understanding of the disciplines undergirding the field of missiology (PLO #1-5). 6) Enhanced opportunities for spiritual growth (PLO #1, 2).

Each course identifies Student Learning Outcomes (SLOs) that the course is designed to teach to and to assess to fulfill the Program Learning Outcomes. The SLOs are unique to each course and are assessed using rubrics.

Educational assessment

The quality of program delivery is guaranteed through the implementation of the Seminary’s Assessment Strategy. This strategy requires the assessment of qualitative and quantitative data and the production of an annual action plan. (See E.S. 6.) Due to the newness of the program, data levels remain minimal.

Direct Assessment

Sources of PLO data include assessment in the yearly courses, and the assessment of the dissertation, as follows:

Outcomes Courses	Grow in Spiritual Disciplines	Develop Theological Foundations	Skill in Research	Implement effective strategies	Ability to train
MSSN806: Biblical, Theological, and Spiritual Foundations of Mission		A			
MSSN854: Research Design in Mission			A		
MSSN880: Mission Education and Training					A
MSSN 842: Church and Social Issues				A	
Self-evaluation (yearly)	A				
Dissertation (Capstone)		A	A	A	

An example of one change made on the basis of PLO assessment is that the rubric scores from major papers revealed that students needed further concentrated research methods to assist them in their field-based research in order for PLO #2 to be a reality. We changed MSSN 840 from a 2- to 3-credit class, changed the teacher for MSSN 840 to one who had a PhD in sociology, changed the teacher for MSSN 854 to one who had PhD in mission studies and a MSW, and changed the focus of MSSN 805 to a research course focusing on the research the students are conducting for their dissertations.

Indirect Assessment

Annual surveys of the students’ learning experience also provide a valuable source of feedback. There have been several changes resulting from feedback from course surveys and focus groups. The DMiss Committee changed the focus of the course *Research Design* in order to present it from a more missiological perspective. The introductory *Research Methods* also changed to look specifically at the research proposals of those in the class to help them develop a methodology that would fit their field research challenge. The DMiss Committee also added a third research class to further help students prepare for doing field-based research. Students requested through the annual survey more social activities. In response, socials and vespers were added for students and faculty interaction and community building.

Enrollment and Dropout Rates

No students have yet completed the program. As such, there is no data on completion rates; however, many students have mentioned how the annual DMiss classes have already impacted their areas of ministry. Dropout rates are also being monitored as an indicator.

	2015	2016	2017	2018
Enrolled students	16	15	14	10
Students dropping out of program	1	5	2	0

This data indicates that over the last four years 55 students enrolled in the DMiss with 46 still participating in the program for an 85% retention rate. The DMiss Committee dropped one student for academic dishonesty, with most of the others dropping out because of a work environment that was too stressful with the combined pressure of academic work.

G.2: Program Content

The program covers four areas that allow students to demonstrate competence in analytic, ministerial and disciplinary research. These cover the required content of ES G.

Foundational Courses

MSSN 806—Biblical, Theological, and Spiritual Foundations for Mission 5 cr.
MSSN 838—Mission and the Social Science 5 cr.
MSSN 837—History of Christian Mission 3cr.

Research Courses

MSSN 840—Research Method 3cr.
MSSN 854—Research Design 3cr.
MSSN 805—Current Issues: Contextual Analysis Advanced Research in Mission Issues. 3cr.

Strategy Courses

MSSN 835—Urban Contexts for Mission and Ministry 3cr.
MSSN 861—Issues and Strategies in World Religion 4cr.
MSSN 870—Discipleship and Worldview Transformation 4cr.
MSSN 833—Mission Strategy and Leadership 3cr.

Application Courses

MSSN 880—Mission Education and Training 3cr.
MSSN 842—Church and Social Issues 3cr.
MSSN 899—Dissertation 6cr.

During the summer intensives students have 15 contact hours for every course credit. Classroom practices include lectures, breakout groups that stress peer learning activities, peer group presentations, and visits to mosques and temples. The various PLOs are directly related to course content and cover a range of subjects related to social scientific disciplines and history and theology.

PLO1: To grow in spiritual disciplines: The DMiss program is committed to encouraging spiritual growth and development in our students (ES G 6). Daily worship, prayer, one-on-one interactions, and the course *MSSN 806 Biblical, Theological, and Spiritual Foundations for Mission* (5 credits) encourage growth in spiritual disciplines by emphasizing these areas in class and then practicing them in a day-long spiritual retreat. In the first year of the program each student is required to develop a Student Personal Spiritual Growth Assessment Plan, and then update it each year.

PLO2: To develop theological and biblical foundations for ministry and mission practice: Almost all the classes in the DMiss program deal with the application of biblical and theological themes in mission situations with *MSSN 805*, *MSSN 806*, *MSSN 870*, and *MSSN 842* in order to nurture mission leaders who are grounded in the Word (ES G 1, 2, 4). These courses are also helpful in helping students prepare to present a well-written biblical chapter in their dissertations that include strategies on discipleship.

PLO3: To conduct research on mission challenges of the church which results in recommended solutions: The assignments in the three research classes (MSSN 840, MSSN 854, MSSN 805) and the dissertation (MSSN 899) are used to ensure that students are able to conduct field-based research and include acceptable research component in the dissertation. This requires the extensive use of social scientific disciplines (ES G 3, 5).

PLO4: To implement mission strategies which are biblically faithful and culturally appropriate: This learning outcome ensures that students relate their understanding of discipleship, theology and history within diverse, religious and linguistic contexts of ministry (cf. MSSN805, MSSN861, MSSN835) (ES G1-4).

PLO5: To demonstrate ability to train others for cross-cultural ministry: In the summer of 2018, *MSSN 880 Mission Education and Training* was taught for the first time. Students were required to demonstrate the ability to lead seminars and training events, demonstrating practical competence in many of the fundamental skills related to social scientific disciplines (ES G 3).

A curriculum map has been developed for each of the Program Learning Outcomes (PLOs) of the program, along with the course and levels of knowledge that the identified assignments are designed to contribute (see Documents Room).

DMiss Dissertation

The student’s required DMiss Dissertation, completed *in-ministry*, provides for contextualization of projects to a student’s community wherever they work in the world. The project is expected to demonstrate their learning in the program and to benefit the church. It also requires them to demonstrate that they have contributed new knowledge and understanding to the practice of ministry. During years three and four when students are on the Andrews campus, they work with their dissertation advisors and committee members. All completed dissertations projects (except those too sensitive for public publication) will be accessible in the Andrews University library and James White Library website (a complete description of the policies associated with the dissertation process is listed in the Doctor of Missiology Handbook).

The language requirement that students be competent in at least one modern language other than English is currently included in the admission requirements for incoming students. The first cohorts did not have this requirement as it was not part of the program approval by ATS in 2015 and we only recently discovered the need for adjustment. However, of the current 46 students in the program only one does not meet this requirement.

G.3: Educational Resources and Learning Strategies

Location

All DMiss students come to the Andrews University campus for four weeks for each of the first four years of the program and take all of their course work while on campus, thus allowing them easy access to the library facilities and Department of World Mission faculty. While on campus, students benefit from daily worships, prayer time, social activities and one-on-one tutorials with advisors and faculty, thereby building community and peer interaction.

Duration

The program includes the equivalent of two full years of academic study plus the time required to complete the doctoral dissertation.

We have not to date had any students complete the program. However, there may be a few who will complete the program in five years, with most completing in six.

Distinctive resources needed

All Department of World Mission professors hold a terminal doctoral degree in missiology. Teaching assignments are scheduled in World Mission department meetings to ensure that faculty loads are limited to 16 credits per year. The two adjunct professors, who have terminal doctoral degrees in mission-related disciplines, are coached by the director of the DMiss program concerning syllabus preparation, program requirements, and how each course contributes to the overall program learning outcomes. All course syllabi will be vetted by the department to ensure that required program content is covered.

In 2018 the Department of World Mission added a part-time faculty member on a 25% load as a methodologist to guide in the missiological research. Ideally, this 25% load needs to be increased to at least 50% to enhance the support of our students in the program We had been using a faculty member with a specialty in social science research methods but in the annual survey conducted at the end of each summer students indicated their frustration because the faculty involved was not an expert in missiology.

A department of four full-time professors with a growing number of students at the dissertation level finds advisor loads to be heavy. There are few missiologists beyond our department in the Adventist Church who can advise doctoral students, but could be used for contract teaching. For this reason, a policy that allows advising to be included in professor load is needed. Currently a small stipend is given, but this doesn’t balance the faculty load.

The Seminary Librarian has been excellent in providing specific resources needed for dissertations and research papers. Also, the services provided by the library for off-campus access to the campus resources have allowed DMiss students to do their research from all over the world.

G.4: Admissions

Admission to the DMiss program is granted by the DMiss Program Committee to applicants who hold the MDiv degree or its educational equivalent, or other advanced master’s-level degrees in the related cognate discipline with a GPA of at least 3.3 on a 4-point scale. The DMiss program has not used MDiv equivalency to date. In addition, students must have a minimum of 15 semester credits of

mission-related course work so that many of the basic missiological principles and themes are already understood. Normally students must have three or more years of experience in ministry in a cross-cultural ministry context and show high promise of future usefulness in the mission of the church In the application process students are required to list their cross-cultural ministry experience, and to date we have not accepted anyone who does not meet this requirement. Admission of new students into the program occurs once a year. There are currently 55 students in the program with the first graduates expected to finish in 2020. Of the 55 students presently enrolled, 37 are from countries other than the United States.

Full details are in the [DMiss Handbook](#) and the [AU Bulletin](#).

2019 Self-Study Recommendations

Recommendation & Rationale	Indicator of Success	Timetable	Position Responsible
Continue to pursue ways to make dissertation advising part of faculty load.	When instead of offering money, the dissertation loads are factored in	Place in 2020 budget	Department head

DOCTOR OF PHILOSOPHY
(RELIGIOUS EDUCATION)

(ATS Degree Program J)

Since its inception in 1974, the PhD (Religious Education) has contributed to the mission of Andrews University and the Adventist Church by fostering academic excellence, deepening faith commitment through the personal experience of discipleship, fostering social science and documentary research, and preparing individuals for leadership roles in teaching, family life, and discipling ministries. The program was offered through the School of Education (SED) and Graduate School (1974–2002). Since then it has been offered in the Seminary Department of Christian Ministry (2002–2011) and, from 2011, in the newly instituted Seminary Department of Discipleship & Religious Education (DSRE). There are currently 13 active students in the program, with two or three new students expected to begin this fall of 2019

This PhD is a 64-credit academic program, combining 48 coursework and 16 dissertation credits. The program, administered by the Religious Education program director, works with the Seminary PhD/ThD Committee to vet and approve all admissions, and address important policy, protocol and curricular concerns. (For further details on the program requirements and policies, see the [Academic Bulletin](#))

J.1: Purpose, goals, learning outcomes, and educational assessment

The PhD (Religious Education) equips individuals for research, practice and teaching in settings where faith formation and spiritual growth across the lifespan are primary concerns.

Religious Education is a field of study that seeks to integrate biblical foundations, educational research, and the educational philosophy and practice of Ellen G. White (Adventist pioneer). In particular, the PhD (Religious Education) seeks to:

1. facilitate the process of personal discipleship, the lifelong journey of learning to follow Jesus and become more like Him
2. enhance the pastor-teacher skills for transformational teaching and discipling, including an understanding of psychology important to ministry

- 3. enhance the pastor-teacher skills for teaching the theory and practice of discipleship in formal and non-formal ministry/professional settings
- 4. develop social science research skills, and conduct and report research that informs theory and contributes to practice in a selected field of religious education or discipleship ministry.

The Conceptual Framework for this PhD was initially constructed in the context of the framework of the School of Education (SED). Since relocation to the SDATS in 2002, the Religious Education framework has been adjusted so that it integrates well with the mission of (1) Andrews University to transform “its students by educating them to Seek Knowledge and Affirm Faith in order to Change the World,” and (2) the SDATS, which highlights making disciples of all people. In addition, the PhD focus areas are aligned to meet the needs of the Adventist Church, specifically the scholarly understanding, teaching and implementation of biblical spiritual formation, faith development and discipleship. The Conceptual Framework identifies six (6) roles of a religious educator, each focused on a major program learning outcome (PLO). The roles identify a range of skills that can be used in scholarship and ministry in the candidate’s chosen Religious Education focus area (PLO7). The PhD (Religious Education) graduate is:

- 1. a *Christian Apologist* who develops and articulates effectively a philosophy of religious education
- 2. a *Pastor-Teacher* who uses and teaches appropriate methodologies for discipling across the lifespan
- 3. a *Servant-Leader* who models the principles of servant leadership in the church, school and broader community
- 4. an *Evaluator/Researcher* who conducts research, and analyzes and reports findings
- 5. a *Maturing Christian* who exhibits a growing maturity in understanding and portraying the love of Christ
- 6. a *Lifelong Learner* who demonstrates personal and professional development
- 7. an *Area Expert* who applies all relevant core competencies to the chosen focus area and teaches others to do likewise

These PLOs ensure that the program goals of ATS Standard J are achieved; (1) comprehensive knowledge of the disciplines of study (PLO 1, 4, 5); (2) a competence to engage in original research and writing (PLO 4, 6, 7); and (3) a breadth of knowledge in theological and religious studies (PLO 2, 3, 5).

Educational assessment:

Assessment protocols for the PhD program are governed by Seminary policies and are similar to those for the MA (Religious Education).

Direct Assessment

The PLOs are measured at both the formative and capstone levels. At the capstone level they are assessed as follows:

PhD (Religious Education) Capstone Assessment Map							
	1. Christian Apologist	2. Pastor-Teacher:	3. Servant-Leader	4. Evaluator-Researcher	5. Maturing Christian	6. Lifelong Learner	7. Focus Area
Rubric Eval	DSRE850	DSRE610			DSRE830	DSRE950	
Comps	Q.1-3	Q. 4-8	Q. 10	Q.9			Q.10,11
Portfolio	Section 1	Section 2	Section 3	Section 4	Section 5	Section 6	Section 7
Dissertation							

Because the program is small, even aggregated data from specific courses cannot generally be considered statistically significant. However, data from comp exams, portfolios and dissertations, as well as formative class rubrics, and class grades, are used for program and student evaluation and for program improvement.

The tables that follow provide an overview of direct assessment based on comps and portfolios since 2009. Each item is evaluated on a scale using a possible highest score of 5.

Comp Exam Evaluations 2009–2019: PhD (Religious Education) Target > 3.75

Question #	Q.1	Q.2	Q.3	Q.4	Q.5	Q.6	Q.7	Q.8	Q.9	Q.10	Q.11	Year Mean
Date												
2008–2009	Lost	--	--	--	--	--	--	--	--	--	--	
2010–2011	3	3.5	4	2.5	3	3.5	2.5	2.5	4	3	3	3.14
2011–2012	3	1.5	1.5	3	1	3.5	3	3	2.5	1.5	2.5	2.36
2013–2014	4	5	3.75	5	3.5	3.5	4	3.5	3.5	3.75	5	4.05
2014–2015	3	3	3	4	3	3	3	3	3	3	3	3.09
2014–2015	5	5	5	5	4.5	4.5	5	5	5	4.5	5	4.86
2015–2016	4.5	4.75	3.75	4.75	4.5	5	4.75	5	4	3.75	5	4.52
2015–2016	2.75	3	2.75	2.75	3	3	4	3	4.75	2.75	3.5	3.21
2015–2016	3.5	3.5	3	4	3.5	3	2.75	3	3.5	3	4.5	3.39
2017–2018	4.5	4.5	5	4.75	4	4	4.75	4.25	5	4.75	4.75	4.57
Question/Topic Mean	3.69	3.75	3.53	3.97	3.33	3.67	3.75	3.58	3.92	3.33	4.03	3.69

Portfolio Evaluations 2009-2018: PhD (Religious Education) Target ≥ 4.00

Religious Education Role	Christian Apologist	Pastor Teacher	Servant Leader	Reflective Researcher	Maturing Christian	Lifelong Scholar	Emphasis	Year Mean
Date								
2008–2009	3.8	3.7	3	3.5	3.2	2.8		3.33
2010–2011	4	4.3	4.2	4.3	4.5	4.2		4.25
2011–2012	3.8	4.5	5	4	4.5	3.7		4.25
2013–2014	5	5	5	5	5	5	5	5.00
2014–2015	4	3.5	3.5	2.5	4	3	4	3.50
2014–2015	5	5	4	5	5	5	5	4.86
2015–2016	5	5	5	2.5	5	5	5	4.64
2015–2016	5	5	5	5	5	5	5	5.00
2015–2016	3.5	5	5	3	5	3.5	5	4.29
2017–2018	3.5	4	4.5	5	4.5	4.5	4.5	4.36
Role/Topic Mean	4.26	4.5	4.42	3.98	4.57	4.17	4.79	± 4.36

Key
Unsatisfactory
Satisfactory—below PhD target
Excellent—meets PhD target

A comparison of comp exam results and portfolio assessments across all the roles indicates that faculty tend to score students higher for the portfolio (i.e., a higher number of students achieve benchmark targets for the portfolio: 70% with x=4.36, compared with comps: 45% with x=3.69). These results, along with comments from indirect assessment, have led to a change and simplification of the materials that assist students in preparation for their comps. Rather than an extended and overly detailed comps preparation document, a simpler explanation is given in the syllabus for DSRE878 Advanced Scholarly and Professional Development. In addition, instead of a onetime only registration for this ongoing development course, students must register at least four times, and submit reports on scholarly activities in a semester-by-semester sequence. Their frequent need to consult the syllabus is a way to ensure that, from the beginning of their studies and throughout their programs, they are reminded about preparation for the portfolio and comps.

In the course, DSRE850 Theological Foundations for Christian Teaching taught in summer 2018, 50% of the students achieved the benchmark target on the rubric for the major assignment. Consideration was given to the specificity of the rubric guidelines, and the rubric has been updated. The class will be taught again in summer 2019, and the results compared to see if there is an improvement in the percentage achieving the target score.

One of the assignments for the capstone course, DSRE950 Synthesis in Religious Education, is an educational autobiography. An example of this assignment is included in the supplementary materials

because it illustrates the personal and professional transformational experience a number of students speak about when describing their journey through the religious education PhD. The same sentiments are often expressed in the portfolio presentations, when students document and verbally express the value of the program for personal discipleship and their own discipling ministries (see Documents Room).

Because the program is interdisciplinary, student achievement in course assignments and grades can be compared against other PhD programs at Andrews University (SDATS, SED). In courses taken in the SED (qualitative/quantitative research, psychology), religious education (RE) students have over the years met the expected standards and, in some cases, excelled. The persons with whom RE students take classes in the SED are doctoral students in psychology, counselling, curriculum and instruction, educational administration, and leadership. In the Seminary, classes are taken in various departments alongside PhD (religion) students. A comparison of the grades of religious education students with those in other programs reveals that, in many cases, religious education students are scoring A grades, equal to or better than their classmates, and when this is not the case, the religious education students are at least achieving at a satisfactory level (see Documents Room).

Low enrolment in the PhD (Religious Education) program has allowed for *ongoing review* of student progress on an ad hoc basis. However, a more formal process has now been implemented, beginning in 2019. The evaluation requires student and faculty input on annual basis while the student is taking classes (see Documents Room).

Indirect Assessment

Toward the end of each course, students complete the Andrews University Course Survey (AUCS). Program directors have not had access to the individual AUCS reports for the courses taught in their programs, but aggregated reports are distributed. Other sources of indirect assessment include the Seminary Assessment Questionnaire (SAQ), Seminary Exit Survey (SES), and DSRE Exit Survey of religious education graduates. However, due to low program enrolment and survey response rates, this data is limited and sketchy. It is often combined with the PhD (religion) data, and cannot be differentiated. In addition, as a consequence of changes in DSRE staff and faculty, Seminary assessment personnel, and University archiving software, the collection of assessment data for the PhD program is not as complete as it should be. The present Seminary assessment director has set up reporting systems that are improving the archiving process.

Two students responded to each of the 2017 and 2019 SAQ surveys. In both surveys, with regard to items for which DSRE faculty or staff are responsible, the responses were almost all at or above 4.0 on a 5-point scale. In both instances, however, and particularly for the 2019 survey, students indicated that academic workload is a challenge, once again reflecting that the balance of academic work against the need to earn money is problematic. Most RE students work close to 20 hours per week. One contrast in the reports is that the 2019 survey scores admissions and registration procedures negatively (respectively at 3 and 2 on the scale). Since the number of respondents are so small we will need to continue to monitor this data in various ways to see if it shows a pattern or an anomaly.

Based on an audit of student progress and discussion with advisees, it is evident that students struggle with progress through their dissertations. Both student and faculty accountability for dissertation credits need improvement. New students are now encouraged to discuss their dissertation hopes and plans with various faculty members after completing a dissertation planning worksheet. In addition, in the 2019–2020 bulletin, the 16 dissertation credits are divided into a dissertation sequence that includes credits assigned for the proposal, literature review, pilot study and completion. This sequence more accurately reflects the progress of students through a social science research project, and will hopefully help to provide more accountability.

Enrollment, Completion and Job Placement Data

The table below presents the number of registered students, the time of completion, inactive students, and graduation and placement rates. Data is integrated into the table from official documents as well as departmental archives (in some instances the sources are not in exact harmony).

Enrollment year (Sum Fall, Spr)	No. who registered	Comp <6 yrs	Grad <8 yrs (%)	Grad <10 yrs (%)	Grad >10 yrs (%)	Inactive or W/D	Grad %	Grads placed
*1997–2002 SED	25	16	4 (16%)	6 (24%)	6 (24%)	9 (36%)	64%	100%
2002–2007 SDATS	5	1	0	0	0	5 (100%)	0%	--
2007–2008	1	1	1 (100%)	--	--	0	100%	100%
2008–2009	1	0	0	0	0	0	0%	--
2009–2010	4	2	2 (50%)	0	0	0	50%	100%
2010–2011	2	2	0	0	--	0	0	--
Subtotal	38	22	7 (18%)	6 (16%)	6 (16%)	14 (39%)	60%	100%
2011–2020	18	2	1 (6%)	0	--	2 (11%)	6%	100%
Total	56	24	8	--	--	16 (29%)	--	100%

*The table is grouped as follows: (1) combined 1997–2002—School of Education students who enrolled before the program transferred to the Seminary; (2) combined 2002–2007—Seminary students; (3) annual figures between 2007 and 2011—years applicable for recent (2015–2019) completion targets; (4) combined 2011–2020—still within target completions limits.

Rising tuition costs have made it difficult for students to enroll in the PhD (Religious Education) program. A limited amount of scholarship support is available for distribution among students who do not have residency status in the USA or Canada (as per the deceased donor’s endowment narrative). Efforts are being made to find additional funds that can be used as scholarships for North American students. A special 50% discount has been arranged for a cohort of 12–14 students sponsored by the South American Division of Seventh-day Adventists. In 2008, Andrews University also established a scholarship program that offers a scaled tuition discount based on GRE scores, but for most students, especially foreign students, achieving the required GRE levels for discounts is very challenging. Tuition costs remain a significant challenge in recruiting students to the PhD (Religious Education). Students generally take minimum fulltime loads (8–9 credits), and most take one semester off out of three in order to survive financially as well as to have enough time to engage in the scholarly community.

This data also illustrates the challenges for many students who, usually for financial reasons, leave campus when they complete their course work and then struggle to complete their dissertations. Even those who have not completed their programs are often employed in positions with high levels of responsibility and little time for serious research and writing. The low enrolment and completion rates evidenced in the table underscore the challenge of a program without sufficient scholarship funds to support its students. In contrast, the quality and marketability of the graduates is seen by the high

placement rates—identifying a lamentable reality expressed by one observer, that the PhD (Religious Education) is one of the best-kept secrets in the Adventist Church.

Learning is much more than what is seen in a set of scores or a chart. Evidence of the value of an educational program is best assessed through what its graduates achieve. Most graduates have taken up leadership positions in the Adventist denomination, serving as church and university administrators, world and regional education directors, family life directors, editors of major denominational publications, research and teaching faculty, chaplains and senior pastors. Of the 27 graduates since 2000, at least 15 have served in the highest levels of administrative, educational, campus and editorial leadership in the Adventist Church (see Documents Room for information regarding Religious Education PhD graduates 2000–2018). A listing of the job placements of the PhD (Religious Education) graduates since 2000 speaks volumes about the contributions they are making in scholarship, teaching and ministry.

J.2: Program content

As an interdisciplinary degree, the PhD (Religious Education) program integrates scholarship across a spectrum of academic domains. The prerequisites and 64-credit requirement for program completion are outlined as follows:

1. Prerequisites include a foundational knowledge of religion/theology (28 credits, at least 12 of which must be at the graduate level). Likewise, an applicant must have completed 16 credits of education/religious education, with 10–11 of these credits specifically identified (DSRE541, DSRE605, DSRE606, EDRM505).
2. The core requirements (28 credits) ensure that a student develops hermeneutical skills and an understanding of theological issues related to religious education. In addition, there are courses that enhance educational, research and leadership skills, and foster the theoretical understanding and experiential practice of biblical discipleship.
3. The concentration (20 credits) ensures further exposure to a biblical understanding of discipleship and allows students to focus on theory and practice in an area of expertise of their choice. The focus options of the degree include:
 - a. Christian Formation and Discipleship
 - b. Theological Curriculum and Instruction
 - c. Customized (affording the opportunity to develop an area of expertise of the student’s choice within the framework of religious education).
4. Comprehensive exams and portfolio presentation (0 credits) demand an integrated synthesis of the range of topics that make up the religious education curriculum, and offer the student an opportunity to demonstrate his or her expertise.
5. The dissertation sequence of 16 credits, 2–3 credits of which are dedicated to the development of the dissertation proposal. In the 2019–2020 bulletin the dissertation sequence has been set up to allow for dissertation credits to be taken as part of the development of the three-chapter dissertation proposal and pilot study.
6. More detail about the curriculum, core courses, and associated student learning outcomes (PLO, CLO) is in the curriculum map (see Documents Room).

At least 50% of classwork is taken in doctoral level courses. While PhD courses are numbered at the 800- or 900-level in the SDATS, in the SED, courses at the 700-level are also PhD courses, and even 600-level research courses are predominantly for doctoral level students.

With the exception of the focus in Theological Curriculum and Instruction, other than English proficiency there are no specific *language requirements* for the PhD (Religious Education). For Theological Curriculum and Instruction, intermediate proficiency in either Hebrew or Greek is required, depending on the cognate chosen. The “language” required of all religious education students is intermediate proficiency in social science research skills (the ability to interpret, evaluate and conduct statistical and qualitative research). With this goal in mind, there are four research courses required. Changes in the 2019–2020 bulletin have moved what was formerly a prerequisite course into the program core. As of summer 2019, there is one prerequisite research course required for regular admission, and three core courses addressing quantitative and qualitative methods. These courses include research strategies appropriate in a postmodern and global context. The social science research sequence requires the development of research protocols relating to both quantitative and qualitative research projects, making sure students are informed in more than one approach to research. As part of the dissertation proposal approval process, each student is required to demonstrate ability in the research methodology appropriate to his or her dissertation by taking DSRE887 Advanced Research, generally requiring the completion of a pilot study.

Prerequisites and a core course ensure that students are informed about and practice *transformational teaching*. Students are generally invited by DSRE faculty to serve as graduate assistants and/or to teach topics in their classes. Some are requested to teach entire courses.

In addition to regular class attendance, *learning community* is established for religious education students in that they work very closely in a tight-knit group with the program director and staff. In addition, they are (1) expected to participate in community chapel and worship services, (2) required to attend a set number of workshops or colloquia, and (3) encouraged to attend professional meetings. Students are financially supported to attend at least one professional conference each year and, on top of minimum requirements, are encouraged to attend additional colloquia and seminars beyond the minimum. They are also encouraged to make presentations at these venues.

The theological and educational theory base and leadership attributes acquired by each student are evaluated by *comprehensive exams*, taken in four sessions. The exams are set by PhD (Religious Education) faculty, and each of the 11 questions is graded independently by two faculty members familiar with the topic addressed. In addition, students are expected to highlight practical skills in the *portfolio*, elaborating on practicum experiences embedded in some courses, elective fieldwork, and participation in service activities of their choice.

Faculty members who oversee *dissertations* are appointed on the basis of the student’s area of research and faculty expertise. At least one person on the committee is a DSRE faculty member. The proposal and dissertation are developed and defended following DSRE, Seminary and Graduate School protocols (see Documents Room).

As evidence of the quality of the RE dissertation, recently one graduate was invited by the external examiner, a well-respected evangelical author, to present on her dissertation at a prestigious professional conference. The same candidate received from the University Provost the Outstanding Dissertation Award for the Seminary in 2016. At another defense, the retired president of an esteemed evangelical seminary remarked that the dissertation was extremely well researched and presented, better than many others he had seen (see Documents Room).

J.3: Educational resources and learning strategies

The PhD (Religious Education) is offered full-time on the Andrews University campus, as well as with an ATS-approved option for a summers-only program (see Documents Room). Course work may be completed in two years by a diligent student taking a full credit load (12 credits per semester). Most students take between two and three years. Course work and comp exams should be completed within six years of first registration, and the dissertation within five years of passing comps, but without extending beyond the 10-year program limit.

There are 2.0 FTE faculty members appointed to the RE programs. These professors are supported by another 3.5 FTE DSRE faculty as well as other Seminary and SED personnel. DSRE faculty are singularly Caucasian and all male except, over the years, for one female (the most recent of whom has recently resigned). A search committee has begun its work and is wishing if possible, to find a qualified faculty who is an underrepresented minority. Culturally, the faculty have represented North America, Australia, Europe and Africa.

All Andrews University support services are available to the religious education PhD students. Theological, biblical, educational, psychological, family life, and youth and young adult ministry resources of a high-quality support study and research when benchmarked against other institutions offering similar degrees (see Documents Room).

Fieldwork and practicums, if elected, are set up with a contract and supervised by practitioners in their fields. The PhD (Religious Education) program partners with other departments at Andrews University, both in the Seminary and the SED. In the Seminary, the PhD (Religious Education) relies on courses taught by other department faculty. With the SED there is a long-standing relationship by which a DSRE faculty member teaches a class in the SED in return for participation by SED professors on dissertation committees. Early in 2018 the PhD (Religious Education) program negotiated a Memorandum of Understanding (MOU) with the South American Division of Seventh-day Adventists to offer a summers-only cohort for 12–14 PhD students.

J.4: Admissions

Among other admissions requirements, applicants must hold an accredited master’s degree or its equivalent, have a GPA of 3.5, submit official GRE General Test scores taken within the last five years, complete the Sixteen Personality Factor Questionnaire (16PF), sign an ethics statement, and submit recommendations, a purpose statement, and a research paper. These documents allow for a fair evaluation of suitability to the PhD program based on a variety of sources.

Summary Self-Assessment: The PhD (Religious Education) is a small but viable scholarly community, producing graduates of a high caliber who have made and continue to make a significant impact in achieving the mission of the Adventist Church. The strength of the program lies in the way it prepares professionals to serve as disciplers in a wide variety of settings. Graduates of the program are academically and spiritually prepared to focus on the heart of what it means to be Christian, and tend to bring a discipleship orientation to whatever responsibilities they may be called to carry. It is difficult to resist stating that we are proud of our graduates and what they are doing. It should also be noted that another strength of the program is the way the Seminary leadership has supported it, among other ways in laying the groundwork for a cohort of students from South America, and negotiating with the University administration to replace as quickly as possible the faculty member who resigned in summer 2019.

The weaknesses of the program include high tuition costs and lack of sufficient scholarship monies, a reality about which the Seminary leadership is well aware.

2009 Self-Study Recommendation

- 1. *Revise and update the Doctoral Handbook.*

Response: At the time of the last ATS accreditation visit in 2009, the doctoral handbook for the PhD (Religious Education) still resembled the doctoral handbooks of the School of Education where the program was previously situated. After 2009, a conscious effort was made by the program directors to update the handbook with a format that follows the PhD (Religion) handbook more closely. Numerous policies and guidelines are distinctive between the two programs, but now at least the handbooks follow a similar sequence and, where appropriate, similar wording is used.

2019 Self-Study Recommendations

Recommendation & Rationale	Indicator of Success	Timetable	Position Responsible
Investigate the feasibility of a PhD (Religious Education) program offered with selected online elements and clearly defined on-campus requirements.	The generation of an informal report to the PhD committee, including consideration of the partial online doctoral program piloted at Biola, and the value and viability of a partially online program from the perspective of SDA academic institutions and denominational entities worldwide.	2021, after two years of investigation and analysis	Religious Education program director and DSRE faculty and staff
Improve data collection, tracking of progress, and support for students in the PhD (Religious Education) program by means of an electronic data storage and flagging system that can be easily monitored by DSRE staff for timely attention.	The purchase, update or development of a software system that can support both the PhD (Religion) and PhD (Religious Education) in tracking student progress	The next University budget cycle beginning fall 2019 (with priority given to implementation by fall 2020	Religious Education program director and administrative assistant

DOCTOR OF PHILOSOPHY (BIBLICAL AND ANCIENT NEAR EASTERN ARCHAEOLOGY)

(ATS Degree Program Standard J)

The PhD (Biblical and Ancient Near Eastern Archaeology) emerged in 2009 from the PhD (Religion) concentration in Biblical Archaeology. Due to a long and successful history of field archaeology in the Middle East and the establishment at Andrews University of an Institute of Archaeology with labs for research, the Horn Archaeology Library, and the Horn Archaeology Museum, it was recognized that the resources existed for a separate PhD program in archaeology. These facts, combined with the reality that many students desired a degree in archaeology rather than religion, was the motivation for creating this new program.

The physical home for the program is at the Institute of Archaeology/Horn Archaeology museum, which provides many of the physical resources (labs, library, artifact collections, classrooms, study areas, offices), while the academic home is the Seventh-day Adventist Theological Seminary. Program records are kept by the program secretary at the PhD/ThD office at the Seminary while the director’s office is at the Institute of Archaeology. The program is managed by the program director, guided by the PhD committee of the Seminary. The program director is one of the secretaries of the PhD Committee. Currently there are 16 students enrolled in the program. The degree requires 64 credits, combining 48 credits of coursework with 16 dissertation credits. (See [Academic Bulletin](#) for details on program requirements and policies.) Students have the choice of two 12-credit concentrations—Ancient Near Eastern Archaeology and Biblical Archaeology.

J.1: Purpose, goals, learning outcomes, and educational assessment

Purpose and Goals

The Doctor of Philosophy in Biblical and Ancient Near Eastern Archaeology is an academic program that prepares students for archaeology-related teaching positions and/or research in faith-based and secular educational institutions of higher learning.

The goals of the program are to ensure that students receive the training necessary to understand the socio-political culture, material culture, and historical background of

the Mediterranean and Ancient Near Eastern worlds that will, in turn, provide an accurate social, cultural and historical context for better understanding and interpreting the Bible and thus provide greater support to the mission of the church. This training includes (1) skills in fieldwork (excavation), retrieving, conserving, analyzing, interpreting and publishing archaeological remains; (2) mastery of appropriate ANE textual sources (textual materials including the bible); (3) and incorporating the knowledge acquired into a better understanding of the Bible and its world.

Program Learning Outcomes	Direct Assessment Instrument
Upon completion of the program students will demonstrate the ability to:	
1. Develop a critical understanding of content areas: Display a broad understanding of the content area of their chosen major discipline and competency at a high level within the area of their minor discipline.	<i>Comprehensive Exam Rubric</i>
2. Undertake advanced research: Demonstrate the ability to conduct archaeological field work, propose a delimited topic of original research, and produce a logical and coherent written report of the study.	<i>Dissertation Evaluation Rubric</i>
3. Produce scholarly presentations and publication: write scholarly research, make a professional presentation (paper or poster), and submit for publication.	<i>Professional Paper Rubric</i>

These PLOs ensure that the program goals of ATS Standard J are achieved; (1) comprehensive knowledge of the disciplines of study (PLO 1); (2) a competence to engage in original research and writing (PLO 2, 3); and (3) a breadth of knowledge in theological and religious studies (PLO 1).

Educational assessment

Since the establishment of the program in the 2010–11 academic year, 23 students have been enrolled in the program. Two dropped out for personal and medical reasons, and 21 students have completed or remain in the program. Of these 21 students, six transferred in from the PhD in Religion program (where they were archaeology majors), one transferred in as an advanced student from another university, 14 enrolled directly into the PhD in Biblical and Ancient Near Eastern Archaeology program. Of the seven transfers, six have finished and one is writing their dissertation. Of the 14 students who began in the new program, two are in coursework, three are doing comp exams, three are writing proposals, three are writing dissertations and three have graduated.

Direct Assessment

In the past, assessment of these students was done through course grades, comprehensive exams, dissertation proposals and dissertation defenses. Dissertation proposals were assessed by a committee of three professors who, after reading the proposal and hearing an oral defense, would assign one of three levels: (1) pass; (2) pass with revisions; (3) rewrite. All the professors had to agree to a pass or pass with revisions for the proposal to be accepted. The dissertations were assessed by an oral defense of five professors—the three core committee members, a fourth reader who did not participate in guiding the writing of the dissertation and an external examiner outside the university who, likewise, was not involved in the guiding of the dissertation. Each professor would evaluate the dissertation oral defense and assign an evaluation of: (1) pass; (2) pass minor revisions; (3) pass major revisions; or (4) no pass.

The dissertation passed by a majority vote.

The evaluative stages of the PhD program were benchmarked and modelled after the ANEA programs at the University of Arizona and Harvard University. Based on faculty evaluations presented on the defense evaluation forms and informal student feedback and formal exit surveys (recently instituted) both faculty and students have expressed satisfaction that the outcomes of the program have been satisfactorily obtained.

About 18 months ago, the assessment process was changed at the request of assessment personnel on campus so that the assessment instruments that had been used for the four evaluative stages of the program were modified to reflect a rubric format. Rubrics were therefore designed for (1) typical class evaluations (including professional papers done during the coursework phase); (2) for the comp exams; (3) for the dissertation proposal, and for the dissertation defense (see Documents Room). The universe of data obtained from the rubrics is not yet very large and has not revealed any significant areas for program improvement. One of our recommendations is to assess the data and the utility of the data gained by the rubrics for program improvement. At present, we have high confidence in successful student performance.

As alluded to above, students are expected during the coursework phase to submit two papers or projects for professional presentation or publication at a professional society—usually the American Schools of Oriental Research—the major American society for Near Eastern Archaeology. These papers/ presentations are peer reviewed for acceptance by the professional society. This provides external evaluation of the quality of the student’s work and exposes them to the professional life of academia. It provides evidence that students in the program are able to produce work comparative to that at other institutions. Externality is central to ensuring standards. Of the 20 students who have remained in the program, 14 have done professional presentations (paper or poster).

Indirect Assessment

Course Surveys: Surveys are conducted at the end of each course. This source of indirect data is extremely valuable in judging the success of the program from the student’s perspective. Surveys have not revealed any serious concerns or consistent deficiencies that require formal changes in course delivery.

Seminary Exit Surveys: The PhD in Biblical and Ancient Near Eastern Archaeology began exit surveys in 2019. Of the three students who graduated and completed the form, all three rated the program in terms of their ability to meet the stated outcomes at the highest level (4).

Enrollment, Completion and Job Placement Data

A summary of origins and progress of students enrolled in the program since its establishment is provided above. The chart below shows the numbers of students enrolled each year.

Year	2010–2011	2011–2012	2012–2013	2013–2014	2014–2015	2015–2016	2016–2017	2017–2018	2018–2019
<i>Newly Enrolled Students</i>	3		1	3	1	3	1	1	1

(Three students are being processed for the 2019–20 academic year.)

Completion rates

To date, of the 21 PhD in Biblical and Near Eastern Archaeology students who have remained in the program, eight have finished and 13 are in the various stages—coursework, comp exams, proposals or dissertation writing.

Cohort year	Number in Cohort	Number Graduated in Eight Years	Number Graduated in Eight Years	Reporting Year
summer 2007–spring 2008	0			2015
summer 2008–spring 2009	1	0	0%	2016
summer 2009–spring 2010	0			2017
summer 2010–spring 2011	3	0	0%	2018

Thus far, the official Andrews University Completion Rate chart above reports primarily on students transferring into the program. Although these have all taken longer than the optimum to finish, our unofficial tally indicates that two of the five students who began between 2011 and 2013 have already finished in less than the eight-year limit.

Withdrawals: A complementary indicator of success is student dropout rates:

Year	2010	2011	2012	2013	2014	2015	2016	2017	2018
Withdrawals	0	0	0	0	0	0	0	2	0

Each withdrawal was due to a personal crisis; one was due to medical issues, the other to a divorce and change of life priorities. Neither was related to academic or program issues.

Job Placement. Of the 21 students mentioned above, ten have full-time employment or have full-time jobs promised upon completion, two have part-time jobs, and two are not interested in employment. The remaining six have not yet begun searching for employment. Of the ten with full-time employment, three are working outside the field of archaeology (librarian, publications, pastoral ministry).

J.2: Program Content

A prerequisite grounding in general theological content and methods is ensured through admissions requirements. Within the degree, the content and methods of the field is provided in courses which cover: (1) a knowledge of the archaeology, history and culture of the Ancient Near East (Egypt, Palestine [Israel and Jordan], Syria, Turkey [Anatolia], Mesopotamia) and adjacent areas (primarily the Mediterranean); and (2) the history of the discipline of ANE and Biblical Archaeology (Old and New Testaments and Early Church History) including the development of method and theory.

Training in the research methods and procedures particular to archaeology is delivered through field work (including site selection, organization, excavation and survey), use of excavation tools, techniques

and the application of modern technologies (computers, appropriate software programs including data bases, digital imaging, etc.) Core courses are supplemented by additional courses offered by the Old and New Testament departments and the Department of Church History appropriate to the student’s area of specialty. The Andrews University Department of Behavioral Sciences provides expertise in anthropology.

As for how the program helps the growth in qualities for scholarly ministry in theological environments, the program is not explicitly theological—it is archaeological—nevertheless the archaeological content is Bible-related and theological implications are explicitly pointed out in coursework. Some students who enroll in the program are not religious or practice a non-Christian faith (e.g., Islam) so monitoring their theological scholarship is not done. For those who are Christian, their theological interests are queried in the admissions process. During coursework they are explicitly asked about the theological impact of the archaeology topic they are studying and at their defense, they are asked about the possible theological implications of their research. If a student is pursuing an educational career (i.e., teaching) and has not had previous educational training, then they are required to take the *Teaching Religion in College* course. Several students have non-educational career goals and are instead working for government entities.

To facilitate *evaluation of student progress*, course grades and results are monitored by the program secretary and program director. A GPA of 3.0 is to be maintained during the coursework stage. If a student receives more than three C grades, he or she may be dropped from the program or assigned remedial work. If a student accumulates more than three incompletes for coursework, the director may freeze the student’s ability to take further courses until the incompletes are completed. Students meet with the program director prior to each semester of coursework to discuss problems with past work (low grades or DGs) and which courses to take during the upcoming semester (those that support the student’s areas of interest, research and/or planned dissertation work, etc.). When the courses are approved, the program director signs off and the student registers.

The *comprehensive exams* consist of four exams provided by at least two doctoral professors (see Documents Room). Examination areas are discussed with the student and professors. The exam areas and the professors giving the exam are then presented by the program director to the PhD Committee for final approval.

After completing the comprehensive exams, the student writes a proposal for his or her *dissertation*. The topic is guided by a committee of three content area professors who are approved by the Graduate Dean’s office for guiding dissertation work (this is based on the professor’s rank and publication record in the major area). One of these three professors is the committee chair for the proposal and dissertation (i.e., a mentor, advocate or major professor). After the student writes their dissertation proposal, it is defended by the student before his committee and an outside professor who is not on the committee (but is from the school). After a successful defense, the proposal is presented by the program director to the PhD Committee for final approval. The student then writes the dissertation under the guidance of the principal professor and the two other members of the committee. When the dissertation is deemed ready for defense by the committee, a defense date is set and a fourth reader and an external examiner are invited to read the dissertation and participate in the oral defense. The external examiner of the dissertation is chosen from outside the University on the basis of his or her recognized expertise in the dissertation topic.

Language expectations for the program are two modern languages and two ancient languages appropriate to the student’s research needs and foci. Typically, the modern languages are French and German, although Italian, modern Hebrew and modern Arabic are common acceptable options. Ancient languages are typically Hebrew and Greek, although Latin is an acceptable option.

J.3: Educational Resources and Learning Strategies

The program is delivered at the Institute of Archaeology at Andrews University. This building provides offices, study areas and open spaces that not only facilitate the students with their research but also provides a space for social and intellectual interaction with each other and professors creating an excellent mentoring environment. Formal lectures and seminars are conducted in the Institute of Archaeology classroom.

It is possible to complete the program in four to five years: (1) two years for coursework; (2) six months to one year for comprehensive exams and the dissertation proposal; (3) one to two years to write and defend the dissertation. Students who come with proper prerequisites and financial support can accomplish their degree within this time frame. Realistically, however, most students have to work and meet family and church obligations. These obligations may delay the student’s progress.

Beyond the space provided by the Institute of Archaeology, we have other excellent resources for students pursuing this degree. This includes an *artifact collection* with over 8,000 authentic artifacts for students and faculty to study. This includes specialty collections such as over 3,000 ancient tablets, an ancient coin collection, and a comparative ceramic collection, to name a few. We have storage facilities that house the excavated remains (ceramics) from several major excavations in central Jordan, including Hesban, Jalul, Safut and we are expecting to receive the artifacts from the Tall Jawa and Wadi Themid excavations. Facilities also include *lab space* for bone work, digital 3D scanning, data entry, etc. and office space for faculty and senior staff. We have an *archaeological museum* for public and academic visitation and study. It is currently being renovated and is on par with other research museums such as the Semitic Museum at Harvard University. A *research library* specializing in ANE and central Mediterranean archaeology includes over 5,000 volumes and is supported by endowment set up by Siegfried Horn. Visiting professors regularly come to our Institute to use our library and/or to study our collections. Students and faculty from other schools in the University also come to use our facilities and resources.

This program seeks to award up to \$50,000 in *scholarship assistance* for each doctoral student. There are two scholarships—one is given to students who, through a written statement, declare their intention to faithfully serve the Adventist church upon completion of their degree. There is a second scholarship for non-Adventists which requires a similar commitment to be faithful to their respective denomination or faith tradition. These are the only criteria. The rationale is to make sure that students who receive these funds will use their training in support of their church and faith tradition.

The Horn Archaeology Lecture Series, a guest lectureship series by leading scholars in the discipline, is offered to students so that they may have the privilege of hearing, meeting and interacting with the top ANE scholars. Our [webpage](#) contains a list of these lecturers, which comprises a veritable Who’s Who of the leading scholars in Near Eastern Archaeology. Each student is also provided with a scholarship that assists them to attend a professional meeting in archaeology—usually ASOR’s annual meeting. If the student presents a paper, poster or presentation, they receive additional financial support.

The PhD program has five archaeology professors who directly support the program (see list below). Each of these professors is accomplished and recognized in the field of ANE Archaeology. All have doctoral degrees from respected institutions specializing in archaeology and/or anthropology. All direct, co-direct, or have senior leadership positions on major archaeological field projects where they dedicate significant time to mentoring doctoral students. All are active in professional archaeological or anthropological societies. All have presented numerous papers at various scholarly societies and are well-published.

J.4: Admissions

Admission policy is identical to that of the PhD in religion. Students are required to have a GPA of 3.5 in a suitable area of study at the MA level (usually either religion, anthropology or archaeology); Aptitude for doctoral research is evidenced by three recommendations from professors, the GRE, and the submission of a graduate research paper related to religion, anthropology or archaeology.

2019 Self-Study Recommendations:

Recommendation & Rationale	Indicator of Success	Timetable	Position Responsible
Identify program-related job opportunities in order to improve student placement.	Improved placement rates. Target rates to be benchmarked against norm for this degree.	Ongoing	PhD Committee and Program Director
To re-assess the utility of the program rubrics and the data gained thereby for program improvement.	The discovery and implementation of areas of program improvement through the use of rubric assessment instruments	2020	PhD Committee Archaeology faculty and Program Director

DOCTOR OF PHILOSOPHY
(RELIGION)

(ATS Degree Program Standard J)

The PhD (religion) program at the Seventh-day Adventist Theological Seminary began in 1982–1983 under the leadership of Gerhard Hasel. His vision was to create a cadre of tertiary-level religion professors, scholars and administrators to serve the worldwide Seventh-day Adventist Church. Successive directors have continued the development of the program with the goals of seeking scholarship resources for students, developing program offerings and handbooks delineating program policies, increasing emphasis on student paper presentations, publication and attendance at professional meetings, and networking for scholarship and employment opportunities.

The degree requires 64 credits, combining 48 credits of coursework with 16 dissertation credits. (See [Andrews University Bulletin](#) for details on program requirements and policies.)

J.1 Purpose, Goals, Learning Outcomes, and Educational Assessment

The Doctor of Philosophy (religion) program is designed to prepare teacher-scholars for colleges, seminaries and universities, especially those operated by the Seventh-day Adventist Church.

The program builds on expertise and training developed in approved master’s programs. It provides individuals equipped with skills and methods appropriate to genuine scholarship to do original and responsible research, and it promotes the proficient application of sound and valid principles of biblical interpretation and historical research. It acquaints students with the Judeo-Christian heritage and the findings of various branches of biblical scholarship and communicates the religious and ethical values of that heritage as found in Scripture and as understood by conservative Christians, in general, and the Seventh-day Adventist Church, in particular.

The Program Learning Outcomes (PLOs) for the program are that graduating students will:

- 1. Articulate an integrated theology and philosophy of faithfulness to God and Scripture, and demonstrate objectivity in research and integrity in relationships.

- 2. Provide evidence of a broad understanding of the content area of the chosen major discipline and competency within the area of the minor discipline.
- 3. Demonstrate the ability to propose a delimited topic of original research, carry out the investigation under faculty mentorship at an advanced level, and produce a logical and coherent written report of the study.
- 4. Write scholarly research, make a professional presentation, and submit for publication.
- 5. Display teaching ability appropriate for college and university settings.

These PLOs ensure that the program goals of ATS Standard J are achieved; (1) comprehensive knowledge of the disciplines of study (PLO 2); (2) a competence to engage in original research and writing (PLO 1, 3, 4); and (3) a breadth of knowledge in theological and religious studies (PLO 2, 5).

Direct Educational Assessment

Direct assessment instruments employed for students’ achievement of the PLOs are as follows:

Program Learning Outcomes	Assessment Measures
1. Articulate an integrated theology and philosophy of faithfulness to God and Scripture, objectivity in research, and integrity in relationships.	Rubric for Paper in Biblical and Theological Hermeneutics class GSEM 915
2. Provide evidence of a broad understanding of the content area of two chosen major disciplines and competency within the area of the minor discipline.	Results on Comprehensive exams
3. Demonstrate the ability to propose a delimited topic of original research bridging the two areas of concentration, carry out the investigation under faculty mentorship, and produce a logical and coherent written report of the study.	Rubric for dissertation defense
4. Write scholarly research, make a professional presentation, and submit for publication.	“3 P” Report each December (Posters, Presentations, Publications) superseded by Annual Review document
5. Display teaching ability appropriate for college and university settings.	Rubric for teaching demonstration in Teaching Religion in College class GSEM860

Assessment measures occur throughout the program, beginning with the coursework phase and continuing through the comprehensive exam phase and dissertation phase. This data is gathered together by the PhD office to be used for program modifications to better fulfill the learning outcomes of the program. Results of the direct measures inform the PhD office and PhD Committee regarding necessary changes or continued emphases to enhance the development and efficiency of the program.

Data for PLO 1 is available in the Documents Room where the rubric and data are compiled. An example of how data we have gathered has modified our approach to the program is seen in PLO 2 data found in the following chart of comprehensive exam results for 2013 to 2016.

Year	Passed No Orals	Passed 1–2 Orals	Passed > 2 Orals	Failed 1 or More
2013–2014 n = 14	8	4	0	2
2014–2015 n = 11	6	4	1	0
2015–2016 n = 10	6	1	0	3

The obvious problem in these data are the number of failures in 2013–2014 and 2015–2016. The PhD Committee took several actions to strengthen the emphasis on appropriate preparation for the exams. A contract form was developed that requires delineation of what is to be studied, bibliography for the research and delimitations. Each exam requires a contract and is signed by the student, the professor and the PhD office. The contracts become part of the student’s record. The PhD Committee took the action that all contracts have to be submitted and approved six months in advance of the comprehensive exams and the student must have all coursework completed by six months before taking the exams.

Another example of our direct assessment data and its impact is seen in what we have called the “3 P Report” (Posters, Presentations, Publications) providing data for PLO 4. Data on how many scholarly posters, presentations and publications students have presented each year are gathered by the PhD office. The data for 2013–2016 are presented in the following table (for all PhD students, n=number of students represented in the list of publications, presentations and posters):

Year	Publications	Presentations	Posters	Total
2013 (n=21)	9	17	7	33
2014 (n=11)	18	18	10	46
2015 (n=17)	28	28	7	63
2016 (n=24)	22	31	18	71

The boost in the number of total scholarly presentations/posters/publications by our students appears to be well correlated to our program taking 50 or more students per year to the annual professional meetings of the Evangelical Theological Society, Society of Biblical Literature, American Academy of Religion, American Society of Oriental Research, and Adventist professional societies, all which occur in November each year. We began this program in 2011, taking 25 students and that number has grown to more than 50 students each year. In 2011 there were only a total of 13 publications/presentations/posters by students. While these data have not changed what we do, they have given us the needed data to continue to persuade our donors that this is a very valuable program. Their input into this program has moved from an initial \$13,000 to a current \$75,000 investment in our students’ professional growth. We count this annual trip as one of the great successes of our program and the students agree, as will be seen in the indirect assessment data below.

Indirect Educational Assessment

The Seminary carries out student surveys each year to receive feedback from students on their program. It is known as the Seminary Assessment Questionnaire (SAQ). Data from the 2017 and 2019 SAQ are presented in the following tables, highlighting the four best and four worst scores on the survey. Students are asked to agree or disagree with statements ranging from Very Dissatisfied to Very Satisfied on a 1 to 5 scale, with 1 being Very Dissatisfied and 5 being Very Satisfied.

2017 Seminary Assessment Questionnaire Data (n=28)

Four Best	Score	Four Worst	Score
Attendance at professional meetings	4.57	Advising for dissertation proposal	3.59
Advising by PhD office	4.46	Leadership training	3.57
Community of learning	4.29	Number of doctoral seminars	3.54
Adequacy of library resources	4.29	Advising for comprehensive exams	3.43

2019 Seminary Assessment Questionnaire Data (n=22)

Four Best	Score	Four Worst	Score
Attendance at professional meetings	4.68	Registration process	3.45
Certainty of call to ministry	4.68	Number of doctoral seminars	3.33
Deepened understanding of Bible	4.36	Admission process	3.32
Scholarships	4.29	Assignment load	1.76

As noted above under direct assessment, the indirect assessment data illustrate that the professional meetings attendance is counted by the students as a highlight of the year. They further illustrate appreciation for the PhD office’s work in advising, the community of learning and the library resources though in 2019 some of these have slipped down in scoring.

The four worst scores point toward a greater need for advising in the second and third stages of the program (comprehensive exam preparation and dissertation proposal, respectively), as well as the need for more doctoral seminars and better leadership training, a better admission process and registration process. These are areas for improvement (see the recommendations at the end of this report).

Enrollment, Completion and Job Placement Data

New *enrollment* in the PhD (religion) program typically runs in the range of five to ten students added per year. In the 2016–2017 school year the PhD in religion program had 83 students actively enrolled. In the school years 2014–2017 a total of 55 individuals applied to enter the PhD in religion program. Of this

group 36 were accepted to enter the program (65%). The number of students enrolled in the program in each department for the 2017–2018 school year is as follows: Adventist Studies & Church History (8); Mission & Ministry (11); New Testament (13); Old Testament (22); and Theology (23). Enrollment levels over the last four years are as follows (showing total number of students enrolled in the program):

Year	2015	2016	2017	2018
New Enrollments	9	10	8	10
Enrolled Students	80	86	80	77

Our program is steady in its enrollment numbers and has seen an uptick in completion rates for some students who have been in the program for a long time. Our current students are excited about their involvement in attendance at professional meetings, giving scholarly presentations and publishing scholarly articles. These activities prepare them well for the preparation of their dissertation proposal and dissertation writing.

Completion rates are a further indicator as to whether the program is meeting the needs of students and the goals for the program.

Enrollment Year (Fall, Spr, Sum)	First-Time Enrollment	Graduated in 5 years	Graduated in 6–10 years	Graduated in 11- years	Active in Program	Inactive/ Withdrawn	Percentage graduated
2008–2009	4	0	4	0	0	0	100%
2009–2010	11	1	4	0	3	3	45%
2010–2011	15	1	5	0	6	3	(60%)
2011–2012	12	4	4	0	3	1	(67%)
2012–2013	6	0	1	0	4	1	(17%)
2013–2014	10	2	1	0	7	0	(30%)
2014–2015	7	0	0	0	5	2	(0%)
2015–2016	11	1	0	0	9	1	(9%)
2016–2017	5	0	0	0	4	1	(0%)
2017–2018	5	0	0	0	4	1	(0%)
2018–2019	10	0	0	0	10	0	(0%)
Totals	156	12	39	15	67	23	
% of Total	100%	7.7%	25%	9.6%	43%	14.7%	

These data tell an interesting story. The length of time to graduation has shifted over the years toward the earlier end, but with only a small group that graduates in five years or less (and the question will be if the shift toward earlier graduation will persist given how many students are still active in the program going back to 2009). Those who graduate in five years or less typically are sponsored students. But not all sponsored students graduate in that period of time. Close to 15% of all students withdraw, become inactive or are dismissed from the program. Looking at the earlier section of the table where length of time provides more opportunity for graduation, we note that about 65–75% of students graduate on average. In the later years, of course, more students are still active in the program and pursuing the degree actively.

What are the causes of the length of time to reach graduation? Actually, it is not atypical in the humanities for it to require 10 years to reach graduation for a PhD. In the case of Andrews University, the scholarship funds available to our students do not cover their tuition completely and no living expenses, so most students work their way through school, taking the minimum coursework load required, with their dissertation writing extended as a result of their need to support themselves during their studies.

These data point to the need for seeking more endowment funds to enable students to focus on their studies rather than work to survive and have a family life.

For those that graduate, our job placement rate in the time period 2015–2018 is 70% at time of graduation, which is above the national average of Humanities PhD graduates of about 55% (not necessarily at the time of graduation). Below is the data in a table:

Placement Type	Male	Female	Totals	As % of Total
Vocational Placement	17	4	21	70%
Non-vocational Placement	0	0	0	0%
Further Study	0	0	0	0%
Seeking Placement	2	0	2	7%
Other	3	2	5	16%
Unknown	2	0	2	7%
Totals	24	6	30	100%

J.2 Program Content

The *coursework* phase of the PhD (religion) consists of 48 credits, 33 being assigned to the concentration, nine to the cognate, and six to the core courses of the PhD program. Five areas of *concentration* are offered: Church History and Adventist Studies; New Testament; Old Testament; Christian Theology and Philosophy; and World Mission. Each student also chooses a *cognate* area from among seven departments: Church History and Adventist Studies; Christian Ministry; Religious Education; New Testament; Old Testament; Christian Theology and Philosophy; and World Mission.

The program includes in its *core* the courses GSEM 860 *Teaching Religion in College* and GSEM 915 *Biblical and Theological Hermeneutics*, as well as PhD Colloquia. Other than these, the program has historically had a very open curriculum that allows the student and faculty advisors to shape their studies in these terminal degree programs. While such flexibility is valuable for adapting the program to a student’s needs, it makes assessing progress and accountability challenging. The program office is working on implementing a minimal structure of curricula organized through the departments to identify the essentials for a PhD in their fields of study. Our goal is to formulate a structure with enough flexibility for individual expression and yet with sufficient organization to allow for adequate coverage of the student’s field of study and for assessment of success.

All these courses are taken at the doctoral level in 800 and 900 level courses. The 48 credits are the equivalent of two years of full-time coursework. Some courses are taken together with master’s students, but doctoral students engage in additional reading, writing and interaction commensurate with their degree program. An Annual Review process has been established up until Candidacy is achieved. In this process professors give guidance to the student for any areas of concern in their development, including coursework, writing, citizenship and church involvement.

French, German, Greek and Hebrew are *prerequisites* required by most departments. Language substitutions are allowed with approval from the student’s department and the PhD director. Several departments also have a research methods course in their particular field of study as part of the coursework phase of the program based in the particular research needs of the field.

The program has five *comprehensive exams*. Four of the exams are in the student’s area of concentration and one is in the cognate. Students are required to complete all coursework a minimum of six months before taking comprehensive exams to provide sufficient time to study for the exams. A contract with the examining professor is required for each exam, which details the content to be studied for the exam along with a bibliography. The idea of having contracts for the comprehensive exams arose from student feedback in a focus group with the program director. The student and professor sign the contract and a copy is kept in the student’s file in the PhD office. Exams are graded by the examining professor using a rubric approved by the PhD/ThD Committee. An oral exam after grading may be administered when the professor feels the student’s work is marginal. The PhD director serves as the moderator in such exams.

Every student is required to produce a *dissertation proposal* developed in conjunction with the student’s dissertation committee. A dissertation proposal class is offered to assist students in preparing the proposal. Alternatively, well-prepared students may work with faculty members individually to prepare the proposal. The completed proposal is reviewed in a two-hour meeting with all members of the student’s department and two faculty from outside the student’s department. The PhD director serves as the moderator for the review. The review process is designed to bring the proposal to excellent form with the faculty agreeing that the proposal has appropriate focus, a clear problem and thesis, an appropriate methodology, a clear outline and appropriate and sufficient initial bibliography. Modifications to the proposal are recommended by the faculty and the student works with his/her dissertation committee chair to bring the proposal to the recommended form. The proposal is approved by the PhD/ThD Committee.

The *dissertation committee* consists of a minimum of three members, including the chair. Two of the three members, including the chair, are selected from among the current full-time Andrews graduate faculty at the appropriate category with at least one member being from the school in which the student is enrolled. The third member may be from the Andrews graduate faculty at the appropriate category or a person outside the University whose record of scholarship is equivalent to that required of a member of the Andrews graduate faculty at the appropriate category. Where specialized expertise is needed, additional persons may be added either from the Andrews graduate faculty or from outside the University with the approval of the School of Graduate Studies. The student’s doctoral committee guides the student in the writing process with review of the student’s work chapter by chapter. This process usually requires several years of work. Doctoral students are required to register for a minimum of 16 dissertation credits.

Dissertation defense is completed through an oral examination at an officially designated time and place. When the doctoral committee is satisfied that the dissertation is ready for defense, the PhD director arranges for a fourth reader of the dissertation from the Andrews University faculty and an external examiner selected for his/her expertise in the field of study. A two-hour oral defense is held. The decision of the examining committee is recorded and signed on the appropriate form and submitted to the

Seminary dean. A copy is sent to the Office of Academic Records. At the dissertation defense the members of the examining committee fill out an assessment form provided by the Graduate dean’s office. The compilation of data from these forms becomes part of the assessment for the PhD in religion program.

The PhD/ThD office monitors *student progress* by having students meet with the director of the program or their advisor at the beginning of each semester. The purpose of these meetings is to verify that the student is staying on track in achieving the benchmarks of the program and is including the necessary classes at the appropriate time. Up until Candidacy is achieved, each student also goes through an annual review process with department faculty in the area of their concentration. A self-evaluation document established by the PhD/ThD Committee is filled out by the student and reviewed by the faculty. If appropriate progress is not being made, a plan of remediation is established, or, in extreme cases, the student is dismissed from the program in accordance with PhD/ThD policies. This Annual Review process was first carried out in the 2018–2019 school year (see Documents Room).

The program fosters *scholarly writing* for publications through doctoral seminars focused on publication and by taking 50–60 doctoral students (PhD and ThD) to professional meetings each year (at a cost of approximately \$65,000–\$75,000) where they present papers and posters. This initiative arose from student feedback in a focus group with the program director about the desirability of attending professional meetings and giving presentations. The PhD program also contributes to the academic success of the annual Seminary Scholarship Symposium by encouraging students to participate in that Symposium through the presentation of posters and papers.

J.3 Education Resources and Learning Strategies

All PhD courses, seminars and colloquia are completed on the main campus. Students must establish doctoral residency by enrolling in full-time doctoral course work at Andrews University with two back-to-back semesters full-time in residence. Transfer credits from other doctoral programs are accepted that fit within the PhD curriculum and plan of study for a department and are not to exceed 16 credits. The PhD/ThD Committee has set time limits for coursework, comprehensive exams and the writing of the dissertation. Five years are allowed for completion of coursework and the comprehensive exams. Another five years are allowed from the time of completing the comprehensive exams to completing the dissertation. Extensions of time for the different phases of the program are possible by petition to the PhD/ThD Committee and approval of the Graduate dean. Doctoral students who have completed their coursework and have registered for all their dissertation credits are required to maintain active status through registration for dissertation continuation.

Andrews University maintains an excellent theological library as part of the holdings of the James White Library on campus (see GIS Standard 4 of this Self-Study). As the library’s holding have continued to grow, space limitations have developed. While doctoral students have study carrels available in the library, it has not been possible to supply all study needs and further attention is needed regarding such study space.

Faculty qualifications and research production are described in GIS.5. Quality doctoral pedagogy is supported by the Andrews University Center for Teaching & Learning Excellence, as well as an annual Faculty Institute, and regular pedagogy presentations in Seminary faculty meetings. Seminary faculty are involved in both presenting and attending these presentations. Andrews University has established criteria for which faculty can serve on doctoral committees and which can guide doctoral dissertations (see Documents Room).

J.4 Admission

An accredited MDiv/Master’s degree in the field of religion or theology is required for entry into the program. Deficiencies within the student’s background are made up with prerequisite courses. The University reviews and evaluates degree and transcript materials from inside and outside North America. The PhD office also reviews transcripts and verifies which coursework taken in such educational institutions is applicable as prerequisites for the PhD in religion degrees.

The University and the worldwide Seventh-day Adventist Church strongly support the programs of the Seminary financially and by other means. An endowment fund for the PhD/ThD programs is also under development and currently has about \$5,000,000. Our goal is to build it to \$25,000,000. Each student who enters the University is required to demonstrate ability to meet financial requirements of the program via developing with the finance office a financial plan on an annual basis. The PhD in religion program has several scholarship programs available to help students finance their education and avoid high debt loads (see Documents Room). Via donations from gracious donors, the PhD/ThD office can provide to our doctoral students \$350,000 to \$450,000 in scholarship funds each year.

A core of approximately 50–70 on-campus PhD (religion) and ThD students form a scholarly community within the Seminary. The PhD (religion) program requires four semesters of PhD/ThD Doctoral Colloquium be taken during the coursework phase to foster a broader perspective and community of scholars. In these colloquia the students have opportunity to hear research projects being carried on in fields in and outside their specialization.

SDATS 2009 Self-Study Recommendations

1. Explore with University administration how faculty rank and remuneration levels could be partly based on graduate faculty status, and graduate faculty status partly based on the quality of mentoring services.

Response: The seminary has been challenged to determine an appropriate means of recognizing faculty status in regards to directing doctoral dissertations. No release time or faculty load reduction for directing dissertations is in place. However, within the last five–six years faculty serving on dissertation committees were provided an honorarium at the time of defense. This gesture has been well received by the faculty.

2. Pursue an appropriate student-teacher ratio in the Seminary as a whole.

Response: Our ratio of full-time faculty to students has increased slightly since 2009 from 1/33 to 1/31 in 2019.

2019 Self-Study Recommendations

Recommendation and Rationale	Indicator of Success	Timetable	Position Responsible
Ensure that the Annual Review of PhD students becomes standard department practice in order to foster student growth and solve challenges early.	Student completion of annual review, dropout less than 10%	Introduced in 2018–2019, regularized by 2022	PhD/ThD office and department
Reach agreement with departments regarding the annual number of seminar courses in order to maximize student opportunities for learning.	Heightened student critical thinking and writing skills.	Achieve within one year	Departments, monitored and encouraged by PhD/ThD office

DOCTOR OF THEOLOGY (THD)

(ATS Degree Program J)

Description

The ThD program began in 1974–1975 under the leadership of Gerhard Hasel. His vision was to create a cadre of tertiary-level religion professors, scholars and administrators to serve the worldwide Seventh-day Adventist Church. Four successive program directors have continued the development of the program.

The ThD program produces interdisciplinary scholars who have expertise in two fields of concentration (33 credits of coursework study divided between two departments, with a minimum of 12 credits in any one) listed under Biblical Studies, Historical Studies, Missiological Studies and Theological Studies. Each student also chooses a cognate area (nine credits of coursework study) from among seven departments: Church History & Adventist Studies; Christian Ministry; Religious Education; New Testament; Old Testament; Christian Theology & Philosophy; and World Missions.

The degree requires 64 credits, combining 48 credits of coursework with 16 dissertation credits. The program is administered by a faculty member who also administers the PhD (religion) program. (See (See [Andrews University Bulletin](#) for details on program requirements and policies.)

Section 1: Purpose, goals, learning outcomes, and educational assessment

Purpose of the degree

The Doctor of Theology program is designed to prepare interdisciplinary teacher-scholars for colleges, seminaries and universities primarily operated by the Seventh-day Adventist Church.

Primary goals of the program

The ThD program builds on expertise and training developed in approved master’s programs. It provides individuals equipped with skills and methods appropriate to genuine scholarship to do original and responsible research, and it promotes the proficient application of sound and valid principles of biblical interpretation and historical research. It seeks to acquaint students with the Judeo-Christian heritage and the findings of various branches of biblical scholarship and communicates

the religious and ethical values of that heritage as found in Scripture and as understood by conservative Christians, in general, and the Seventh-day Adventist Church, in particular.

Educational assessment

Direct Assessment

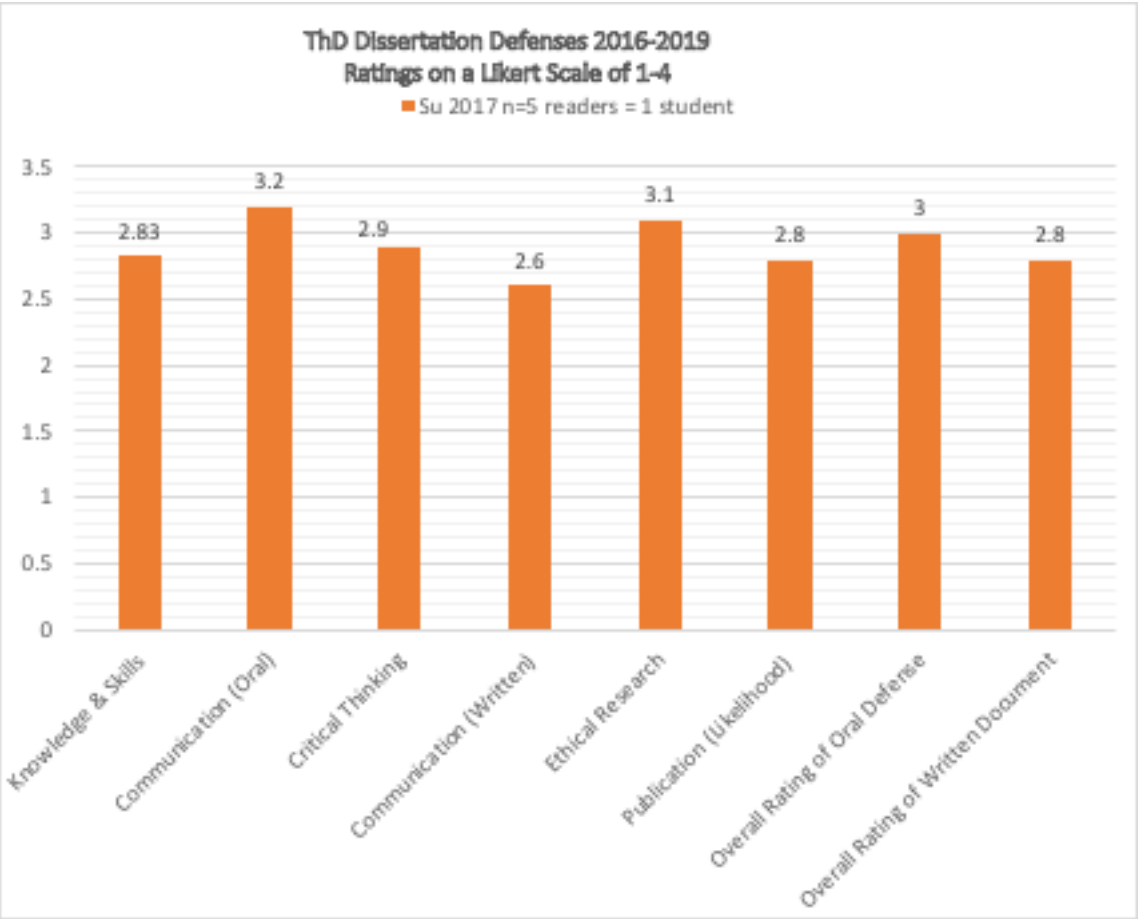
Direct assessment instruments employed to evaluate students’ achievement of the PLOs are:

Program Learning Outcomes	Assessment Measures
1. Articulate an integrated theology and philosophy of faithfulness to God and Scripture, objectivity in research, and integrity in relationships.	Rubric for Paper in <i>Biblical and Theological Hermeneutics</i> class GSEM 915
2. Provide evidence of a broad understanding of the content area of two chosen major disciplines and competency within the area of the minor discipline.	Results on Comprehensive exams
3. Demonstrate the ability to propose a delimited topic of original research bridging the two areas of concentration, carry out the investigation under faculty mentorship, and produce a logical and coherent written report of the study.	Rubric for dissertation defense
4. Write scholarly research, make a professional presentation and submit for publication.	“3 P” Report each December (Posters, Presentations, Publications) superseded by Annual Review document
5. Display teaching ability appropriate for college and university settings.	Rubric for teaching demonstration in <i>Teaching Religion in College</i> class GSEM860

Data for PLO 1 is available in the Documents Room where the rubric and data are compiled. Data for PLO 2 is found in the following chart. We note that later students have done better on the exams, possibly linked to the greater emphasis on preparation and contract signing.

Year	Passed No Orals	Passed 1–2 Orals	Passed > 2 Orals	Failed 1 or More
2011–2012 n=1		1		
2012–2013 n=2		1	1	
2015–2016 n=1	1			
2017--018 n=1	1			

Data for PLO 3 is limited. We have had two ThD graduates in the last eight years and have the dissertation defense rubric data for only one of these which is presented in the following table:



This student’s performance was not stellar but the student passed. The other student (for whom, unfortunately, we do not have the data available in this format) did much better in the defense and received an award for best dissertation presentation. The external examiner expressed deep satisfaction with the dissertation and offered to write a recommendation for publication.

The chart below evaluates program success on PLO 4.

	2015	2016	2017	2018
Students attending professional meetings	1	2	2	4
Student posters presented	0	2	0	0
Student scholarly papers presented	0	1	3	4
Student scholarly publications	0	0	3	1
Total Students in Program	5	6	5	5

Note the increasing output of our students over the four-year period for PLO 4, illustrating the positive effect of taking the students to the professional meetings each year.

What these data together illustrate are that our ThD students are active in their research, that they present and publish and have successfully passed their comprehensive exams and dissertation defense. More could be done in mentoring the students in the dissertation writing to ensure that they achieve a higher standard in their output.

Indirect Assessment

Our seminary carries out student surveys each year to receive feedback from students on their program. It is known as the Seminary Assessment Questionnaire (SAQ). Data from the 2019 SAQ for the ThD students are presented in the following table, highlighting the four best and four worst scores on the survey. Students are asked to agree or disagree with statements ranging from Very Dissatisfied to Very Satisfied on a 1 to 5 scale, with 1 being Very Dissatisfied and 5 being Very Satisfied. Three of our current five students filled out the survey, two are in the coursework phase, one in the dissertation phase. The data below are only for questions where all three students gave an answer.

2017 Seminary Assessment Questionnaire Data (n=3)

Four Best	Score	Four Worst	Score
Community of learning	5.00	Admission process and library resources	4.00
Increased commitment to church	5.00	Advising for comps and dissertation	4.00
Rigor, depth of courses, practical	4.67	Leadership training	3.67
Attend professional meetings, advising	4.67	Preparation to mentor others	3.67

2019 Seminary Assessment Questionnaire Data (n=3)

Four Best	Score	Four Worst	Score
Deepened understanding of Bible	5.00	Advising for comps	3.00
Professional meetings attendance	5.00	Info re program and courses available	3.00
Availability of office staff	5.00	Student counseling services	2.00
Helpfulness of office staff	5.00	Assignment load	1.33

As noted above under direct assessment, the indirect assessment data illustrate that the professional meetings attendance is counted by the students as a highlight of the year. They further illustrate appreciation for the PhD office’s work in being available and helping students in meeting their needs as well as the rigor and depth of the program.

The four worst scores illustrate that the students feel overloaded in their assignments, need better advising for the comprehensive exams and require better student counseling services.

On one of the issues raised, assignment load, a group of students met with the program director to discuss their concerns over assignment loads in classes. The program director discussed the matter with one of the department chairs where the challenges seemed to be especially acute. The seminary has produced a rubric to guide professors regarding what is permissible to expect for doctoral students in terms of time commitments for courses.

A new system of contracts for comprehensive exams was implemented in 2014 but needs further updating and instruction to faculty in how to prepare the contracts (enough specificity) and how to advise students for preparation.

Enrollment, Completion and Job Placement Data

The ThD degree for several years was deemphasized by the program directors. As a result, students taking the ThD diminished to the point that ATS recommended discontinuing the degree. Before taking such a step, the SDATS administration and the program director set up a group to restudy and redesign the ThD. This process led to the expansion of options within the ThD, implemented in the 2012–2013 bulletin, and expressed the clear establishment of it as an interdisciplinary degree. ATS affirmed these changes in February 2012. Enrollment in the ThD has increased gradually since that time.

The following chart lists new ThD enrollments, students in the program and the graduates in the last 10 years. It illustrates a slow but steady growth in the number of students in the program and some progress in students moving through the program, though this needs to improve.

Total ThD Enrollment 2012–2018											
Year	2008	2009	2010	2011	2012	2013	2014	2015	2016	2017	2018
New Enrollments	1	1	1	1	0	1	0	0	1	0	1
Total in ThD	1	2	3	4	4	5	5	4	5	4	5
Graduates	0	0	0	0	0	0	0	1	0	1	0

Completion rates within eight years of beginning the program are illustrated in the following chart:

Program	Cohort year	Number in Cohort	Number Graduated in 8 years	8-year Graduation Rate	Reporting Year
THD/Biblical Studies	summer 2007–spring 2008	0			2015
	summer 2008–spring 2009	1	1	100%	2016
	summer 2009–spring 2010	1	0	0%	2017
	summer 2010–spring 2011	0			2018

With so few graduates the data is not as meaningful, but does illustrate that we do have students who complete within eight years. More common is 10 years.

At the last ATS visit in 2009 it was noted that only two students were enrolled in the program and that these had enrolled in 2003. ATS was concerned about this and recommended in the 2009 report that an adequate explanation be given by November 2010 as to why the ThD should be continued in light of low enrollment. The Seminary administration and the PhD/ThD director studied the matter and recommended a number of changes such as opening up the ThD offerings to include a variety of departments and combinations of concentrations, with a concomitant reemphasis and remarketing of the degree. ATS approved the revision of the program and its continuation. These changes were implemented in the 2012–2013 bulletin. Since that time there has been a marked increase in interest in the ThD and enrollment has improved.

However, the continued low enrollment raises the question as to whether there are a sufficient number of individuals enrolled in the program to foster a learning community at the doctoral level. Further, the Andrews University Program Development and Review Committee, responding to the Andrews University Program Review done by our program this year, also recommended that we discontinue the program, arguing that it was not viable given our current resources. We maintain that the program should be continued at this time for three reasons:

1. The ThD is a unique degree in offering the option of interdisciplinary study in an era where knowledge has become so specialized that scholars tend to remain isolated in their specialties without taking into account the work being done in other fields. The ThD breaks this mold in bringing together varied disciplines in which the student studies in two main areas and writes the dissertation in an interdisciplinary milieu. The opportunities for serendipitous discovery are enhanced by this format.
2. The ThD students do not study at the Seminary in isolation from the PhD (religion) students. They take the same seminars and classes together, and the essential difference between these PhD and ThD students is that PhD students are focused in one area of concentration while ThD students are focused in two areas. Thus, the learning community is not as small as it seems when only looking at the enrollment within the ThD program. It is more appropriate that the viability of the program be judged according to whether there are sufficient PhD and ThD students together in each department to form an adequate learning community at the doctoral level. Such a judgment would indicate the viability of the program, as illustrated when we combine both PhD and ThD students according to department (2017–2018 school year): Adventist Studies & Church History (10); Mission & Ministry (11); New Testament (16); Old Testament (26); and Theology (26).
3. Many Adventist colleges for whom we are preparing scholars are small institutions with only two–four professors in the religion department. The ThD offers such schools scholars trained not in just one field, but two. The result can serve such schools’ needs better and enhances the marketability of our graduates as potential hires.

A further indicator of program success is that the two graduates in the last 10 years have both been placed in job positions in keeping with their vocational training. Our two ThD students who graduated in the last five years were placed as follows: One at the Adventist International Institute for Advanced Studies (AIAS) in the Philippines and the other at the Adventist college in Puerto Rico.

J.2: Program Content

See the Andrews University Bulletin for complete details. The coursework phase of the ThD consists of 48 credits: 33 credits in the concentration (between two departments), nine credits in the cognate, and six in the core courses of the ThD program. All of these courses are taken at the doctoral level in 800 and 900 level courses. (Some are cross-listed and taught in tandem with master’s level courses. Doctoral students are required to engage in additional reading, writing and interaction commensurate with their degree level.)

The ThD program requires the *core courses*: GSEM 860 *Teaching Religion in College*, GSEM 915 *Biblical and Theological Hermeneutics*, and 4 semesters of GSEM 810 PhD-ThD Colloquium. Other than these, the program has historically had a very open curriculum which allows the student and faculty advisors to shape their studies in these terminal degree programs. While such flexibility is valuable for adapting the program to a student’s needs, it makes assessing progress and accountability challenging. The program office is working on implementing a minimal structure of curricula organized through the departments to identify the essentials for a ThD in their fields of study.

French, German, Advanced Greek and Advanced Hebrew are prerequisites for the ThD. A research methods course is required by all departments. Language substitutions are allowed with approval from the student’s department and the ThD director. Other prerequisites are determined at the time of entrance into the program to bring the student’s training up to the equivalent of the MDiv (the standard entry degree for the ThD). Languages and other prerequisites are cleared within the first year in the program.

The ThD program has five comprehensive exams. Two exams are in one of the two concentration areas and two in the other, with one in the cognate area. Every student is required to produce an interdisciplinary dissertation proposal which is developed in conjunction with the student’s dissertation committee. The general process for the comprehensive exams, dissertation and annual review is as described for the PhD (religion) program.

The program fosters scholarly writing for publications through doctoral seminars focused on publication and by taking 50–60 doctoral students (PhD and ThD) to professional meetings each year (at a cost of approximately \$65,000) where they present papers and posters.

J.3: Education Resources and Learning Strategies

Many of the same resources and learning strategies for the ThD program are the same as for the PhD program. See that program report for details.

The ThD students form a scholarly community within the Seminary with the PhD in religion students. Typically, this total body of students is approximately 50–70 on campus. The ThD program has the requirement of four semesters of PhD/ThD Doctoral Colloquium to be taken during the coursework phase. In these colloquia the students have opportunity to hear research projects being carried on in fields outside their area. This fosters a broader perspective and community of scholars.

J.4: Admission

An accredited MDiv/master’s degree in the field of religion or theology is required for entry into the program. Deficiencies within the student’s background are made up with prerequisite courses. The University reviews and evaluates degree and transcript materials from inside and outside North America. The PhD office also reviews transcripts and verifies which coursework taken in such educational institutions is applicable as prerequisites for the PhD in religion degrees. The University and the worldwide Seventh-day Adventist Church strongly support the programs of the Seminary financially and by other means. An endowment fund for the PhD/ThD programs is also under development and currently has about \$5,000,000. Our goal is to build it to \$25,000,000. Each student who enters the University is required to demonstrate ability to meet financial requirements of the program via developing with the finance office a financial plan on an annual basis. The ThD program has several scholarship programs available to help students finance their education and avoid high debt loads (see Documents Room). Via donations from gracious donors, the PhD/ThD office can provide to our doctoral students \$400,000 to \$450,000 in *scholarship funds* each year.

2009 Self-Study Recommendation

- 1. *Prepare a ThD Handbook.*

Response: An updated PhD/ThD Handbook is in place.

2019 Self-Study Recommendations

Recommendation and Rationale	Indicator of Success	Timetable	Position Responsible
R: Pursue ways of further increasing enrollment in the ThD program	Increasing enrollment	On going	PhD/ThD office and department
Facilitate more rapid closure on dissertation writing in this program and tighten provisions for extensions, for the ThD and the PhD (Religion), in order to foster higher completion rates.	Decrease time for dissertation writing to maximum of four years, less than 25% with extension request	Achieve within five years	PhD/ThD Committee and faculty directing dissertations

SUMMARY

SUMMARY

This self-study has been a strenuous yet ultimately rewarding process for the Seminary. Through the lens of close investigation, we have once again come to appreciate the diverse and well-knit community of faculty, staff and students united by our common commitment to the one Lord we serve and the single purpose we have been given to prepare effective leaders for His service. We have a beautiful and welcoming space in which to carry out our work, and a larger University community providing support and accountability that enables us to serve our students and stakeholders with excellence. We find ourselves again grateful for the remarkable support we receive from our denomination. This includes not only financial support but their trust in us to prepare the next generation of leaders and to provide guidance in the theological thinking that needs to be done in order for a church community to be faithful to God. Our faculty provide this leadership for the church on a global level both through international students sacrificing to come to our main campus and through our extension sites where we educate local ministry leaders and help prepare an academic community ready to take on the responsibilities of leading out in their own theological education. The theological and experiential depth of our faculty draws students to us and makes our learning sought after for conferences and deliberations around the world. We have a world-class library with a dedicated seminary librarian eager to assist students and faculty in maximizing the use of information resources. We have an organizational structure that has served us well in creating and sustaining the environment out of which all of this can grow and be carried forward. And we have created systems of evaluation that continue to mature to help us focus on and reach our goals.

Some specifics include:

1. Restructuring and revisioning the MDiv program with 78-credit requirement and the addition of a Chaplaincy concentration;
2. Creating colloquia for MDiv students on contemporary issues not currently covered in-depth in their coursework;
3. Revising the MA (Religion) program to include an online option for the Interdisciplinary Track, as requested by the General Conference of Seventh-day Adventists;
4. Establishing a DMiss program;
5. Organizing new international sites for the MA (Religion) and DMin;

- 6. Sponsoring and taking PhD and ThD students to SBL, ETS and Adventist professional meetings;
- 7. Closing the assessment loop for Seminary programs;
- 8. Building a stronger emphasis on wholistic health, including the addition of a new MDiv core course;
- 9. Extending practical opportunities for students to do public evangelism in North America and internationally;
- 10. Opening new archaeological sites in Khirbet Safra, Jordan, and Sicily, Italy.

Our actions toward improvement will particularly focus on the following areas over the next several years. We will continue with the review and refinement of our accountability structure, giving particular attention to the relationship between programs and departments, and to better integration of the Seminary librarian into program and course decision-making. We will take our system of evaluation and assessment to the next level in maturity and simplicity, creating a dashboard for institutional vitality, reviewing goals and outcomes, refining our assessment instruments, and strengthening our data collection process. We will deepen our people care, focusing particularly on supporting and celebrating the ethnic and racial diversity with which we are blessed, and ensuring that we provide optimum mentorship while students are at the seminary and practical job placement assistance as they leave. We will give attention to programs and concentrations with low or declining enrollment to assess their value to the church, seminary and students, and to devise ways to strengthen the programs we choose to keep. And we will continue to develop the faculty and services at our extension sites to ensure that our extension students are receiving the best possible theological education and services.

Recommendations

First Priority

<i>GIS.1 Purpose, Planning and Evaluation:</i> Regularize the new review process for the Seminary purpose and strategic plan, consisting of an annual review by faculty and selected others, using various perspectives and approaches, at or near the beginning of each academic year.
<i>GIS.1 Purpose, Planning and Evaluation:</i> Create a dashboard that brings together the most key instruments and data that will allow us to evaluate “at a glance” the vitality of our Seminary for the pursuance of our mission.
<i>GIS.4 The Library and Information Resources:</i> Enhance cooperation and partnering with librarians and adjuncts at our international extension sites.
<i>GIS.5 Faculty:</i> Create and implement a plan for more effectively increasing the diversity of faculty to better reflect the student body in terms of race, ethnicity and gender. This plan is urgently needed and necessary resources shall be spent to execute it.
<i>GIS.6 Student Recruitment, Admission, Services and Placement:</i> Identify and implement strategies to improve accuracy of job placement rate reporting to ensure more effective program appraisal.
<i>GIS.8 Institutional Resources:</i> Seek to bring faculty and staff remuneration into closer alignment with the mean remuneration of the region and job category, thus reflecting appropriate living standards.
<i>Educational Standards:</i> Increase the consistency of direct PLO assessment data collection to better enable effective program-level decision-making.

<i>Educational Standards:</i> Revise policies and procedures to ensure that all adjunct faculty teaching PLO benchmark courses at extension sites use the appropriate assessment instrument and submit the required data.
<i>Educational Standards:</i> Create structures and processes for increased cooperation between program directors and department chairs in order to effectively implement assessment-based improvements.
<i>Educational Standards:</i> Review and adjust course assignments in professional degree programs to more closely connect learning activities to the work of ministry.
<i>DPS.A Master of Divinity (MDiv):</i> Develop further ways of ensuring an equivalent experience between on-campus and hybrid delivery of the MDiv program.
<i>DPS.B MA in Youth & Young Adult Ministries (MAYYAM):</i> Investigate ways of increasing enrollment to ensure the long-term viability of the program.
<i>DPS.D MA (Religion):</i> Identify further key Andrews University documents to be translated into host languages in order to assure that international students understand Andrews policies and procedures.
<i>DPS.D MA (Religion):</i> Evaluate the nature, purpose and value of the specialized track in light of decreasing enrollment.
<i>DPS.D MA (Religious Education):</i> Pursue development of online options for wider dissemination of the degree.
<i>DPS.E Doctor of Ministry (DMin):</i> Assess the causes of declining enrolment in the NAD, and develop strategies for improvement.
<i>DPS.J PhD (Religion):</i> Reach agreement with departments regarding the annual number of seminar courses in order to maximize student opportunities for learning.
<i>DPS.J ThD:</i> Pursue ways of further increasing enrollment in the ThD program.

Also Important

<i>GIS.2 Institutional Integrity:</i> Ensure that knowledge, appreciation and skills for ministry in diverse settings are explicitly addressed in each program through identifying appropriate core courses and course competencies.
<i>GIS.4 The Library and Information Resources:</i> Institute a regular meeting between the Seminary librarian and Seminary Deans’ Council to strategize improved approaches to effective education in advanced information literacy.
<i>GIS.4 The Library and Information Resources:</i> Complete a Return on Investment (ROI) review of the Seminary Library Collection.
<i>GIS.8 Institutional Resources:</i> Complete a review of job descriptions for all seminary positions.
<i>GIS.8 Institutional Resources:</i> Review tuition costs for all courses (SDATS and other campus entities) to ensure an appropriate balance between cost of delivery and the marketability and affordability of programs.
<i>Educational Standards:</i> Use a levelness taxonomy to ensure that all program and course learning outcomes are level-appropriate, and that this levelness is embedded through all programs.
<i>Educational Standards:</i> Review program goals and learning outcomes using an established matrix to ensure that all programs cover an appropriate breadth of learning.

<i>DPS.A Master of Divinity (MDiv):</i> Assess the ongoing impact of the newly revised MDiv curriculum on student learning and experience.
<i>DPS.B MA in Pastoral Ministry (MAPM):</i> Improve protocols for timely feedback from professors in responding to student communications and assignments, including increased use of LearningHub (Moodle).
<i>DPS.E Doctor of Ministry (DMin):</i> Involve concentration coordinators as Ministry Development Plan mentors in order to enhance student professional growth during their DMin journey.
<i>DPS.G Doctor of Missiology (DMiss):</i> Continue to pursue ways to make dissertation advising part of faculty load.
<i>DPS.J PhD (Religion):</i> Ensure that the Annual Review of PhD students becomes standard department practice in order to foster student growth and solve challenges early.
<i>DPS.J PhD (Biblical & Near Eastern Archaeology):</i> Identify program-related job opportunities in order to improve student placement.
<i>DPS.J PhD (Biblical & Near Eastern Archaeology):</i> To re-assess the utility of the program rubrics and the data gained thereby for program improvement.
<i>DPS.J PhD (Religious Education):</i> Investigate the feasibility of a PhD (Religious Education) program offered with selected online elements and clearly defined on-campus requirements.
<i>DPS.J PhD (Religious Education):</i> Improve data collection, tracking of progress, and support for students in the PhD (Religious Education) program by means of an electronic data storage and flagging system that can be easily monitored by DSRE staff for timely attention.
<i>DPS.J ThD:</i> Facilitate more rapid closure on dissertation writing in this program and tighten provisions for extensions, for the ThD and the PhD (Religion), in order to foster higher completion rates.

Plans for the Ongoing Process of Evaluation

The recommendations above are being incorporated into our Strategic Plan. Our annual review of the Seminary Purpose and Strategic Plan will engage faculty and stakeholders in ongoing evaluation of our progress, and keep our planning and action focused on our Seminary Purpose. The Seminary Assessment Retreat will continue to be central to this process. The deans with the Seminary Strategic Planning Committee, Assessment Committee, and Deans Council are primarily accountable for this process, but every member of the Seminary community has an important part to play.

