

Self-Study Report for the Comprehensive Visit



Berrien Springs
Michigan 49104

Prepared for

**The General Conference
Accrediting Association of
Seventh-day Adventist
Schools, Colleges, and Universities**

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HISTORICAL BACKGROUND

Andrews University was established in 1874 as Battle Creek College in Battle Creek, Michigan. It moved to its current site in 1901 and was renamed Emmanuel Missionary College. In 1959, it was joined by the Seventh-day Adventist Theological Seminary and a school of graduate studies, together known as Potomac University, which was relocated from Washington, D.C. Over the next three years, the three entities united under one charter with an integrated board of trustees, administration and faculty, and took on the name Andrews University.

In 1974, the undergraduate division of Andrews was organized into two colleges—the College of Arts & Sciences and the College of Technology. The School of Business Administration, which evolved from the Department of Business Administration, was established in 1980. In a similar move, the Department of Education became the School of Education in 1983. The present organizational structure of the School of Graduate Studies was adopted in 1987. In 1993, the Department of Architecture became the Division of Architecture, and in 2012 became a school. It is now the School of Architecture & Interior Design. In 2011, the School of Distance Education was formed to support distance education and educational programs offered at locations across North America and the world. Because of the many international partnerships, the school has been renamed as the School of Distance Education & International Partnerships.

Also in 2012, five departments housed in the College of Arts & Sciences together became the School of Health Professions. All of the colleges and schools offer both undergraduate and graduate degrees, except for the Seventh-day Adventist Theological Seminary, which maintains graduate and professional programs only. The Seminary offered its first doctorate (in ministry) in 1972. The only Seventh-day Adventist doctoral research university, Andrews University is also a comprehensive institution of higher learning integrating an exemplary liberal arts and sciences core with six prestigious professional schools and a number of excellent graduate programs.

The institution has been accredited by the Accrediting Association of Seventh-day Adventist Schools, Colleges and Universities since 1933. It was granted university status by the Higher Learning Commission in 1961. Other accreditations include: American Chemical Society; Accreditation Commission for Education in Nursing; Accreditation Commission on Accreditation in Physical Therapy Education; the Association of Theological Schools, the Commission on Accrediting; Computing Accreditation Commission of ABET; Council for Accreditation of Counseling and Related Educational Programs; Council for Education in Nutrition and Dietetics; Council on Academic Accreditation in Audiology and Speech-Language Pathology; Council on Education for Public Health; Council on Social Work Education; Engineering Accreditation Commission of ABET; Federal Aviation Administration; International Assembly for Collegiate Business Education; International Association of Counseling Services; Michigan Board of Education; Michigan Board of Nursing; National Accrediting Agency for Clinical Laboratory Sciences; National Architectural Accrediting Board; National Association of School Psychologists; National Association of Schools of Music; National Council for the Accreditation of Teacher Education.

The institution is approved by the: American Association of University Women; Michigan Board of Nursing. It is a member of the: American Association of Colleges for Teacher Education; American Association of Collegiate Registrars and Admissions Officers; American Mathematical Society; American Schools of Oriental Research; American Theological Library Association; Association of Collegiate Schools of Architecture; Association to Advance Collegiate Schools of Business; Consortium for Outstanding Achievement in Teaching with Technology; Council of Graduate Schools in the United States; Mathematical Association of America; Michigan Academy of Science, Arts and Letters; National Association for Foreign Student Affairs; National Collegiate Honors Council; National Honor Society of Phi Kappa Phi; Upper Midwest Honors Council.

International Affiliations and Extension campuses/programs include: Undergraduate:: Hong Kong Adventist College, China; Newbold College, England; Tyrifjord Vidergaaende Skole, Norway; Graduate: Adventist University of Central Africa, Rwanda; Burman University, Alberta, Canada; Centro Universitario Adventista de Sagunto, Spain; Centro Universitario Adventista de Sao Paulo; Chile Adventist University, Chile; Concord Hotel, South Sudan; East Sahel Union Mission, Togo; Helderberg College, South Africa; Hong Kong Adventist College; Italian Theological Seminary, Italy; Middle East University, Lebanon; Newbold College, England; Polish Senior College of Theology & Humanities, Poland; Romanian Adventist Theological Institute, Romania; Samyook Language Institute, South Korea; Spicer Memorial College, India (in teach-out); Ukrainian Adventist Center of Higher Education; Universidad Adventista Dominicana; University of Eastern Africa—Baraton, Kenya; University of Southern Caribbean, Trinidad and Tobago; Valley View University, Ghana; Vietnam National University, Vietnam; Zaokski Theological Seminary, Russia. The Seminary offers the MAPM, MDiv InMinistry and DMin programs across the United States.

Enrollment in 2017 stands at about 3,400 enrolled in main-campus and distance education programs, with about 1,750 (52 percent) undergraduates and 45 percent in graduate, professional and post-professional programs. Enrollment on affiliated and extension campuses totals nearly 4,000 students. Students in professionally accredited programs account for 58 percent of the student body in 2017–2018.

INSTITUTIONAL PROFILE

Structure of the Institution

Number of academic entities: Eight Academic Schools

Listing of academic entities: College of Arts & Sciences
 School of Architecture & Interior Design
 School of Business Administration
 School of Distance Education & International Partnerships
 School of Education
 School of Graduate Studies
 School of Health Professions
 Seventh-day Adventist Theological Seminary

Type of programs offered: AS, BA, BS, MA, MS, MEd, MAT, EdS, EdD and PhD

Enrollment Statistics: Fall 2017

School	UG	GR	Male	Female	SDA	Other	Total
Undeclared	252	1	112	141	201	52	253
College of Arts & Sciences	829	132	440	521	847	114	961
School of Architecture & Interior Design	71	18	44	45	75	14	89
School of Business Administration	187	57	159	85	197	47	244
School of Education	41	213	83	171	203	51	254
School of Health Professions	324	265	162	427	417	172	589
Seventh-day Adventist Theological Seminary	0	958	818	140	934	24	958
Total	1,704	1,644	1,818	1,530	2,874	474	3,348

12-Month Unduplicated Enrollment Trends, U.S.: [Last five years]

School	12-13	13-14	14-15	15-16	16-17
Undeclared	99	331	439	530	613
College of Arts & Sciences	1,666	1,392	1,266	1,182	1,150
School of Architecture & Interior Design	106	114	96	99	91
School of Business Administration	318	355	351	320	302
School of Education	526	504	442	384	350
School of Health Professions	733	756	702	661	663
Seventh-day Adventist Theological Seminary	1,295	1,447	1,449	1,406	1,398
Total	4,743	4,899	4,745	4,582	4,567

**12-Month Unduplicated Enrollment Trends, Professional Development (self-paced online):
[Last five years]**

School	12–13	13–14	14–15	15–16	16–17
School of Education	478	208	277	967	2,256

12-Month Unduplicated Enrollment Trends, Overseas: [Last five years]

School	12–13	13–14	14–15	15–16	16–17
Undeclared	161	114	64	46	30
College of Arts & Sciences	240	343	334	352	321
School of Architecture & Interior Design					
School of Business Administration	15	4	1	1	16
School of Education	69	68	45	58	95
School of Health Professions					30
Seventh-day Adventist Theological Seminary	78	89	78	98	164
Total	563	618	522	555	656

Listing of Degree Programs

The degree programs currently offered are as follows:

COLLEGE OF ARTS & SCIENCES

Associate of Science (AS)

- Agriculture
- General Studies
- Photography
- Sociology

Associate of Arts (AA)

- General Studies
- Christian Discipleship

Bachelor of Science (BS)

- Agriculture
- Animal Science
- Horticulture
- Biology
- Psychology
- Behavioral Sciences
- Sociology
- Biochemistry
- Chemistry
- Computer Science
- Computing

- Engineering
- Political Science
- Social Studies
- General Studies
- Liberal Arts
- Mathematics
- Mathematics Education
- Biophysics
- Physics
- Physics Education
- Communication Arts
- Communication
- Graphic Design
- Photography
- Visual Arts Education

Bachelor of Technology (BT)

- Agriculture
- Horticulture
- International Agriculture Development

Bachelor of Arts (BA)

- Psychology
- Sociology
- English
- History
- Political Science
- French
- French Studies
- Global Studies
- Spanish
- Spanish Studies
- General Studies
- Liberal Arts
- Music
- Religion
- Theology
- Art
- Communication
- Journalism

Bachelor of Fine Arts (BFA)

- Documentary Film
- Fine Art
- Graphic Design
- Illustration
- Photography

Bachelor of Music (BMus)

- Music Education

- Performance BMus

Bachelor of Science in Music (BSM)

Bachelor of Social Work (BSW)

Bachelor of Arts/Bachelor of Business Administration (BA/BBA)

- Language and International Business

Bachelor of Arts/Bachelor of Science (BA/BS)

- Spanish Studies/Speech-Language Pathology & Audiology BA/BS
- Liberal Arts, Interdisciplinary Concentration BA/BS

Other Programs

- Adventist Colleges Abroad Program

Master of Arts (MA)

- English
- Music
- Teaching English to Speakers of Other Languages (TESOL)
- Communication MA

Master of Science (MS)

- Biology MS

Master of International Development Administration (MIDA)

- International Development
- Organizational Leadership

Master of Music (MMus)

- Conducting
- Music Education
- Music Ministry
- Performance

Master of Science in Community and International Development (MSCID)

Master of Social Work (MSW)

SCHOOL OF ARCHITECTURE & INTERIOR DESIGN

Bachelor of Architecture (BArch)

- Interior Design

Bachelor of Science (BS)

- Architectural Studies

Bachelor of Science in Architecture (BSA)

Master of Architecture (MArch)
SCHOOL OF BUSINESS ADMINISTRATION

Associate of Technology (AT)
Aviation

Bachelor of Business Administration (BBA)

- Accounting
- Finance
- International Business
- Information
- Management
- Marketing

Master of Business Administration (MBA)

- General

Bachelor of Technology (BT)

- Aviation Management

SCHOOL OF EDUCATION

Bachelor of Science (BS)

Integrated Science for Secondary Education
Social Studies for Secondary Education

Bachelor of Science in Elementary Education (BSELED)

- Elementary Education
- Integrated Science for Elementary Education
- Language Arts for Elementary Education
- Social Studies for Elementary Education

Master of Arts (MA)

- Curriculum and Instruction
- Clinical Mental Health Counseling
- Educational Psychology
- School Counseling
- Higher Education Administration
- Leadership

Master of Arts in Teaching (MAT)

- Elementary Education
- Individualized
- Secondary Education

Master of Science (MS)

- Special Education, Adventist Specialty Endorsement
- Special Education, Learning Disabilities K–12 Endorsement
- Special Education, Research Emphasis (Certification Eligible)
- Special Education, Research Emphasis (Without Certification)

- Counseling Psychology
- Educational Leadership
- Education

Education Specialist (EdS)

- Curriculum and Instruction
- School Psychology
- Educational Leadership
- Higher Education Administration
- Leadership

Doctor of Education (EdD)

- Curriculum and Instruction
- Educational Psychology
- Educational Leadership
- Higher Education Administration
- Leadership

Doctor of Philosophy (PhD)

- Curriculum and Instruction
- Counseling Psychology
- Educational Psychology
- Educational Leadership
- Higher Education Administration
- Leadership

SCHOOL OF HEALTH PROFESSIONS

Pre-Professional Programs

- Pre-Professional Chiropractic
- Pre-Professional Cytotechnology
- Pre-Professional Dentistry
- Pre-Professional Health Information Management
- Pre-Professional Medicine
- Pre-Professional Occupational Therapy
- Pre-Professional Physical Therapy
- Pre-Professional Physician Assistant

Bachelor of Science (BS)

- Allied Health Administration
- Speech-Language Pathology and Audiology
- Speech-Language Pathology BS/MS
- Exercise Science
- Nutrition Science & Dietetics

Bachelor of Science in Medical Laboratory Science (BSMLS)

Bachelor of Science in Nursing (BSN)

- Nursing (Pre-licensure)

- Nursing (RN to BSN, Online)

Bachelor of Health Science (BHS)

- Wellness
- Physical Therapy (Interim Degree)
- Speech-Language Pathology and Audiology

Bachelor of Science in Public Health (BSPH)

- Public Health
- Speech-Language Pathology and Audiology/Spanish Studies

Master of Science (MS)

- Speech-Language Pathology
- Speech-Language Pathology (Transitional 3-Year Track)

Master of Public Health (MPH)

- Public Health, Nutrition and Wellness Concentration

Master of Science in Medical Laboratory Science (MSMLS)

- Medical Laboratory Science, Education Concentration
- Medical Laboratory Science, Laboratory Leadership & Administration Concentration
- Medical Laboratory Science, Laboratory Mission & Development Concentration
- Medical Laboratory Science, Laboratory Science Concentration

Masters Dual Degrees

- Master of Public Health/Master of Divinity

Doctor of Nursing Practice

- Advanced Practice Registered Nurse

Doctor of Physical Therapy (DPT)

- Physical Therapy
- Physical Therapy (Transitional)
- Physical Therapy (Transitional, Distance Education)

Doctor of Science in Physical Therap

- Physical Therapy, Orthopedic Manual Therapy Concentration

SEVENTH-DAY ADVENTIST THEOLOGICAL SEMINARY

Master of Arts

- Religion
- Religious Education

Master of Arts in Pastoral Ministry

- Pastoral Ministry (English Track)
- Pastoral Ministry (Hispanic Track)
- Pastoral Ministry (Non-North American Division)

Master of Arts in Youth & Young Adult Ministry (MAYYAM)

Master of Divinity (MDiv)

Masters Dual Degrees

- Master of Arts, Religious Education/Master of Social Work
- Master of Divinity/Master of Arts, Communication
- Master of Divinity/Master of Public Health
- Master of Divinity/Master of Social Work
- Master of Youth & Young Adult Ministry/Master of Social Work
- Master of Youth & Young Adult Ministry/Master of Science in Community & International Development

Doctor of Ministry (DMin)

Doctor of Missiology (DMiss)

Doctor of Philosophy (PhD)

- Biblical and Ancient Near Eastern Archaeology
- Religion, Adventist Studies
- Religion, Church History
- Religion, Mission and Ministry Concentration
- Religion, New Testament Concentration
- Religion, Old Testament Concentration
- Religion, Theological Studies Concentration
- Religious Education

List of Institutional and Program Accreditations

Institutional Accreditation

In addition to its accreditation by the Adventist Accrediting Association since 1933, Andrews University is also accredited by The Higher Learning Commission since 1961, with its current term of accreditation extending through 2026–2027.

Program Accreditations

Andrews University has 31 academic programs that are accredited by national and/or professional associations. A listing of the academic program with the name of the accrediting body, the date of initial accreditation and the date through which the current accreditation is valid, is attached.

Institutional Officers

Chair, Board of Trustees:

Artur Stella, PhD

President:

Andrea Luxton, PhD

Provost:

Christon Arthur, PhD

VP for Financial Administration:

Lawrence Schalk, MBA

VP for Campus & Student Life:

Frances Faehner, PhD

VP for Diversity & Inclusion:

Michael Nixon, JD

VP for Enrollment Management

Randy Graves, MS

VP for Integrated Marketing & Communication:

Stephen Payne, BA

VP for University Advancement:

David Faehner, PhD

Section A

Response to Major Recommendations from 2009



SECTION A: RESPONSE TO MAJOR RECOMMENDATIONS FROM 2009

Standard 1: Philosophy, Mission and Objectives

The team recommends that:

1. *The administration, board and faculty continue their efforts to define identity and mission in relation to the global work of the church, given the emergence of other institutions that offer graduate degrees and distance education, or have the status of "General Conference" institution in the sisterhood of Adventist higher education (Self-study, pp. 38–44, observation, interview).*

In the tradition of all Seventh-day Adventist educational institutions, a significant role of Andrews University is the training of committed individuals who will serve the Church as both denominational workers and as supportive laypersons. As a General Conference institution, Andrews additionally recognizes the importance of its role to both assist the training of denominational workers throughout the world and partner with sister institutions to grow their capacity to provide education in their respective countries. This dual role, both historically and at present, lies at the foundation of the mission of Andrews University. This mission commitment has led to many international educational arrangements between Andrews University and other Seventh-day Adventist institutions or church constituencies. These have taken the form of affiliations (the international institution provides most of the educational services) or extensions (Andrews University offers most of the educational services).

While affiliate relationships have lessened, extension programs have increased to meet the needs of an ever-expanding church in [specific locations](#) and over a specified time. Since 1978, extension programs have been offered in master's and doctoral programs by the Seventh-day Adventist Theological Seminary, with emphasis on training for professional roles in ministry. While that continues to be the case, the offerings have gradually expanded to include master's degrees in other professional areas, such as business, education, international development and leadership.

The administration at Andrews University recognizes that local capacity for providing quality educational programs has grown in the past ten years and Andrews University recognizes its responsibility to support its sister institutions in a collegial way. Both the Seminary and the School of Distance Education & International Partnerships follow a strict policy of non-competition and have encouraged collaboration among Seminaries and distance education programs by founding consortia and collaborative events such as the recent [online learning conference](#) co-sponsored by Andrews University and Montemorelos University.

Standard 2: Spiritual Development, Service and Witnessing

The team recommends that:

1. *The administration give study to the title and structure of the leadership position for spiritual life of the institution, to clarify functions and provide a clear mandate and sufficient authority and responsibility to lead out with the spiritual master plan and spiritual life for student learning in all modalities (on-campus, off-campus, online) (interview, spiritual master plan).*
2. *The administration clarify reporting relationships to give Campus Ministries (CM) more prominence for the "raison d'être" of the University, providing it with a voice of its own, and authority commensurate with stated strategic goals for spiritual nurture and growth (interview, spiritual master plan, organizational charts).*

The reporting position is clear. Campus Ministries is part of the division of Campus & Student Life, directly reporting to VP Frances Faehner. Current CM leadership is not aware of what kinds of conversations may have ensued after the 2009 visit regarding giving CM a greater prominence and voice for spiritual life on campus, but realizes it is a problem. With that said, under current leadership CM is intentionally pursuing a strong influence on the spiritual tone and priority of faith on the Andrews University campus. They pursue department chairs, asking them for invitations to come and cast the Proximity vision, provide worship, be a presence of support in crisis or just be available to be notified of prayer needs. They have aggressively moved the Proximity Vision forward in the student body. At every turn students are invited to grow in close proximity to God; becoming clear on who he is, becoming close to both God and man and being cleaned by the transformative power of God in his/her life. This is done intentionally through Bible studies, the Proximity App, Small Group Triads, Vespers, Weeks of Prayer, service projects, through all of our media outlets and in numerous other ways. CM is also the driver of the Spiritual Master Plan (SMP). They engage faculty, staff and students in various faith development and SMP councils and committees, constantly assessing, reviewing, planning and implementing spiritual growth opportunities. [[SMP pp. 5-7 and 14-17](#)]

- 3. The administration and Campus Ministries staff interpret, analyze and regularly communicate to the board, wider campus and the constituency findings from data collected by various tools used to evaluate and assess the spiritual growth of members of the institution (Self-study, pp. 51, 52, 68, spiritual master plan, interview).*

Students' spiritual development, service and witnessing are important aspects of the Andrews mission to Seek Knowledge, Affirm Faith and Change the World. These are assessed through instruments such as the Senior Survey and Alumni Survey, which are managed by the Office of Institutional Effectiveness. Results are posted on the office [website](#), and shared with the board, along with other key performance indicators [[Provost Board Presentation 2016](#)]. Specifically, when asked "how much has your experience at Andrews University prepared you to...deepen your faith commitment and practice," 85 percent of seniors in the 2015-2016 school year responded "moderately" to "very much" (slide 15). In the same survey, 75 percent of seniors said they "made considerable effort to keep" or were "willing to keep with great personal sacrifice" their commitment to "tell others of the Christian message as found in Scripture" (slide 17). Approximately 75 percent of seniors and alumni report active involvement in service (slide 20). Andrews' seniors are involved in service in the local community, to fellow students, at church, and in the broader community, even internationally (slide 19).

CM chaplains arrange, review and communicate the findings of a yearly Faith Development assessment. The findings of the assessment are communicated to faculty and staff, the board and student leaders. (See SMP pp. 22-30) Additional assessment instruments are used to gather faith development data. These too are used to educate and shape our Spiritual Master Plan. [[SMP pp. 18-41](#)]

- 4. Campus Ministries and members of the Spiritual Life Committee continue to refine and implement the spiritual master plan and related assessment, including broad review and representation from across and off campus, both academic and nonacademic, for graduate students, off-campus and online students (Self-Study, pp. 68, 250-251; interviews).*

The CM office and members of various faith development councils and committees fluidly plan, implement and evaluate the spiritual needs of our graduate, off-campus and online students. The Proximity App was designed with these populations especially in mind. We also broadcast vespers and Weeks of Prayers so these populations have access. The creation of the "Connect AU" ministry was solely targeted to the graduate population as well as the Ministry Menu, which targets and advertises strictly to the Andrews University graduate population.

Standard 3: Governance, Organization, and Administration

The visiting team recommends that:

1. **The administration assign responsibility for development and implement a robust assessment mechanism to determine the extent to which the graduates of Andrews University are living out the mission five to ten years after graduation and show that this data is used in periodic program reviews and to “close the loop” in faculty development and curriculum revision (CFR 3.5; Self-study, p. 88, interview).*

The Office of Institutional Effectiveness administers an alumni survey every other year to alumni who graduated five years previously. Results are reviewed by the Institutional Assessment Committee, and posted on the office’s [website](#). Results have been consistently strong, and have thus required no specific follow-up. From the 2016 survey, over 91 percent of alumni agreed or strongly agreed that they are committed to following God’s will for their life. Over 76 percent of alumni agreed or strongly agreed that when possible, they “share the Christian message, as found in Scripture, with others.” Approximately 74 percent agreed or strongly agreed that they are “regularly involved in service activities” [[Alumni Survey 2016 Report, p. 5](#)].

Actionable data is more likely to be obtained from the Senior Survey and the National Survey of Student Engagement (NSSE) for undergraduates, and from school or program specific graduate surveys. For example, the 2013 administration of the NSSE showed that students rated Andrews lower than our peers on faculty feedback, both on drafts and completed assignments. As a follow-up, the Office of Institutional Effectiveness created a more detailed survey on faculty feedback, and administered it to a sampling of large classes at all levels. The results verified those on the NSSE, and provided details on what type of feedback students preferred [[3.1.1 feedback-survey-spring-2014.pdf](#)]. Results were shared with deans and faculty, and by 2015, our scores on the NSSE had improved [[3.1.2 NSSE15 Multi-Year Report \(AU\).pdf](#)], going from 36.0 to 38.8 on the composite score for Effective Teaching Practices, which was not significantly different from our peers [[3.1.3 NSSE15 Engagement Indicators \(AU\).pdf](#)]. Graduate surveys, such as the Seminary Assessment Questionnaire (SAQ) [[3.1.4 Seminary Assessment Retreat Reports 2016.pdf](#)] and senior survey data [[3.1.5 CAS 2016 Assessment Retreat Report.pdf](#)] are routinely used by departments in annual assessment activities, as well as in periodic program reviews [[Department of Chemistry & Biochemistry Program Review and Response-Final, p. 84](#)].

2. *The Board and administration complete the revision of Trustees Policy Manual as soon as possible to strengthen and clarify governance by the Board (CFR 3.1; Self-study, pp. 74, 88, interview).*

The Board and administration have strengthened and clarified Board governance, as evidenced in the Board Policies Manual [[3.2.1 Board Policies Manual.Revised.03.05.2017.pdf](#)] and the Bylaws [[3.2.2 AU Bylaws-March 1 2016.pdf](#)].

3. *The Board and administration give study to bring clarity to the lines of authority surrounding the Seminary as it relates to the North American Division, the Board of Trustees, the Seminary Executive Committee, University administration and University committees (interview).*

The Seventh-day Adventist Theological Seminary is an academic school at Andrews University and a General Conference institution which serves primarily the North American Division. It also trains PhD and DMin level faculty from around the world and assists, at the request of other divisions and as practicable, other Adventist schools which are in the process of developing their own tertiary-level ministerial and theological training. As decided by the GC International Board of Ministerial and Theological Education, the seminary operates under the supervision of the NAD IBMTE. The Andrews University Board of Trustees

has delegated the governance of the seminary to the Seminary Executive Committee. The seminary dean works closely with the Andrews University president and provost in all important decisions. Seminary faculty participate fully in the Andrews University Faculty Senate and faculty committees and faculty from other Andrews University schools are involved in seminary committees where appropriate.

4. *The Board includes in the presidential evaluation a 360-degree process on a triennial or quadrennial basis to gain input by all constituencies (CFR 3.4; Self-study, p. 79, interview).*

A campus 360 evaluation is completed on the president and all senior administration on a quadrennial basis, the last one being completed in 2014 [[3.4.1 Administrative Survey 2014.pdf](#)]. In June 2017 the president shared with the Board of Trustees Governance Committee a range of documents related to presidential evaluation and best practice in this area. As a result, the committee voted to ask a small group to review the presidential evaluation process, including a review of the current 360-degree evaluation of the president as well as a focus on goal-setting and presidential self-evaluation. [[3.4.2 Governance Committee minutes.pdf](#)]. As a key member of that small group has retired from his position unexpectedly the report that would have been due in October 2016 is likely now to be presented in March 2018.

5. *The Board and administration review the provost position description to ensure the provision of adequate academic leadership to the institution and to inform the search process for and selection of the new provost (interview).*

The Board of Trustees approved adjustments to the previous reporting lines and provost position description at the point of hiring a new provost in 2010. Since that time the provost has changed once more. The current organization chart identifying responsibilities and the position descriptions used for hiring the new provost both outline the shift of responsibilities that have taken place to ensure the provision of adequate academic leadership. [[3.5.1 Andrews organizational charts.pdf](#); [3.5.2 Provost Position Summary.pdf](#); [3.5.3 Draft Questions for Provost Interviews.pdf](#)] The changes included moving direct reporting lines for the HR director and the vice presidents for Financial Administration, University Advancement and Integrated Marketing & Communication (still reports to the provost on marketing) to the president.

Standard 4: Finances, Financial Structure, and Industries

The team recommends that:

1. *The administration fund a contingency line for the capital budget that can be used to address unexpected items that are urgent and cannot be delayed (financial statements, interview).*

The current system allows for adjustments of working capital allocations in the event of an emergency or urgent need. Before the fiscal year begins the Capital Expenditures Committee will approve the capital budget and allocate all available resources according to known priorities. However, as the year progresses, adjustments are made as needed, through the action of the committee. We cannot recall a situation in the years under consideration in this review when an urgent need has not been met through our current capital allocation process.

2. *The Board and administration give study to organizing the financial statement such that administration and deans can identify in one place all direct and indirect costs associated with delivering programs and services that support the world field in the achievement of mission. This section should capture the level of discount to make these programs and services affordable to the world field (Self-study, p. 130, financial statements, interview).*

The current financial statement format provides revenue and discounts by school and not by department or program.

The University has acquired a product, Margin Analysis by BKD, that provides revenue, salary and fringe benefits, other direct costs for each class, teacher and school, and then the University reviews these in relation to both program and mission. This product is now in use and will help provide the information requested above

3. **The Board, administration, faculty and staff continue to give urgent attention and support to the implementation of the financial plan to strengthen the financial position of the institution, including increasing working capital, cash, reduction of expenses and collection of accounts receivable (Self-study, pp. 91–100, financial statements, interview).*

At the time of the last AAA visit the University was in a dip of enrollment that impacted its financial position. Since that time the finances improved as enrollment increased. Over the past four years, due to the changing demographics of enrollment, such as more online or dual credit students, the University has again struggled with its finances, with the most challenging results occurring in the 2015–16 academic year. The end-of-year figures for the 2016–17 academic year, however, showed a total improvement of \$2.4M over the previous year. As of September 30, the 2017–18 budget is on track to end with a gain of approximately \$1,500,000, another \$3.5 improvement on the 2016–17 figures. The budget for next year aims to improve that an additional \$2M so that the financial goals of the University will be met.

The adjustments over the last few years have been the result of reduced expenses and development of new revenue resources. So while liquidity and cash flow remain challenges as of the time of this visit, actions taken over the last few years are resulting in hopeful indicators for the future.

At the time this comment was written there was not an issue with accounts receivable. The plan then and now is for students to have a payment plan. The bad debt on student accounts has been less than 1/2 percent per year. The University changed its billing process two years ago. As a result, paper copies for noncurrent accounts were eliminated. This was unintentional and was detected after one year. The noncurrent account had increased by over \$1,500,000 and paper copies were reinstated. Since April 2017 this has been a focus and the amount of increase has been reduced by over \$400,000.

4. *The administration move forward with plans to provide more adequate facilities for the Department of Religion as soon as possible, given the vital and central role it has in the fulfillment of the spiritual mission of the University (interviews, observation, survey).*

The Department of Religion & Biblical Languages is housed in the newly constructed Buller Hall, part of the new Undergraduate Learning Center. It has adequate space to fulfill its very important mission.

5. *The administration develop more campus work opportunities for students to earn school fees and gain work experience, especially since 17 percent of main-campus students are international students who may only work on campus (Self-study, p. 8, interview).*

Here is the information that will drive the review and comments we wish to make.

	4/2009	4/2013	4/2017
Cash	(322)	1,145	1,235
A/R students	5,236	5,784	8,582
Investments	33,717	49,619	59,125

Invest in Education Prop	78,433	101,113	99,286
Accounts Payable	5,159	5,428	5,732
Accruals	3,376	3,547	4,485
Line of Credit	1,500	1,650	
Due to Restricted	8,078	7,253	19,804
Notes Payable	6,806	20,844	18,093
Net Assets			
Unrestricted	71,968	82,909	77,920
Temporarily Restricted	7,176	22,716	34,439
Permanently Restricted	21,383	23,998	33,683

Comments:

Cash—minor change

A/R students—increase

Investment in Education Properties—major increase; Buller, Damazo, Science Complex

Line of Credit—minor change due to major increase (funded deficit operations)

Notes Payable—borrowing for Buller and Damazo

Net Assets Unrestricted—increase of 6 million, 2 million from CYE Camporee

Temporarily Restricted—major increase and used to cover deficit for the last four years

Permanently Restricted—half from Benson donation

The reason 4/2013 is included is because it was the first fiscal year with lower freshman enrollment.

Standard 5: Programs of Study

The team recommends that:

1. *The administration and deans submit proposals for new programs, in particular off-campus or distance-learning programs, through the institutional Board and from there to the International Board of Education and the International Board of Ministerial and Theological Education (through the GCMTEC) so as to formally record and inform the world field about the programs it offers and institutions with which it partners (Self-study, pp. 9–11, CFR 3.6; interview, observation).*

After a thorough internal approval process (New Program Approval Process Revised 2016-05), proposals for new programs are submitted annually by the Office of Institutional Effectiveness to the Departments of Education at the North American Division and General Conference. Examples include proposals for distance learning certificates in Ministry (in Spanish) and Mission and Global Awareness [[5.1 Religion Dept Program Change Form 2015.pdf](#)], and a main campus BS in Public Health [[5.2 NAD Program Change Form BSPH.pdf](#)].

Whenever Andrews University develops new programs to be delivered off-campus or through distance education, those programs follow the same process required for all new programs (department approval, school approval, Program Development and Review Committee, Undergraduate/Graduate Council, Board and then notification to the IBE/IBMTE). The University also follows the practice of getting local approval for the opening of new off-campus programs sites.

1. **The administration give study to developing additional financial tools and a process, besides periodic program reviews, that allows it to prioritize programs, reallocate resources from current programs to higher priority programs that may be deemed to be more central to the mission of the institution and/or that make a greater contribution to the financial stability of the institution. This process would allow administration to make vertical cuts to programs and services rather than horizontal cuts in times of financial exigency or mission review. Data and reporting systems should support such decision process as the administration may require (financial statements, interview).*

In the fall of 2016, University administration embarked on the Program Improvement and Prioritization process. To facilitate this process, a margin analysis was conducted by BKD, an external vendor that allowed the University to identify the net revenue contribution of each faculty and academic department/program. Each academic department/program was tasked to conduct an analysis of the revenue of each academic department/program, using the margin analysis and other financial and academic indicators. As part of that analysis, each academic department/program has a target net revenue contribution to the University. The administration will use the results from this analysis to gauge the financial and academic health of each department/program and make decisions about program prioritization and resource allocation.

1. *The deans and program directors of off-campus programs work with academic administration, the Office of Affiliation and Extensions, and Office of the Graduate Dean, to monitor timely completion of graduate programs, especially at off-campus locations, and use lessons learned to modify admissions, policies, faculty expectations, and institutional resources, including IT and library support and staffing for graduate admissions and faculty FTE to support dissertations (Leadership Handbook 2008–2009, Leadership Program review, DMin and PhD enrollment data, interview).*

Administration of off-campus programs has changed completely since the time of this visit. In 2011, and after the merger with Griggs University, the Andrews University Board of Trustees established the School of Distance Education. Before the establishment of the School of Distance Education, responsibilities for such processes as agreement negotiation, compliance and approvals, site visitation, continued monitoring and assessment of programs were decentralized, which inevitably led to variation in processes and to uneven monitoring. During the academic year 2011–2012, the University spent months reviewing what had been happening on campus, updating files, bringing all agreements together in one place and reviewing them carefully, identifying policies that needed to be adjusted to include off-campus sites, working shared responsibilities through committees. During this time, the School of Distance Education established itself on campus, working closely with the provost to redesign the University's interaction with its off-campus programs.

After the first year, which may be called the “discovery phase,” the School of Distance Education (now the School of Distance Education & International Partnerships), working with the academic schools, the Office of Academic Records, the School of Graduate Studies and the Office of Institutional Assessment, helped to establish policies and processes to monitor off-campus programs. Such policies and processes included the creation of an Office of Compliance where all agreements are housed and through which they must be processed.

The admissions, matriculation and degree completion processes are closely monitored by the School of Graduate Studies in conjunction with academic programs. In an effort to streamline the processes

and better serve students, the School of Graduate Studies and the School of Distance Education & International Partnerships are administered by the same dean. Plans are being made to merge these two schools into one. Much has been done to improve the service to students who are in off-campus programs.

2. *The deans work with academic administration and the registrar to review the practices for acceptance of credit from unaccredited institutions, to require a review of syllabi and appropriateness of credentials for courses accepted for credit (Self-study, p. 120; interview).*

The University has policies that govern the acceptance of credit from non-accredited institutions, which are published in the [Bulletin](#).

3. *The faculty who teach graduate and seminary students give study to reducing the number of two-credit courses, commensurate with expectations for rigor and independent study expected at the post-baccalaureate level (i.e., three hours of study for each hour in class at the graduate level). This will reduce the number of courses students need to enroll in for each semester, decompress the schedule (especially an issue for students who must work to earn school fees), result in more depth given to each course, and reduce stressors for both faculty and students (interviews, Bulletin).*

Andrews University recently has eliminated 400-level “swing” courses. For those departments where undergraduate and graduate students must be in the same class, we have added 2-credit 500-level courses. While we understand that this increases the number of 2-credit courses, this insures that the number of credits are commensurate with expectations for rigor at that level.

4. *The Seminary faculty and administration give study to developing a chaplaincy track to meet the need for chaplains as well as provide options for graduates not hired by conferences into pastoral ministry (interview, Bulletin).*

An MDiv chaplaincy track was developed in 2015 under the directorship of Johnathan Ward, an experienced military and hospital chaplain and a faculty member of the Department of Christian Ministry. Currently, 38 students are enrolled in this track and great interest has been shown both by chaplaincy directors at the NAD and GC levels and by potential students. The newly developed chaplaincy courses are being prepared as online courses as well and will be available to chaplains and others for certification and continuing education purposes. Dual degrees with public health, social work and communication have also been developed to help provide options for graduates not hired by conferences into pastoral ministry.

5. *The Seminary and Department of Religion & Biblical Languages faculty put in place methods for more mentoring and interaction between teacher and students and student to student where classes are large, and give study to putting in place enrollment caps (interviews).*

The seminary has tried several different approaches since 2009 to improve the mentoring aspect of the seminary program, which is a challenge due to the size of the student body. We currently recognize that mentoring must be built into the structure of the program in order for it to be successful. In the new MDiv revision we hope to approve this fall, we plan to place students in small cohort mentoring groups, coached by faculty, which will meet weekly during the regular school year to provide faculty-student and peer-to-peer mentoring for MDiv students. With relation to class size, departments now have the ability to place enrollment caps on courses which they feel necessitate a limited number of students for successful learning.

The undergraduate Department of Religion & Biblical Languages has not developed a cohesive, comprehensive mentoring program but a great deal of mentoring takes place between faculty and students, especially through the evangelism and mission courses offered off-campus where the teacher-student ratios are reduced. These courses, and some other practics courses such as homiletics and

pastoral ministry, involve the students and faculty doing ministry together. These informal but substantive mentoring experiences have been very formative for our students. Additional mentoring takes place through AMA, the Andrews Ministerial Association, our student organization where the sponsors mentor the club officers. Faculty also provide mentoring for students in the honors program and other majors doing research. There is also significant student-to-student mentoring that takes place in the department on campus. As online courses have grown, it has been difficult to provide significant faculty-student mentoring. This will be a further challenge and opportunity as distance learning and Spanish ministry initiatives continue to grow.

6. *The Seminary administration explore with ATS the possibility of offering a PhD to be partially delivered in the field so as to meet the need to prepare academic faculty teaching in graduate programs around the world (interview).*

To request a formal exception from the ATS to offer the PhD off-campus has not been found to be practicable at this point because of library needs and other issues. A model we see as more promising, which we are currently piloting with the South American Division, is to educate a cohort of PhD students who will take courses on campus, primarily in the summers, and will end their coursework by being on campus for the final two semesters of their work. The division will also ensure that these students have a reduced workload in order to be able to successfully finish their comprehensive exams and dissertations.

7. *The Seminary administration and faculty should periodically review and update its strategic plan in conjunction with the University strategic plan (Self-study).*

The Seminary Strategic Plan was updated last year in conjunction with the update of the Andrews University Strategic Plan. [[5.9 SDATS 2017-2022 Strategic Plan.11.7.16.pdf](#)]

Standard 6: Faculty and Staff

The team recommends that:

1. *The administration, deans and faculty review policies and practices supporting faculty research and scholarship across the University to determine their adequacy, with attention given to the provision of release time and support for scholarship for new faculty with recently-completed terminal degrees (interviews).*

The Office of Research & Creative Scholarship has two full-time staff members—one staff person to handle all research integrity and compliance issues (with particular emphasis on assisting faculty and students through the human subjects' review compliance process), and one staff person to handle the reporting and funding of faculty and student research and creative scholarship (with 20 hours per week devoted to assisting faculty members with grant writing activities). Special faculty research grant funding is made available to new faculty members, and provisions are made for giving faculty members a one-course release from teaching through faculty research grants and the newly implemented "Research Faculty Status" (initiated for the 2016–17 school year).

2. *The administration proceed expeditiously with filling a full-time graduate dean position (Self-Study, pp. 20–21; interviews).*

Andrews University hired a full-time graduate dean in 2010 who spent the first four years of his term revising and improving many of the processes that support graduate students and graduate faculty. This was a difficult process that required a change in thinking on the part of academic programs who tended to be blind to their relationship with the University as a whole. Criston Arthur helped to establish

processes (program review, adjustments to faculty policy and promotion) that brought all graduate programs under one administrative roof and broke through the many silos on our campus. With that groundwork laid and the recognition that much of the growth at the graduate level has been in online and off-campus programs, the administration has recently decided to combine the School of Graduate Studies and the School of Distance Education & International Partnerships, following models seen at other universities.

- 3. The graduate dean review staffing and processes to ensure adequate support for graduate recruiting and timely transcript evaluation and admissions. More support for centralized graduate recruiting and marketing and timely processing of applications and admissions is needed given the many and varied graduate programs across the University (interviews).*

The School of Graduate Studies is currently working closely with the Division of Enrollment Management to redesign both the recruiting/marketing and admissions practices. The graduate enrollment management is administered by a director, who has responsibility for the day-to-day functions of the office. Graduate enrollment management is currently a part of the Division of Enrollment Management. The VP for enrollment management oversees the office. The office is fully staffed.

- 4. The administration develop written research guidelines that reference a consistent application of the mission of the University and the Church (Self-study, p. 148).*

The Office of Research & Creative Scholarship has developed, and the University has approved, an Institutional Review Board [handbook](#) (January 2014), that is considered to be exemplary with respect to research in an international context. Faculty and student research resources are published and maintained online through the Research webpages, which are linked from the University homepage. We do active research in a number of areas that are important to the research objectives of the General Conference and the North American Division of the Seventh-day Adventist Church, with Andrews faculty leading out in [11 active research grants](#) sponsored by the GC and NAD over the past two years.

- 5. The administration and deans profile projected institution-wide needs for new faculty over the long-term, and continue to mature a strategy to ensure qualified Seventh-day Adventist academics to fill prospective vacancies in addition to efforts already underway to offer a discipline-referenced pay scale, maintaining department-level connections with young professionals in their discipline, and participation with Adventist Professional Network (APN) (interview).*

Andrews University intentionally keeps connected with alumni who are in graduate programs, to help ensure that these professionals remain engaged with the University and are aware of potential faculty openings. Additionally, the University, in conjunction with the Office of Research & Creative Scholarship, conducts an annual research symposium, inviting young Adventist professionals who are studying at public universities to participate and share their research at the symposium. Because of this engagement, a mathematics professor, who studied at Rice University, was recently hired as faculty. Finally, the University has re-engaged with the Adventist Professional Network (APN).

- 6. The Seminary administration employ more faculty that reflect the diversity of student groups. For example, over the last 10 years the Seminary has lost five Hispanic professors and there are currently only three Hispanic professors in the Seminary (Self-study, pp. 16–17, interview).*

Since 2009, the seminary has hired three additional Hispanic faculty: Felix Cortez (NTST) from Mexico, Wagner Kuhn (MSSN) from Brazil, and Kleber Gonçalves (MSSN) from Brazil. In addition, the seminary has hired two African-Americans: Willie Hucks (CHMN) and Johnathan Ward (CHMN). An African, Boubakar Sanou (CHMN) has also been hired during this time period. The seminary continues to actively seek better diversity among its faculty, and is pursuing scholarships to encourage promising African-American

students to get involved in biblical and theological students. These scholarships are available already for Hispanic students.

7. *The Seminary administration implement strategies for mentoring faculty in instructional methodologies (Self-study, p. 29).*

In recent years, Andrews University has significantly improved its mentorship of faculty in the area of pedagogy with a Faculty Institute at the beginning of every school year and the offering of many workshops, web training opportunities, book groups, etc. both through the Andrews University Effective Teaching & Learning Council and through the School of Distance Education & International Partnerships, which provides training in instructional technology. The seminary has representation on the AU ETLC and participates fully in these learning opportunities. In addition, a “Pause for Pedagogy” has been instituted in each monthly seminary faculty meeting to keep excellence in pedagogy at the front of faculty’s minds and to highlight various best practices that may be of use to seminary faculty. All PhD students, who often act as teaching assistants in seminary classes, are required to take a course in pedagogy.

Standard 7: Library and Resource Centers

The team recommends that:

1. *The administration, deans, IT, library, and admissions staff work to ensure continuous access to library resources for doctoral students, especially at off-campus locations (Self-study, pp. 166–167, 170, interview).*

Processes are now in place to give continuous library access and access to other University resources to all students. Enrolled students are given access to resources on an annual basis.

2. *The deans and faculty develop a process to ensure evaluation of and budgeting to ensure adequacy of library and learning resources for each off-campus or online program, as part of new program development, prior to program approval and launch (Self-study, pp. 125–130, 166–167, 170, interview).*

The School of Distance Education & International Partnerships worked closely with academic deans, program directors and the library dean to determine what resources are necessary to support off-campus and online students and we have made adjustments to MOUs to more clearly identify responsibilities for providing resources and to processes to provide students with better access to Andrews University resources such as the library and student records.

3. *The administration review staffing levels in the library, benchmarked against similar institutions, so as to meet the needs for on-campus and extension programs, as well as for the differentiated needs of online programs (interview).*

The James White Library is using the program review process to evaluate library resources for academic programs. They also have a document [[7.3 Library support for academic programs 20170920.pdf](#)] that enables them to evaluate current holdings against the curriculum and also benchmark against other programs. Updated subject guides are also being developed using the libguide software.

4. *The administration and all programs offering off-campus programs conduct an audit of registration and technological support for students in off-campus and online programs to provide smooth registration and access to academic resources (Self-study, pp. 166–167, 170; interviews).*

The School of Distance Education & International Partnerships and the Office of Academic Records have worked together to make it possible for off-campus students to apply for admission and to register in a way similar to on-campus students so that they have student ID numbers and passwords, and, therefore, access to Andrews University resources.

Standard 8: Student Services

The visiting team recommends that:

1. **The administration give high priority to improve fire safety and security issues and to install a security system that is adequate and reliable for both the men's and women's residence halls (interviews). (Frances Faehner, Jennifer Burrill & Paul Elder)*

Lamson had a newly installed fire alarm system before 2009 but has since upgraded the detectors to smart detectors which has caused a dramatic decrease in false alarms. Since 2009 all residence halls have received a new card access system for all exterior doors with UPS back-up power as well as security cameras on both the interior and exterior. All residence hall front desks and the deans' offices in Lamson have had duress buttons installed. Burman and Damazo have had mass notification systems installed. Meier's fire safety system was replaced and upgraded with a mass notification system for the common areas only. AU Alert has been modified to send alerts to individuals based on their residence. Lamson is the remaining residence hall without the ability to provide automated verbal announcements and alerts via a mass notification system. We are working towards bringing the buildings into full compliance with NFPA 10.

2. *The administration give study to the high usage and space limitations of the Student Success Center (interview). (Kris Knutson)*

Administration took the need for more space into consideration and following the renovation of Nethery Hall the Student Success Center (SSC) was moved into the former CAS deans' suite. The plan also included the former Service Learning office space. This move gave proper office space for the tutoring services manager, offices and student worker space for the staff, as well as a testing room. There was no testing space in the former office suite. This space served the SSC well for almost five years.

In the past year and a half there has been a marked increase in the number of students taking their quizzes and tests in the SSC because of their disability accommodations. Mid-term and final time periods have become problematic as many students have to take tests at the same time. There were many times when staff offices had to be used for testing. The spring 2017 final exams were housed in a room at the library as there were too many students to accommodate in the SSC office suite. The SSC is now at a point where more space is needed for testing as well as additional office space for future staffing needs.

3. *The administration develop systems to expand career service advising and support for unsponsored seminary students to connect them with pastoral and academic positions in the world field (interview). (Teresa)*

The seminary has developed a several-day Ministry Opportunity Day event for students each March toward the end of the school year. This is attended by numerous ministerial directors and representatives from organizations that employ chaplains who provide a panel-discussion presentation for students on career-seeking and planning and who interview graduating students. This year we know of approximately 25 students who were hired through the interviews at this event. Training on resume-writing, interviewing, etc. is also offered at various times during the school year.

4. *The administration continue fund-raising efforts to build a new women’s residence hall and to upgrade Meier Hall’s facilities, to strengthen residential life (interviews, observation). (Frances Faehner & Jennifer Burrill)*

Since 2009, upgrades have been made in both Lamson and Meier Halls:

Lamson Hall: East basement room renovations and installation of final phase of the HVAC system, new carpet and paint in the hallways and common areas, installation of upgraded HVAC controls for the west side of the building, renovation of the main lobby, replacement of windows and screens on the east side of the building, renovation of the east porch, renovation of southeast community bathrooms, renovation of six suite bathrooms, and repair of Lamson roof and brick exterior.

However, Lamson Hall continues to have a desperate need for a complete overhaul of internal plumbing and electrical, as well as a need to increase living spaces for individual residents. As a result, the need for a new undergraduate women’s residence hall has only increased with time.

Meier Hall: Purchase of furniture for 150 rooms, continued renovation of suite bathroom showers and room vanities, replacement of windows, installation of hallway and ceiling lights, and upgrade to the wireless system.

While Meier’s individual living spaces for residents is adequate, there is still a need for significant renovations throughout the facility to meet the needs of residents.

5. *The Student Life staff assess the level of funds provided to campus clubs to determine their adequacy in meeting the goals of campus clubs to build community, offer a diversity of co-curricular opportunities, and provide students with leadership opportunities (Self-study, p. 185, interviews). (Frances Faehner & Gillian Sanner)*

Campus clubs and organizations have grown in number—from 50 groups to 80 groups over the years—as well as in the level of activity. Clubs/organizations are free to program throughout the year, but the Office of Student Activities & Involvement has intentionally set aside one Saturday night a year for club/organization events. Clubs and organizations have access to OrgSync, a resource paid for by Campus & Student Life and other entities (approximately \$10,000/year), which provides clubs/organizations with tools to be effective in their work via calendar resources, communication capabilities, etc. All clubs and organizations that participate in an orientation/training receive \$100 from the Office of Student Activities & Involvement. Student Activities & Involvement plans an ice cream social at the beginning of each academic year as a way for clubs/organizations to promote their group. Student leaders who invest in student clubs/organizations can report that experience/development and receive co-curricular credit.

The Andrews University Student Association (AUSA) developed Spirit Grants, where clubs/organizations can submit requests for funding of up to \$1,500. The AUSA Senate votes on submitted requests and works to distribute a total budget of \$9,000 to \$10,000. The AUSA “Spirit” Grant is given to competitive student organization recipients that propose a viable project that enhances the Andrews University community by honoring at least three of the following five themes: spirituality, unity and diversity, service, justice, innovation.

Standard 9: Public Relations and External Constituencies

The team recommends that:

1. *The administration and all programs offering off-campus programs work with the affiliation and extension programs to conduct a careful process review from enrollment to graduation to simplify,*

clarify, and consolidate the work and provide timely and seamless support to students and service to the world field (CFR 9.1; interviews, Self-study, p. 236).

When it was established in 2011, the School of Distance Education (now the School of Distance Education & International Partnerships) met with all academic schools and off-campus programs, the Office of Academic Records, the School of Graduate Studies and the Office of Institutional Effectiveness to review processes and procedures governing off-campus programs. At that time, off-campus students came in the “back door” through an administrative process that made it possible for students to complete most requirements for graduation before being formally accepted.

We have made many changes in the past six years. All off-campus programs students now come in the front door, from admission to course registration and ultimately graduation review. This provides students with the same admission, registration and graduation process as on-campus students and makes it possible for them to have access to student information and library resources. We are also making better use of technology to support off-campus students by mounting courses in Moodle and giving them access to our LearningHub site. We have also begun to make University events (graduation, conferences, special features) available to students who are off-campus through streaming video. We are trying to make our campus both more sensitive to the needs of students and more accessible to them.

2. *The administration evaluate the 250 million dollar fundraising goal for the purpose of matching expectations with resources provided to the University Advancement office. Staffing appears to be inadequate for the task (CFR 9.3, interview).*

In 2004 we hired a fundraising consultant to do a feasibility study in preparation for starting a new campaign for Andrews. The study showed that our range of a campaign goal could be between \$100–\$250 million. He encouraged us to go for the \$250M number. Shortly into the campaign we realized we did not have the resources or donors to make the \$250M and adjusted to the more logical number of \$100M. We reached that goal in 2016.

3. *The Integrated Marketing and Enrollment Office staff continue efforts to integrate and communicate brand architecture for all campus entities—both for the main campus and at affiliated and extension campuses, to achieve consistency for how the University story is told (Self-Study, p. 236, interview).*

As Griggs University (and Griggs International Academy) joined Andrews University in 2010, branding opportunities expanded for international partners, and the students who study as Andrews University students in various global locations—both on partners campuses and individually. The branding of the School of Distance Education [partner website](#) reflects overall University branding systems.

International partnership arrangements include present joint branding of both the university and the partner institution, including sensitivity to communicating the University’s mission clearly in countries where faith-based language may be restricted in branding—so the phrase “Seek Knowledge. Affirm Values. Change the World” is used to sensitively communicate the University mission even in those contexts [[9.3.1 RecommendationChinesePartnerBranding.pdf](#)], and thus advance the mission of the Seventh-day Adventist Church.

The establishment of the International Transfer Program with partner AAA campuses worldwide allows students to enroll in a local school, and apply to Andrews at the same time, so as to be considered an Andrews student from the beginning of their studies, and have an Andrews advisor, even before they are on the Andrews University campus [[9.3.2 RecommendationInternationalTransfer.pdf](#)].

On campus, formal and consistent marketing and communication collaboration with schools, colleges and departments—even where individual marketing/recruiting specialists may be employed—rely on a campus-wide and discipline specific branding system, with resources available online to consistently

brand the University in print, digital, web and related marketing communication tools ([Branding System webpage](#)).

- 4. The Seminary administration give study to the establishment of a mechanism for communication between the Seminary and the field. Such an arrangement will enable the field to provide feedback to the Seminary about the needs of the field and the suitability of the seminary curriculum (interview).*

The seminary has launched an [e-newsletter](#) for all church administrators, seminary alumni and interested parties. A response feature for this newsletter is under consideration. It would provide for feedback regarding field needs, seminary curriculum, etc., at a volume and in the type that seminary staff would be able to respond to positively and promptly. The seminary dean is a part of the IBMTE, and he and the associate dean are part of the NAD Ministerial Curriculum Collaboration and, in addition, have met several times in the past four years with NAD officers and union and conference leaders to report seminary developments and get their input.

IBMTE COMPLIANCE

- 1. The Seminary dean is a member of the IBMTE and GCMTEC. The team did not find evidence that Andrews University is in compliance with International Board of Ministerial and Theological Education (IBMTE) for approval of its curriculum or endorsement of faculty for Seminary or undergraduate programs.*

The seminary is currently in compliance with the IBMTE for approval of its curriculum and endorsement of faculty for seminary and undergraduate programs.

Section B

Standards



Standard 1

Mission and Identity

AREA 1: MISSION AND IDENTITY

Standard: The institution has a clear sense of Seventh-day Adventist mission and identity, encapsulated in statements of philosophy, worldview, vision, mission, objectives, core values, and/or ethics, and evidenced in the life of the institution.

1.1 The institution has clear and current Board-approved statements of philosophy and/or worldview, vision and/or mission, objectives and/or core values, and ethics that are congruent with Seventh-day Adventist mission and values as well as with the Adventist philosophy of education and are published and readily available to constituents and prospective students.

The University’s mission documents—bylaws [1.1.1 Bylaws, section 3.3], Board Policy Manual [1.1.2 Board Policy Manual, section 2], Working Policy [1.1.3 Working Policy, section 1], bulletin [Campus Resources] and Strategic Plan [1.1.4 2017–2022 Strategic Plan, pp. 4–7]—clearly identify Andrews University as a distinctive Seventh-day Adventist Christian institution, whose mission is to transform its students by educating them to seek knowledge and affirm faith in order to change the world. The University’s bylaws identify the nature and scope of its education programs and services as follows:

- To further the mission of the Seventh-day Adventist church to carry the gospel to all the world;
- To educate students for generous service to the church and society in keeping with a faithful witness to Christ and to the worldwide mission of the Seventh-day Adventist church;
- To provide courses of study, based upon a Biblical foundation, which integrate faith, learning and research;
- To provide an educational experience that recognizes the priority of spiritual life and honors the value of diversity; and
- To offer its material and human resources to support local, regional, national and global outreach programs of the Seventh-day Adventist Church.

In addition, schools, colleges, divisions and departments articulate their mission in printed materials and websites.

For example, the School of Architecture & Interior Design has the following mission [andrews.edu/said/mission]:

“The faculty promote stewardship, rigorous scholarship and creative problem solving in their disciplines, and encourage students to:

1. Shape places that foster whole human health;
2. Explore time-honored and innovative solutions in their works;
3. Seek joy, beauty, and moderation in a lifelong pursuit of learning;
4. Serve mankind in accord with their professional and Christian vocation.
5. All this for the glory of God until the risen Christ comes again.”

The School of Education indicates its mission “is to provide programs based on a redemptive Christian worldview to prepare professionals for global service.” [andrews.edu/sed/mission]

The Department of Biology states its mission as seeking “to provide a transformational education for a diverse student population in the context of a Seventh-day Adventist Christian worldview. We are

committed to helping our students become capable scientists and professionals.” [andrews.edu/cas/biology]

The J.N. Andrews Honors Program indicates in its student handbook that the program seeks “to provide challenging classroom experiences focused on critical thinking, discussion, and debate. Following in the footsteps of our namesake, the early Adventist scholar and missionary J.N. Andrews, the Honors Program strives to wed rigorous academic training with deep and abiding faith.” Its stated mission is to foster “the scholarly, spiritual, and social potential of talented students.” [*1.1.5 J.N. Andrews Honors Program Handbook.pdf*].

The non-academic functions and divisions of Andrews University also clearly articulate a mission focused on a Seventh-day Adventist worldview. For example, the mission of the Division of Campus & Student Life indicates its overall division “assumes an integral role in the development of Christian character and critical thinking consistent with the philosophy of Seventh-day Adventist education, which is designed to guide students to the Redeemer. We support the mission of the University by nurturing students for:

- Continuing growth in Christ
- Developing positive and rewarding relationships
- Accepting and appreciating diversity
- Developing personal integrity reflected in a balanced spiritual, mental and physical lifestyle” (andrews.edu/life)

Finally, each member of the community indicates her or his support for the values and standards of the Seventh-day Adventist Church through one of the following:

As part of application and enrollment, students sign a commitment to a series of Community Values characterized by [four hallmarks](#):

A Faith-Based University. Andrews is a Seventh-day Adventist university with a unique, global perspective. We welcome students of all faiths and backgrounds, inviting them into a life of hope and wholeness.

A Healthy Lifestyle. Faculty, staff and students agree to uphold the community’s shared commitment to a healthy lifestyle guided by the principles of honesty, modesty, sexual purity, respect for others, healthful living and safety.

A Residential Campus. Graduate and undergraduate students benefit from living and learning together on campus, either in one of our residence halls or the University apartments. Undergraduates under the age of 22 (unless married or staying with an approved family member or Andrews employee) agree to live in a residence hall and participate in a meal plan at the University’s vegetarian cafeteria.

A Whole-Person Approach. Students engage in faith and learning outside the classroom as part of a comprehensive educational experience, developing skills and dispositions that complement their academic degrees. Undergraduate students and Seminary students agree to participate in a minimum number of co-curricular experiences each semester.

Nearly all the staff and faculty of Andrews University are members of the Seventh-day Adventist Church in good standing. In particular, the [Employee Handbook](#) outlines the following qualifications for employment at Andrews University:

1. **Church Membership**—Membership in the Seventh-day Adventist Church, through baptism or by profession of faith, commitment to its objectives and a personal relationship with Christ.

2. **Church Teachings**—Careful adherence to Bible-based teachings and standards of the church by exemplifying standards of personal conduct which would preclude:
 - a. Chemical/substance abuse such as:
 - use of alcoholic beverages and tobacco
 - illegal possession and/or misuse of drug
 - b. Use of profanity
 - c. Immoral conduct, including but not limited to, sexual relations outside of a monogamous heterosexual marriage
3. **Lifestyle**—Personal conduct demonstrated in a lifestyle which is characteristic of Seventh-day Adventists and by thoughtful attention to personal example and influence in grooming, dress and the avoidance of extremes.

1.2 *The institutional statements of Seventh-day Adventist philosophy and/or worldview, vision and/or mission, objectives and/or core values, and ethics are reflected in the policies and procedures of the institution, and various aspects of institutional life.*

As noted in the previous AAA Self Study, Andrews University’s key theme of “Seek Knowledge. Affirm Faith. Change the World.” was developed in the early 2000s, and was formally integrated into and adopted as the University’s mission statement in the 2007–2012 Strategic Plan. In particular, the new mission statement was voted and approved by the Board of Trustees in 2007.

In that new form, the University’s mission statement seeks to clearly center and articulate the school’s purpose at the crossroads and heart of the global work and aspirations of Seventh-day Adventist education:

“Andrews University, a distinctive Seventh-day Adventist institution, transforms its students by educating them to seek knowledge and affirm faith in order to change the world.” (andrews.edu/about/mission)

That stated mission of Andrews University is integrated as a consistent design element/message of the University’s wordmark, which is used throughout the worldwide system of partners (1.3 Wordmark With Mission). The message encircles the globe that welcomes visitors to campus on an entrance sign that describes Andrews University as “Seventh-day Adventist Higher Education” [1.2.1 *EntranceGlobe.jpg*] and greets visitors disembarking at the local regional airport [1.2.2 *AirportMissionSign.pdf*].

It is also clearly visible from the framed artwork around campus [1.2.3 *FramedMission.pdf*] and appears in the online campus bulletin. A part of the University’s wordmark, the mission statement is emblazoned on T-shirts given to prospective students [1.2.4 *StudentT-shirt.pdf*] and used in an email signature of Andrews University’s employees [1.2.5 *EmailSignature.pdf*]. The University’s mission statement is consistently communicated in prospective student marketing materials, whether to undergraduate [1.2.6 *UndergraduateRecruitingBrochure.pdf*], graduate [1.2.7 *GradStudiesAd.pdf*] or distance [1.2.8 *DistanceEd Brochure.pdf*] students.

A companion set of core strengths statements were developed and introduced in 2013. These distinctive advantages became lenses to more fully define the implications of our mission statement in the context of Andrews University and its measurable and demonstrated strengths:

Live Wholly: Nurture Your Body, Mind & Spirit
Explore Intentionally: Discover Your Future
Learn Deeply: Create and Research
Engage Globally: Understand Our World

Again, these core strengths, or lenses, build on the distinctive values offered by Andrews University to its community and stakeholders through our University mission as a Seventh-day Adventist university, which calls our community to remain committed to a balanced education that focuses on body, mind and spirit and to help each member of our community inspire a pursuit and understanding of God’s calling for each individual student’s lives.

It also invites the community and its students to learn deeply through hands-on exploration and research in a way that ultimately strengthens our students’ current and potential impact on the world as they seek to meaningfully engage in, and change the world, in the context of God’s calling.

To illustrate their centrality to and clarification of the University’s mission, these four Core Strengths, with videos and related information, are a prominent and central feature on the redesigned front page of the University’s website (andrews.edu, andrews.edu/about/core-strengths)

With both its Mission Statement and its new Core Strengths, the purpose of Andrews University continues to be central to, and inseparable from, the overall educational commitments and mission of the Seventh-day Adventist Church, which has operated Andrews University and each of its predecessor institutions (including the founding of Battle Creek College, the Church’s first college, followed by Emmanuel Missionary College, the Seventh-day Adventist Theological Seminary and Potomac University—which were joined together in the creation of Andrews University in 1960).

Additionally, this central purpose is further articulated in the University’s bylaws [[1.2.9 Andrews University Bylaws Section 3.1.pdf](#)], which is to serve the interest of the Seventh-day Adventist Church in its intention to educate students to recognize the priority of spiritual life and honor the value of civic and global engagement and service through courses of study which integrate faith, learning and research.

This Adventist-centric vision is also articulated in the Andrews University [Board Policy Manual](#), which calls Andrews University to be “the center of Adventist intellectual life as it demonstrates the transformative power of faith and learning, excellence through diversity, collaborative scholarship, leadership development, and generous service” and to “be the Seventh-day Adventist university of choice for students, parents and employees alike, as it educates men and women who will demonstrate their faith by utilizing scholarly competencies and leadership skills to transform local and global communities.”

1.3 The institution is actively and broadly involved in supporting the mission of the Seventh-day Adventist Church.

Andrews University’s plans to sustain and deepen the Seventh-day Adventist mission and its impact on the students it educates and the global community it seeks to change for God, are most recently articulated in the University’s strategic plan, “The Next Chapter,” which outlines strategies and measurable outcomes for the years 2017 through 2022 on the Andrews University campus and its global network of partners [[2017–2022 Strategic Plan](#)].

As the introduction to the new 2017–2022 Strategic Plan notes, the Andrews University story is “a story that starts more than 140 years ago and one that continues today. It...speaks of the rich heritage of the University and of the mission that has driven its decisions. *It is that mission that remains the thematic thread through the years. It is our heritage as a Seventh-day Adventist community of scholars that reminds us of God’s leading in the past and provides us a framework of encouragement looking to the future.* (Emphasis added)” [[1.3.1 201722 Strategic Plan Pg4.pdf](#)]

In particular, the third theme/storyline in the current 2017–2022 Strategic Plan calls Andrews to “...position the University as a leader in teaching and learning.”

One of the ways in which Andrews University seeks to bolster its teaching and learning within the context

of an Adventist worldview includes projects such as “an online higher education teaching certificate with encouragement for all (Andrews) faculty to complete the course over the first two years of being hired (modules to include biblical foundations of teaching, use of technology, innovation and inclusion).” [1:3.2 201722 Strategic Plan Pg14.pdf]

Another significant way that Andrews seeks to explore and expand opportunities for academic and spiritual excellence among its students includes our undergraduate J.N. Andrews Honors Program, which just celebrated its 50th anniversary during the 2016–2017 school year. The J.N. Andrews Honors Program offers its J.N. Andrews Scholars an active mix of curricular, co-curricular and active spiritual opportunities; those include using that doorway to the program office as a place to celebrate the Protestant Reformation and add contemporary theses by the students themselves (e.g., “I believe Jesus is the answer,” and “Every human being should be valued as the image of God”) [1.3.3 HonorsDoorReformation.pdf].

Throughout these programs and activities, the J. N. Andrews Honors Program seeks to also inspire its individual students to pursue spiritual excellence and commitment in a way that accompanies and strengthens their academic accomplishments.

One example of the impact of the J.N. Andrews Honors Program was found in the testimony of Honors Scholar Alexandria Edge, who wrote in a recent FOCUS magazine that her time at Andrews and her studies in the J.N. Andrews Honors Program led to a decision to be baptized, and “taught me the process of learning, praying and growing...I want to be a part of the Adventist church as it continues to do the same.” [1.3.4 FocusSpring2017pg34.pdf].

1.4 *The institution is responsive to the needs of its constituencies, to denominational and national/regional developments, and to societal and educational trends.*

The University’s current strategic plan, “The Next Chapter,” helps further clarify the story of Andrews and its future, including better defining its Adventist identity and mission through the further development and articulation of several lenses (core strengths) with which to approach and communicate our overarching theme (mission).

One of those lenses/core strengths is to “Engage Globally (as) part of our story DNA: it is the way of the past and the way of the future, albeit through adjusted storylines.” [2017–22 Strategic Plan]

It does this in a variety of ways:

For example, the University actively prepares its faculty to Engage Globally by focusing on the issues of globalization and global responsibility for the faculty community on campus [1.4.1 EngageGloballyAndrewsCommunity.pdf]. It also strives to effectively support its international students. Over the last five years, that support department for international students has expanded both its title and focus. The central office for international students changed from “International Student Services” to “International Student Services & Programs” (ISSP) to ensure ongoing support for our significant population of international students and their families, including expanded services for those students when they first arrive—including airport pickup and shopping for basic needs (andrews.edu/services/iss/students/airporttransfer).

The ISSP office also coordinates the annual tradition of a community-oriented International Food Fair, which draws hundreds from campus and the surrounding community [1.4.2 International Food Fair.pdf]. This exposure on campus to the perspectives and cultures of the nearly 90 different countries represented each year is accompanied by a robust series of short- and long-term international education and service opportunities for both domestic and international students to explore parts of the world that are beyond the University’s Berrien Springs campus [1.4.3 SummerInternationalStudyTours.pdf].

Andrews also provides a platform for addressing various issues that arise as we seek, in the context of an Adventist university community and worldview, to understand global and local societies. For instance, the annual Summit on Social Consciousness [[1.4.4 SummitonSocialConsciousnessHistory.pdf](#)] has presented on social issues such as genocide in Rwanda, human sex trafficking and poverty in America. It also initiated “A Conversation on Race and Justice in America,” challenging the University community to confront “the injustices and racial prejudices still alive in our nation, 51 years after the civil rights movement” and provide a means for students and community leaders to engage in social action regardless of background [[1.4.5 ConversationRaceJustice.pdf](#)]. A 2016 Summit on Social Consciousness focused on race relations within the Seventh-day Adventist Church [[1.4.6 SummitRace2016.pdf](#)] and also included a storytelling event, “#IAmAU2,” focusing on all ethnicities represented on campus [[1.4.7 #IAmAU2.pdf](#)].

One of the most remarkable factors in understanding and responding to is the nearly unparalleled global and diverse campus community operated on the Berrien Springs campus is the recent 2018 U.S. News Best Colleges rating as the national university campus with the [most campus ethnic diversity](#) (Andrews is the only private national university receiving this ranking; the number one position is shared with the University of Las Vegas, Nevada and Rutgers University-Newark). Additionally, the University was [tied for 10th](#) among national universities for the highest number of international students.

Understanding and responding to the ethnic diversity of the Berrien Springs campus has included a variety of initiatives over the last 25 years, including installing Walter Douglas as the director of the first Center for Multiculturalism and Diversity (originally called the Office of Institutional Diversity) in 2003.

Once that office was established, its work has included the establishment of an Institutional Diversity Council, designed to be the point of reference for expertise related to diversity issues arising in the local, national and international communities. The work of the Council has also included research about attitudes towards race and diversity on the Andrews campus, and the introduction of cultural awareness training to the campus community. The current co-chairs of the [Institutional Diversity Council](#) are Michael Nixon, vice president for Diversity & Inclusion and Carole Woolford-Hunt, chair of the Department of Graduate Psychology & Counseling in the School of Education.

Among its actions, the Institutional Diversity Council sought to exhibit institutional commitment to diversity via cabinet-level representation. At first, that included membership on the President’s Cabinet by the chair of the Diversity Council. Additionally, in 2015 the Institutional Diversity Council formally recommended to retiring President Niels-Erik Andreasen that the University officially commit to a full-time and cabinet-level diversity position, to remain open until filled. President Andreasen, and his replacement, President Andrea Luxton, both made formal commitments to that recommendation [[1.4.8 April2016DiversityCouncilDiversityOfficer.pdf](#)]. That position, Vice President for Diversity & Inclusion, was instituted in summer 2017, and Michael Nixon was appointed to that role. [[1.4.9 NixonNamedDiversityVP.pdf](#)].

In terms of the University’s commitment to **Engage Globally**, an additional central and key development has been the addition of Griggs University/Griggs International Academy to the operations of Andrews University in 2009/2010, which led to the creation of the School of Distance Education & International Partnerships (SDEIP). This school now directly oversees and expands the University’s partnerships with educational options for elementary, secondary and university-level partners and delivers online education options to students around the world.

In terms of university-level study options, the name and offerings of Griggs University have now been fully integrated into Andrews University’s online education offerings, which seek to expand the footprint and accessibility of Andrews coursework to university students around the world and, increasingly, high school students who wish to begin their university coursework during their high school years [[1.4.10 FallCensus2017HSSStudentsCollegeCourses.pdf](#)].

In turn, Griggs International Academy will continue to use the Griggs brand name and identity, and it oversees and coordinates elementary and secondary academic offerings throughout the world, including study and credit options for individuals and schools [griggs.edu].

The SDEIP ultimately intends, as is stated on its website, “(to extend) access to Adventist education beyond campus, community and national boundaries. We support our faculty and students around the world by promoting best practices in distance education and international partnerships, and by creating a virtual community designed to nurture learning” [andrews.edu/distance/about].

The school’s core value of excellence notes that the SDEIP “view(s) each student as a special creation, endowed by God with individual talents and abilities that we encourage them to develop by providing a quality, academically rigorous Seventh-day Adventist Christian education at all levels” [[Bulletin—SDEIP](#)].

Updates on these SDEIP international partnerships, and the students who are educated throughout North America and the world through these agreements, are reported on annually to the presidents of the divisions of the Seventh-day Adventist Church [[1.4.11 GlobalEducationDivisionPresidentReport.pdf](#)].

New approaches to partnerships with Adventist (and other) educational partners worldwide focus on opportunities for students to become Andrews University students through one-year exchange programs, such as those offered to Sahmyook University in Korea and UNASP (Adventist University of Sao Paulo) in Brazil. A new international transfer program, which includes AAA-accredited partners in Asia, Africa and Europe, builds a transfer path to Andrews University for degree programs that can’t be offered by the local AAA-accredited Adventist college or university.

Additionally, dual degree and traditional partnership programs offer expanded opportunities for Adventist students worldwide to earn primary and secondary credit and diplomas, or Adventist university credit and degrees, at local institutions.

For specific examples of programs developed or deepened within the last five years, the University has introduced programs that allow us to collaborate with and serve international constituencies within the international Seventh-day Adventist network of higher education institutions and beyond. In particular, these existing or new partnership opportunities also seek to address an additional consideration of pricing to recognize and respond to the financial challenges for institutions and students in those contexts.

These new or renewed opportunities include:

- Leaders of Tomorrow agreement with UNASP, Brazil [[1.4.12 LeadersofTomorrow.pdf](#)]: An intensive, one-semester English training exchange program with partner Adventist institutions offers one or two semesters of English and cultural studies with significantly reduced tuition in recognition of exchange rate challenges in today’s global economy. Specifically, non-credit Center for Intensive English Program courses—and mainstream coursework if a student meets English proficiency standards, is offered at \$2,800±/tuition/semester, compared to current regular undergraduate tuition charges of \$13,700±/semester.
- Exchange Programs [[1.4.13 JimeiAgreement.pdf](#)]: While Andrews University has primarily developed working relationships with sister institutions globally, it also remains committed to developing productive partnerships with institutions outside of the Adventist system, most often in countries where there are few or no Adventist educational institutions. Some of these one-year exchange programs offer a reduced tuition rate during the year of exchange study in mainstream coursework. The newest partner for this program is Jimei University, a public university in Xiamen, China. Over the last two decades, an ongoing exchange program with Sahmyook University in Seoul also brings up to 10 students for one year of English intensive or mainstream study. Special tuition charges for eligible exchange students are \$15,000±/year, compared to \$27,400±/year for regular tuition charges.

- Articulation Programs [[1.4.14 ManipalAgreement.pdf](#)]: While some international partners have traditionally sent students to Andrews University after a year or two of study, there has not always been a fully developed articulation agreement with a partner university. However, the Manipal Institute of Technology in India, a long-time Andrews University partner for technology, computer and now engineering students, is the first international school outside of the Adventist system the University has worked with for a more fully developed approach in this regard, and will inspire similar partnership programs worldwide.
- International Transfer Program [[1.4.15 MEUAgreement.pdf](#)]: A new program introduced during the 2015–2016 school year is designed specifically for AAA-accredited Adventist universities and colleges worldwide and seeks to bolster academic offerings at smaller institutions by defining a track into academic programs that can't be offered at the local campus (and offers a wider array of options than an articulation program focused on one degree or track of students). Interested International Transfer Program students will, in essence, apply to both institutions, and will be jointly advised by a local professor and an Andrews professor in their discipline of choice until they join Andrews after one or two years of study on their home campus. Once they attend Andrews, a reduced tuition rate will be charged for the remainder of their undergraduate studies on the Berrien Springs campus. Middle East University in Beirut is the first partner for this program, and additional agreements have been signed or are being finalized with Newbold College in England, Hong Kong Adventist College, and University of East Africa, Baraton, in Kenya. As with students participating in formal exchange programs, the special tuition charges for eligible International Transfer Program students are \$15,000±/year, compared to \$27,400±/year for regular tuition charges.

1.5 *Student experiences and outcomes are congruent with the institutional statements of philosophy and/or worldview, vision and/or mission, objectives and/or core values, and ethics.*

In alignment with its stated mission, Change the World [[1.5.1 UniversityMission.pdf](#)] and the Core Strength, Engage Globally [[1.5.2 EngageGloballyCoreStrength.pdf](#)], the University intentionally and consistently seeks to engage a diverse constituency, both within and beyond its campus.

As an internationally diverse campus, the University's commitment and service to external constituencies is a consistent part of its operations. This includes local as well as international network of ongoing and expanding partnerships [[SDEIP Partnerships](#)]. Engagement with those constituencies also represents opportunities for the students and faculty of the Berrien Springs campus. For example, discipline-specific and interdisciplinary study tours expose Andrews' students to all corners of the globe [[1.5.3 TanzaniaTour.pdf](#)], which are accompanied by opportunities for students to participate in service-oriented activities each year.

Some of that engagement focuses on the local community, representing the traditional Adventist higher education commitment to Christian service through volunteer work, coordinated by the University's Office of Campus Ministries [[andrews.edu/cm/change/missions/opportunities/](#) and [1.5.4 CampusMinistriesSpringBreakMissionTrip.pdf](#)]; each year, approximately 30 students spend an entire school year involved in Christian service volunteer work, another 100 or so are involved in a week or two of Christian service volunteer work, and hundreds participate in short-term projects throughout the year. A Community Engagement Council was created during the 2016–2017 school year and is chaired by Desmond Murray, a chemistry professor who already had strong ties to the local community and, in particular, Benton Harbor [[1.5.5 DesmondMurrayScienceTeacherofYear.pdf](#)]. This joint Andrews committee, composed of faculty, staff and community members, is dedicated to identifying, creating and deepening community connections—including the initiation of the first formal discussions and

partnership and formal programs between the University and the public school district in Benton Harbor—one of the most challenging and disadvantaged school districts in the state of Michigan [1.5.6 [AndrewsBentonHarborMeeting.pdf](#)]. Those initial initiatives included a student inspired and led H.E.L.P. program, which involves upwards of 200 Andrews University students each month in conducting literacy training for the lower grades in that school district [1.5.7 [ProjectHELPOverview.pdf](#)].

In addition, the Council called for a University-wide service day each school year. The first Andrews University Change Day was held on Sept. 14, 2017, and 1,600 students, faculty and staff took a Thursday morning off to complete service projects throughout Southwest Michigan—with plans to extend local and global projects in between each annual Change Day (andrews.edu/changehub/)

These various forms of involvement have impact: the most recent 2015 National Survey of Student Engagement (NSSE) administered to seniors indicated that 62 percent of them spent one or more hours a week doing “community or volunteer service work,” for a mean of 3.4, as compared to a mean of 3.5 among peers, and 3.1 nationally on the same question in the 2014 and 2015 NSSE [1.5.8 [NSSEHoursSeniorService.pdf](#)].

Senior exit and alumni surveys survey students and graduates for the attitude, understanding and involvement in area of mission, faith experience and religious practice. For example, seniors are asked how much Andrews University has prepared them to “develop a personal relationship with Jesus Christ” and “embrace a balanced lifestyle, including time for intellectual, social, spiritual, and physical development.” [1.5.9 [Senior Survey 2015-16 REPORT.pdf](#)]

Graduates are asked to indicate their level agreement with statements about the impact of their Andrews University experience, such as “I am equipped to further develop my relationship with Jesus Christ,” and to indicate agreement with statements about religious practice such as “I serve in leadership roles at work, church, or in the community.” [1.5.10 [Alumni Survey 2016 REPORT.pdf](#)]

As it plans for the future, the University’s 2017–2022 Strategic Plan has set improvement goals for faith and student development indicators that will directly measure the spiritual components and success of an Andrews University education, including the following (among others):

- a goal of 85 percent of bachelor’s degree graduates stating a personal commitment to an active life of faith
- a goal of 75 percent of alumni surveyed who continue to express a personal commitment to an active life of faith five years after graduation
- a goal of 70 percent of alumni surveyed indicating active engagement in a church community five years after graduation [1.5.11 [201722StrategicPlanPg21.pdf](#)]

1.6 *Any plans for development and improvement within this area.*

With the addition of the Seventh-day Adventist Church’s online education entities in 2010, Griggs University and Griggs International Academy [1.6.1 [GriggsOwnershipTransferred.pdf](#)], the University now has the opportunity to offer a comprehensive array of educational offerings and approaches to serve its primary public not only on its Berrien Springs campus, but throughout North America and around the world. Also, the formation of the School of Distance Education & International Partnerships [SDEIP] has, as described earlier, enabled the University to meet varying education needs of global communities not only through existing partnership agreements of the University ([[SDEIP Partnerships](#)], but through new partnerships with institutions in countries such as Trinidad, Russia, Spain and Kenya [[SDEIP Off-Campus Programs](#)]. International partnerships, including those in Korea, China, India and Vietnam, expand the University’s service beyond an Adventist and, at times, even a Christian base.

As the flagship higher education institution of the Seventh-day Adventist Church, both undergraduate and graduate enrollment offices rely primarily on Seventh-day Adventist feeder systems to reflect the historically predominant Seventh-day Adventist student body. At a time when Adventist elementary and secondary school enrollments and student populations are both shrinking nationwide [[1.6.2 AdventistChurchDemographics.pdf](#)], Andrews has annually brought in between 43 and 68 Adventist students who were not enrolled in the Adventist high schools typically targeted or visited by the University's enrollment team [[1.6.3 20142016 NonAcademySource.pdf](#)]. This enrollment can be directly attributed to an expanded consortium marketing approach between North American Division colleges and universities who directly target more than 20,000 Adventist high-school aged students through direct mail, email correspondence and phone calls [[1.6.4 RoyallNationalCampaign.pdf](#)] in collaboration with sister Adventist colleges and universities that jointly brand and introduce these students to the Adventist higher education system in North America.

Beyond serving its core Adventist market/public, the University enrollment management team (1:63, Enrollment Management Staff, organizational chart) focuses on regional recruiting at Christian and public high schools, and also targets advertising to a regional Christian market [[1.6.5 AdvertisementLocalChristianMarket.pdf](#)] outside of the Seventh-day Adventist Church, seeking to identify and serve those students who may desire a local Christian private higher education institution option.

In turn, to achieve the stated strategic goal of 2,500 unduplicated undergraduate students annually, there will be increasing emphasis on effectively responding to the demographic and economic threats and impacts that include, but are not limited to:

- shrinking Adventist elementary and secondary enrollments nationwide
- high school graduation rate decreases in the Midwestern and eastern United States, the primary geographic target market of Andrews University
- household income levels below \$50,000/year for three out of four Adventist families
- an increasing array of deeply discounted or free community college (and even free four-year public university) offerings across the United States
- decreases in international student enrollments in light of current political developments and fears [[1.6.6 EnrollmentPresentationBoardJune2017.pdf](#)]

To offset the enrollment decreases that have and will be experienced with this array of threats, the University must expand and shift to new markets, new methodologies and even new ways to reach our stated enrollment goals (not only for 2,500 unduplicated undergraduate students annually, but also the stated goals of 2,500 unduplicated graduate students, and 1,000 unduplicated headcount for international distance students—or, 6,000 unduplicated headcount annually for all university-level offerings by the University).

These efforts will include:

- Bolster yield rates and enrollment for new freshmen (also known as First Time In Any College, or FTIAC, students) by relying on new ways of educating and connecting with current high school students
 - Discounted tuition rates (\$125/credit hour currently) for high school students taking college courses; this particular student population has grown from 33 fall semester students five years ago to 185 students in this category, fall 2017. Consistent enrollments of 200–250 high school students in this category will help offset declines [Census Reports, Fall 2012, and [1.6.7 2017FallCensusAllCampuses.pdf](#)].

- An Early College Experience program that offers short-term University credit experiences for rising high school juniors and seniors; in its first two years of operation, the program has experienced a 90 percent yield rate (compared to 30 percent for our general FTIAC admissions) [[1.6.8 ExploreEarlyCollegeStatistics.pdf](#)].
- Explore overall discount or tuition pricing strategies to effectively differentiate and successfully position Andrews University among the choice sets of its prospective students.
- Shift recruiting and marketing efforts with existing and declining markets to increase potential yield.
- Effective and increased interactive and personalized telephone and digital communication with inquiries, applicants and admitted students (both from central marketing functions and academic departments)
- Adapt and shift recruiting efforts aimed at high school aged Adventists as Adventist secondary school enrollments shrink. This will include:
 - Deepening involvement with students identified through national AACU/AEA campaign targeted at those Adventist students who are not attending Adventist schools
 - Understand, target and rely on collaboration with churches throughout the North American Division where these students are concentrated
 - Respond, interact with and educate parents of these Adventist students who increasingly may not be products of Adventist education themselves, and who view Andrews University, and other Adventist institutions, as beyond reach financially
- Identify, target and strengthen non-traditional markets as additional sources for undergraduate students to offset slow growing, flat or decreasing enrollments from historic feeder systems
 - As indicated above, Early College Experience and college credit for high school students (as stated earlier, with an annual target of 200–250 in the latter category)
 - Use semester-long Intensive English Training Program partnerships with international Adventist institutions (50–75 students/semester)
 - Use year-long exchange programs with international Adventist and other partner institutions (30–50 students/year)
 - Use International Transfer Program to expand the University’s undergraduate transfer population (an additional 30–50/students/year)
- In addition to these initiatives, continue to identify and attract both undergraduate and graduate students from outside of the Adventist community
 - Target students, including even those from outside of Christian belief (as we have experienced with students from India, Vietnam and China), who are willing to study and thrive in a Seventh-day Adventist ethical and values-based university environment
 - Understand and continue to expand enrollment in professional programs where both career goals and an ethical context are factors in a student’s choice (nursing, other health professions, architecture, leadership, educational administration, business are among the programs that already enroll non-Adventist students in significant numbers)
 - Understand and respond to opportunities in the midwestern United States to connect with and attract students who are interested in a robust, nationally ranked, undergraduate and

graduate Christian university option, operated in a Seventh-day Adventist context. That mixture of attributes, in an unparalleled globally and ethnically diverse environment, sets Andrews University apart, even in a region that has a number of highly regarded (but largely undergraduate focused) Christian colleges and universities.

The current strategic plan, “The Next Chapter,” articulates five different themes or storylines that characterize the overall strategy and vision for Andrews University over the next five years and beyond [[1.6.9 201722 StrategicPlanpg8to19.pdf](#)]:

1. Transform the Campus Culture through a focus on faith development, wellness, diversity and inclusion.
2. Define the Andrews University footprint beyond the Berrien Springs campus through collaboration with church, community and higher education institutions.
3. Position the University as a leader in teaching and learning.
4. Increase the quality and depth of the student learning experience.
5. Engage in campus renewal and development to meet expectations of a campus for 2025.

To measure progress and success in these areas, the current strategic plan ends with a series of “Institutional Outcome Measurements,” including these academic indicators (among others):

- undergraduate graduation rates of 65–70% in six years
- undergraduate student-faculty ratio of 12:1
- PhD completion rates within 10 years of 45% [[1.6.10 201722 StrategicPlanPg21.pdf](#)]

It also articulates a number of financial indicators, including (among others):

- undergraduate tuition discount rates at no more than 45% of total tuition
- an unduplicated headcount of 5,000 students each year—2,500 undergraduate and 2,500 graduates—on the Berrien Springs campus
- an additional 1,000 students studying at international partner locations [[1.6.11 201722 StrategicPlanPg22.pdf](#)]

Andrews University has had a remarkable history of responding to change, threat and opportunities (dating to its early days as Battle Creek College, the Church’s decision to move the college to Berrien Springs in 1901, the development of Andrews University in 1960 and even the growth and transformation that has come with the integration of Griggs University/Griggs International Academy into our newly created School of Distance Education & International Partnerships in 2010).

The current environment of threats and opportunities reflects upon, and provides Andrews University with the chance to thoughtfully and powerfully move into the Next Chapter of its Story—a story inspired from day one by God and his leadership of the Seventh-day Adventist Church. A story of opportunity and change under the influence and inspiration of those same strengths behind the work that Andrews University is called to do as the global centerpiece of Seventh-day Adventist education.

Spiritual Master Plan. Their professors provide the core curriculum required for each undergraduate student of 12 credits in religion and organize their curriculum in the following way:

1. Specialized Knowledge (Seek Knowledge)

- The Department of Religion & Biblical Languages classes and programs provide instruction in the foundational beliefs and practices of Seventh-day Adventist Christianity.
- Students learn the appropriate skills essential for proper interpretation and application of scripture.

2. Broad and Integrative Knowledge (Seek Knowledge, Affirm Faith)

- The Department of Religion & Biblical Languages classes and programs assist students in developing and integrating a Christian worldview in the cultural contexts of relativism and pluralism.
- Courses challenge students to articulate a biblical understanding of the character of God and apply that understanding to life experiences, self-awareness and worldviews.
- Students are provided opportunities to explore and develop devotional practices toward the development of personal biblical spiritual practices.
- The Department of Religion & Biblical Languages provides special weekly assemblies for all the students. These Tuesday Forums focus on faith building, relationship fostering and ministry skills.

3. Faith Integration (Affirm Spiritual Development, Witness and Service)

- Through a variety of faith-building methods and personal responses, the student will develop and evaluate their own value system and worldview in light of biblical truth.
- Students participate in a variety of worship experiences which can enrich their personal walk with God.
- The Andrews Ministerial Association (the departmental club for religion and theology majors) offers numerous faith-affirming and service opportunities for students.
- Every Sabbath during the school year, the department conducts the Compass Collegiate Sabbath School for students interested in worship, fellowship and exploring the scriptures.

4. Civic and Global Learning (Change the World)

- The Department of Religion & Biblical Languages conducts a Bible lands study tour every other year during which participants discover and analyze ancient and modern cultural and religious civilizations.
- Each week the Department of Religion & Biblical Languages sponsors Scriptural Pursuit, an international media discussion of scripture, featuring student and faculty guests. This media ministry has both local and international audiences.
- The Department of Religion & Biblical Languages annually conducts mission trips to various international locations. On these trips students engage in cross-cultural service and mission and thereby develop respect for other cultures. These mission trips develop students into global citizens who have experienced the challenge and satisfaction of service to others.

2.2 *Administration, faculty, and staff are actively involved in the spiritual development of students and of one another.*

AREA 2: SPIRITUAL DEVELOPMENT, WITNESS, AND SERVICE

Standard: The institution has a coherent and vibrant spiritual life program, encapsulated in a spiritual master plan that widely involves and impacts the institution and its communities.

2.1 *The institution has an intentional, coherent, detailed, and current Board-approved Spiritual Master Plan which serves as the basis for the effective spiritual development of faculty, staff, and students.*

The AU Spiritual Master Plan is reviewed each semester by both the Faith Development Council and the Spiritual Master Plan Council as well as ongoing evaluation by the Office of Campus Ministries. Data is collected on the faith development of students via the Faith Development Survey, The Spiritual Life Story of Andrews University, The Senior Survey, Co-Curricular Reports, student interviews, student focus groups and the Residence Halls Surveys. The data from each of these instruments is reviewed by the above councils and shared with Faculty and Staff at large. The action steps of the SMP are fluid and as assessment data reveals needed areas for improvement, focus or addition such corrections are made. [2.1 [AU Spiritual Master Plan.pdf](#) or [online](#)].

The most recent version of the SMP was voted by the Campus and Spiritual Life Subcommittee to the Andrews University Board of Trustees in October 2017.

The action steps of the AUSMP reflect the marriage of our desired outcomes and the feedback we have received through the data collection of our student population. A good example of dynamic change in our action steps based on data was the creation and maintenance of our PROXIMITY App. The results of our Faith Development and our Senior Survey in 2016 showed declines in student's personal devotional time. We created the App with the specific mission of helping students to daily connect with God and grow in Him. The format of an App was used to meet young adults in a medium they rely heavily on. Additionally, we intentionally created a web page version of the App, in response to feedback our distance learning programs were receiving from our students around the world desiring daily spiritual support. Another example of dynamic change in the SMP is found in the addition of several Seventh-day Adventist doctrinal focused teachings. After hearing from our students, in focus group formats, a lack of doctrinal understanding, doctrinal series have been added into the App's Weekday Word segment, Bible Boot Camp (covering the Sabbath, Sanctuary, Second Coming and State of the Dead) were added into our action steps for 2017/2018. [See [SMP](#) for assessment results and The Spiritual Life Story of Andrews University]

Each semester a report of faith development is made to the AU Board Subcommittee.

Andrews University faculty and staff carry out the action steps of the SMP with all student populations. For non-traditional and distance learners the interaction they have through continued communication with the F/S assigned to them is a great intersection of spiritual support and guidance. Additionally, we intentionally minister to this population by maintaining active YouTube channels with recordings of faith filled meetings such as chapels, church services and vespers. Furthermore, livestreaming is used to include this population of students in faith programming. Also as stated above the creation of the web version of our PROXIMITY App was an intentional effort toward these students. For our traditional campus student groups' both graduate and undergraduate, AU F/S also carry out the action steps of the SMP. Faith building opportunities from vespers, church, bible studies, Weeks of Prayer, Evangelistic series, service opportunities, mentorship, mission trips, employee and class worship are planned and carried out by F/S for the growth of our entire campus community. [See [SMP](#) for in-depth detail]

Department of Religion & Biblical Languages

The Department of Religion & Biblical Languages provides vital work toward reaching the goals of the

Administration, faculty and staff are involved in professional development and other activities to promote spiritual development. Below are several examples.

- Faculty Institute is an annual opportunity for all faculty to engage in professional development with a spiritual foundation. The themes of the Faculty Institute reflect spiritual values. Each year an invited guest plenary speaker at the Faculty Institute addresses key aspects of Christian faith and higher education. A complete strand of breakout sessions and workshops allow faculty to explore aspects of faith and learning.
- Fall Fellowship originates out of the Office of the President and takes place prior to the start of each new school year. It is a time of spiritual equipping, enrichment and commitment for faculty and staff.
- The Center for Teaching and Learning Excellence and Center for College Faith (CCF) together sponsor faculty reading groups centered on effective teaching within Christian higher education. Support is given to faculty and staff in promoting student spiritual growth. The primary means of support is the CCF. Founded in 1998 to study and answer questions about how the college experience can best affirm the validity of the Christian faith, CCF focuses on the spiritual concerns of the undergraduate student body. One of the chief aims is to provide resources for teachers and departments to help them address faith issues within each discipline. These resources are intended not only for Andrews University, but for the wider, global Adventist and Christian higher education community. CCF undertakes three major initiatives—producing a series of books, hosting conferences and conducting research.
- The CCF sponsors a luncheon series where faculty openly and honestly discuss the interface between faith and Christian learning. Andrews faculty as well as invited presenters from off campus lead the discussions. Though frequently discipline-specific, the luncheons are considered interdisciplinary, attracting faculty and staff from across the campus.
- CCF’s book series currently includes texts covering three subject areas: history, literature and sociology. The first two books are for professors only, whereas the sociology book was designed to be used as a supplemental text for sociology students. A new book on biology has recently been published. The book series is a joint effort between the CCF, the Andrews University Press and the Education Department of the General Conference, with books disseminated worldwide. Future volumes addressing faith and additional disciplines are anticipated.
- Conferences have been hosted on-campus that bring together professors from Adventist universities across North America to discuss the integration of their discipline and Christian faith. World-renowned speakers from other faiths, such as Sir John Polkingham, Nancy Murphy and Alvin Plantinga, have presented at these conferences also.
- Course evaluations invite students to rate the instructor for each course on their effectiveness at helping students understand the course content from a Christian perspective as well as their level of sensitivity and respect of all people.
- Faculty seeking promotion include within their portfolio a statement of their Philosophical Foundation for Teaching. The statement includes the faculty member’s understanding of their role as a Christian teacher in a Seventh-day Adventist university. They must explain how they integrate and express their personal Christian philosophy with their discipline, including the integration of faith and learning. They are also evaluated by the department chair by the same criteria. [2.2.1 *Department Chair’s Appraisal of Faculty Member Form* and 2.2.2 *Application for Rank Promotion and Tenure*]

- All new students are invited into a First 100 Days Mentoring Experience. All freshmen are required to attend. New students are matched with returning student leaders who mentor them in adjusting academically, socially and spiritually. Various programs are offered by faculty and staff during these first 100 days which also equip and enrich the new student's experience.
- General staff meetings are planned periodically throughout the year. General staff worship services are held twice a semester, sponsored by the Office of the Provost.
- The New Faculty Resource Fair takes place a few weeks before fall semester begins and allows faculty to become familiar with all of the support resources available to them.
- The new "Share Your Andrews Heart" initiative is an intentional thread throughout faculty and staff meetings, promoting Christlikeness in all we do.

Administration, faculty and staff participate in the faith development of students, including nurture, service and witnessing activities. Spiritual life is an integral part of conducting the business of the university. From President's Cabinet meetings, to departmental worship services, to the classroom, Christ is sought out as the leader and guide. Prayer is offered at the beginning of committee meetings, classes and the workday. Students have opportunities to observe and interact with faculty, staff and administration in spiritual experiences both individually and corporately. Following are a few examples of the significant roles faculty, staff and administrators have in the faith development of students.

- Faculty integrate faith and learning into the disciplines they teach
- Each year, faculty and staff from many departments open their homes on Friday nights for faculty home vespers. Often faculty provide worship programs throughout the year. For example, the School of Architecture & Interior Design sponsors a Friday night worship program with weekly attendance of 20–30 students. The Departments of Physics and Mathematics have a regular dinner and vespers on Friday evenings. These are just two of many monthly faculty home worship activities, with others receiving higher attendance, such as the pre-med vespers.
- Faculty participate with students in community service programs. The Street Store and Change Day are two examples.
- Not only do many teachers offer prayer at the beginning of class and/or have a short worship or devotional thought, faculty and staff also offer spiritual support in the workplace. Many departments have worship at the beginning of the workday, inviting their student workers.
- Faculty and staff are guest speakers for University Chapels, Vespers and Professors-in-Residence worship services in residence halls.
- Many students are able to build relationships with faculty and staff in the workplace, providing them with the opportunity to receive spiritual influence. Students working as laboratory assistants, graduate assistants, research assistants, and in other department roles, have many opportunities to interact with faculty and staff and build spiritually nurturing relationships.
- The Department of Physical Therapy offers a weekly graduate chapel service, as does the Seminary. Many other departments provide a rich array of worship experiences frequently tying Christian principles to the study of the discipline.
- The School of Business Administration publishes a series called "Scripture Foundations," linking their disciplines to biblical foundations.
- Schools and academic programs are actively involved in service and outreach. Planning for

academic outreach activities is under the jurisdiction of the dean of the School of Distance Education & International Partnerships.

Department of Religion and Biblical Languages

The Department of Religion and Biblical Languages is actively involved in the spiritual life of the campus in the following ways:

- The Religion Forum is considered a vital spiritual part of each major's spiritual life program while at Andrews University as it is, in large part, a worship service. Additionally, many non-major students choose to make this part of their Tuesday Choices program enhancing our ability to touch them through worship.
- Professors have spoken both at PMC and at chapel through the years and are always open to this opportunity.
- Two professors co-direct a student Sabbath school on a weekly basis.
- Religion faculty speak for chapels, dorm worships, and other campus life events whenever invited.
- The department partners with Campus Ministries for student missionary support and training.

Office of Campus Ministries

The Office of Campus Ministries, including three chaplains, support staff and student chaplains, works closely with other groups to develop faith among the students. University Chaplain June Price, and two associate chaplains, Jose Bourget and Michael Polite, lead Campus Ministries. The position of University Chaplain is co-funded between Andrews University budget and Student Missions fundraised monies. One associate chaplain position is a Michigan Conference hire while the other associate chaplain position is funded out of the Andrews University budget.

Chaplains serve on committees and councils across campus, including, but not limited to, the Division of Campus & Student Life, Pioneer Memorial Church, Diversity and Fall Fellowship.

The Office of Campus Ministries intentionally creates experiences, organizes programming, builds influence and fosters relationships toward yielding the specific goals of the AU Spiritual Master Plan.

Bible studies, vespers, worship services, mission trips, student missions, service projects, chapels, Connect AU, the Proximity App, Let's Talk, mentoring, counseling, prayer ministries, TRIADS and more are all aimed to help Andrews University:

- Be clear about the character and the ways of God and His desire to be reconciled with the human race.
- Be close to God by accepting His invitation into relationship and engaging in practices that foster intimacy with Him and care for others.
- Be clean through the work of God in their life, as evidenced through decisions to follow God's calling, embracing a Spirit-filled vision for the world and proclaiming the Gospel of Christ.

Whether teaching the biblical truth of the Sabbath or the sanctuary doctrine, leading a small prayer group, or hosting a conversation on race relations, each endeavor of the Office of Campus Ministries seeks to reveal God more clearly, draw closer in relationship to God and to each other, and yield to God's transformative power in the lives of man.

Division of Campus & Student Life

- Residence hall administration and staff provide opportunities for the spiritual development of students in multiple venues. Residence hall worship programs support student spiritual growth

collectively. Residence hall options include small groups, hall worships, and coed worships. Small groups meet once per week and are generally attended by 12 or fewer members, with an emphasis on prayer, support or Bible study. Topics are chosen based on issues raised by residents, such as making life decisions or knowing God's will. Coed worships are the most popular option, with attendance averaging around 250 students.

- Student Life personnel have an active role and are deeply involved in the faith development of students. Frances Faehner, vice-president for Campus & Student Life, attends various faith development activities and events. She regularly opens her home to the resident advisors, student leaders from clubs, and the various teams that help deliver spiritual care to the campus.
- When a student loses a loved one, funeral support is provided by Student Life personnel. A member of the staff attends the funeral; where possible, this is someone who knows the student. Further grief support is provided later with referral to the Counseling & Testing Center as needed and care from a chaplain.

Pioneer Memorial Church

Pioneer Memorial Church (PMC) and its pastoral staff cooperate with University staff in planning for and carrying out programming to support student, faculty and staff spiritual growth. PMC interacts with Andrews University in two broad ways. First, it serves students by providing programs and training opportunities. Second, students are enabled to use their gifts in ministry opportunities. Their mission statement, "Transforming this Generation: Connect, Grow, Serve, Go," captures an intergenerational discipleship process leading to a deeper walk with Christ and equipping for service to the world.

- PMC hosts GROW group three semesters each year, which are led by pastoral staff, church members, and student leaders. GROW groups range in topic from vegan cooking groups to Revelation study groups and help students connect with God and with one another. Each group also plans some kind of outreach-based activity in the community, giving students the opportunity to go outside the walls of the campus for service.
- To encourage a spirit of service within the walls of the church, and in order to minister to guests that attend, there are numerous volunteer opportunities for students including serving on the media team, being greeters, helping lead in Sabbath School classes, leading worship on Sabbath morning, serving in the parking ministry, and more.
- To encourage a spirit of service outside the walls of the church and campus, PMC hosts GO: Projects each semester. GO: Projects are ways in which students and church members can demonstrate God's love in practical ways in the community. They have served by singing in nursing homes, painting the playground of schools in need, cleaning parks, passing out plants in the community and more.
- Each semester PMC holds a Soup for Students event. This is a way for church members to express their love and support for our students by bringing soup for them during final's week.
- Each year PMC hosts some kind of evangelistic event in order to invite students to make a commitment to Jesus and learn more about Him. This fall PMC is hosting Unlock Revelation, a Bible prophecy seminar and students will be participating as table hosts and volunteers.
- This year PMC is launching a brand new initiative called God's Boot Camp. It will be a boutique weekend intensive with the purpose of inspiring and equipping spiritually nominal Seventh-day Adventist young adults and challenging them to be committed disciples of Jesus.
- Every week PMC hosts two Wednesday 7 am and 7 pm prayer meetings called House of Prayer. This 45-minute gathering allows students and church members to interact on a personal level as they pray for and encourage one another.

- Every August the Seventh-day churches of Southwest Michigan partner together to host a health tent at one of the largest youth fairs in the region. The health tent seeks to make positive experiences with the over one hundred thousand guests that come every year by checking blood pressure, bringing awareness of safety through drink goggles, face scans, and more.
- The pastors attend and participate in chapel programming and are available for personal counseling for students.

On occasion, pastors teach University courses. The organist's appointment is split between the church and the Department of Music. Music faculty serve on worship and ministry teams, both planning programming and performing at events. The church serves as a venue for many University functions. In short, without PMC, Andrews University would not be able to offer the variety of spiritual, intercultural and service experiences it does to its students.

Examples of groups and/or programs for service and/or witness led or sponsored by administration, faculty or staff:

- Change Day—An annual campus-wide service day
- Mobile Farmers Market—The Department of Agriculture taking fresh produce into local food desert areas
- Lebanon Mission—Annual mission trip led by the Department of Religion & Biblical Languages
- The Street Store—A clothing distribution program in Benton Harbor supported by several partnering departments.
- Go Projects—PMC local service programming
- Service Projects—Led by the Office of Campus Ministries, a local need is identified monthly and met through student volunteers
- Campus Ministries Annual Mission Trip
- The Department of Religion & Biblical Languages manages a speaker's bureau for student speakers to witness and speak at various churches
- Evangelism and Bible study training are held each semester and hosted by PMC

Department of Religion & Biblical Languages:

- In-depth program is designed to allow majors opportunities to preach to, interact with, and serve local congregations. This program was designed to further help our students connect with local churches.
- Glenn Russell leads mission trips each year to foreign countries, most frequently Lebanon and Honduras.
- Erhard Gallos and Glenn Russell directed the 2017 Field School of Evangelism in Honduras which resulted in seven new church plants and the establishment of two other congregations, in addition to numerous baptisms.
- Most importantly, the more than 20 student participants in the field school developed a wholistic view of evangelism and had the opportunity to develop a passion for soul-winning.
- All the religion faculty are actively enrolled in their local churches. Erhard Gallos and Glenn Russell have served as elders and co-teach a collegiate Sabbath School class. Rahel Wells mentors majors as leaders in Pathfinders. Rubén Muñoz-Larrondo and Davide Sciarabba are active in

bilingual ministries in the area. Susan Zork is a pastor at One Place, a branch of Pioneer Memorial Church, and has participated in ministry there since its founding. All the faculty regularly fill preaching appointments locally and nationally.

- All faculty serve as mentors to students, both majors and non-majors, as non-majors frequently seek out religion teachers for spiritual advice. We believe strongly in the pastoral/counseling role that teachers in this department fill.
- Glenn Russell has hosted and faculty have participated in more than 1,000 weekly programs of Scriptural Pursuit, a media ministry conducted by the department. Scriptural Pursuit is broadcast locally and internationally.

Below are examples of devotional and worship meetings led by faculty and staff:

Faculty/Staff-Led Groups or Vespers	Number of Gatherings	Attendance
Eigen Vespers/Mattingly's Residence	1	15
Chinese Fellowship/Chi's Residence	6	45
Vespers/Carbonnel Residence	8	57
Living Word Vespers/ Location Rotates	19	154
Vespers/Pichot's Residence	1	6

The above numbers are cumulative for spring semester 2017 and cover multiple days. [2.2.3 *Co-Curricular Attendance Report 2016–2017*]

Please Note: The above numbers represent the attendance of only those who “swiped” for credit. There are many who attend who do not want or need credit.

The Department of Religion & Biblical Languages holds two devotional/worship meetings weekly during the school year: the weekly faculty/staff worship and religion forum for students on Tuesdays.

Intentional work of administration, faculty, and staff on behalf of non-Adventist and off-campus students.

- Yearly a dinner and focus group is provided for students who self-identify as non-Adventist. This dinner and focus group is organized by the Office of Campus Ministries.
- Friendship evangelism is practiced by faculty and staff. Intentional efforts to meet, know and walk alongside non-Adventist students is expected.
- PMC hosts a “What do Adventists Believe” small group.
- The Department of Religion & Biblical Languages offers a vital link for off-campus students, particularly non-traditional students, as all students are required to take religion courses while at Andrews University. These courses are opportunities to share the love of God and the unique teachings of the Seventh-day Adventist Church in an academic environment.
- Department of Religion & Biblical Languages professors are always clear about their availability to help students with spiritual needs outside of class.

- Department of Religion & Biblical Languages professors give Bible studies and preach in surrounding churches.
- Departments seek to know and care for students of faith and non-faith backgrounds. (See AU Spiritual Master Plan, p. 15)

2.3 *Students are actively involved in a variety of nurture, service, and witnessing programs.*

Students are involved and represented at all levels of planning for faith development. Student are members of councils and committees, lead out in spiritual programing and provide routine feedback regarding spiritual needs and faith development.

A few examples of student involvement are as follows:

- The Campus Ministries budget includes wages for student leaders and student-led programs. Each ministry of the Office of Campus Ministries has students leading out. Each student leader has a chaplain as his/her mentor and regular leadership meetings help to maintain cohesiveness and unity among these leaders and programs.
- Each residence hall budgets wages for Resident Advisors. These RAs lead hall worships and other devotional experiences for their communities.
- Student musicians are involved in chapels, vespers, church services and outreach activities.
- Students lead out in evangelistic meetings and community service programs both locally and abroad, some sponsored by Campus Ministries, some by Pioneer Memorial Church, some by the Department of Religion & Biblical Languages and some as part of other academic departments.
- Student-led organizations plan and carry out a variety of public activities, nearly half of which are spiritual in nature
- Recreational activities frequently open with prayer.

Below is a list of outreach and in-reach activities with student involvement.

School of Architecture & Interior Design

- June 16–30, 2016—Five students served as short-term missionaries with a Middle East University team and worked with Jordanian students on a collaborative community art project
- July 28–August 17, 2016, Santa Cruz, Bolivia—Four students and one faculty assisted with renovations for a daycare facility for children with addiction problems
- September 28–October 10, 2016, Umbumbulu, South Africa—14 students and two faculty—The Umbumbulu work prepared a plan for community development and a design for affordable housing for an impoverished, physically disabled local family
- January 2017–Present—One student, Wandile, is currently pursuing the construction of this home with Andrews University assistance
- Spring Semester 2017—Nine Design-Build Studio students did some construction drawings and cost estimating to assist Wandile in his efforts for the physically disabled family’s house in Umbumbulu, South Africa
- Spring Semester 2017—16 students designed a community event center for Morton Hill, a community located in Benton Harbor

- June 16–30, 2017—Seven students served as short-term missionaries with a Middle East University team and worked with Jordanian students on a collaborative community art project
- Six weeks in the summer one of our faculty members, Mark Moreno, conducts a Renaissance Kids Architecture summer camp for over 100 community children of various ages. Two to three students are employed to assist with this. Even though they are paid, it is a wonderful service that is provided for our community
- During the school year, 10 students are involved in 2–3 vesper programs a month, an occasional Sabbath service, a couple of assemblies and also help with Enrollment Preview events.
- Puerto Rico Trip Fall 2017 —Two faculty and 16 graduate students served in Puerto Rico after Hurricane Maria.

Campus Ministries 2016–2017

Mission Trip	3 Staff	25 Students
Benton Harbor Winterization	1 Staff	30 Students
Restore Child Orphanage Drive	1 Staff	28 Students
Mosaic Benton Harbor	1 Staff	17 Students
Salvation Army	1 Staff	20 Students
Food Pantry	1 Staff	33 Students
Hurricane Harvey Supply Drive	1 Staff Leader	1 Student Leader An unknown number of students donated two van loads of supplies for hurricane victims.
Bucket Bash Disaster Relief	1 Staff	5 Student Leaders 65 participants donated funds
I Challenge You Las Vegas	1 Staff Leader	3 Student Leaders A campaign created to mobilize campus to fast on the one-week anniversary of the Las Vegas shootings, praying for the victims and their families.
New Life Fellowship	1 Staff	42 Students
One Place Fellowship	4 Staff	25 Students
Proximity Vespers volunteers		12 Students
Prayer Ministry volunteers	1 Staff	20 Students

Seventh-day Adventist Theological Seminary

Bible conferences, symposia, seminars	46 Staff	29 Students
Bible Studies	9 Staff	136 Students
Camp Meetings	18 Staff	
Community Service & Outreach	18 Staff	91 Students
Evangelistic Trips	10 Staff	77 Students
Preaching in Churches	29 Staff	79 Students
Short-term Mission Trips	6 Staff	94 Students

Religion and Biblical Languages

- In-Depth and other preaching activities—All 67 of our students last year participated with local

congregations to some degree. More than 200 sermons were preached through the “In-Depth” ministry in 2016–2017.

- Over 65 students participated in various mission trips last year.
- Many of our students participated in on-campus ministry activities.

Pioneer Memorial Church

At Pioneer Memorial Church (PMC) volunteer opportunities abound. Children’s ministries include Pathfinders, Adventurer clubs and Sabbath Schools. Students are encouraged to participate in outreach at Neighbor to Neighbor, the local Adventist Community Services facility. Students, faculty and staff participate in worship services, as worship team members, as traffic guards, as greeters or the hosts of ministries on Sabbath mornings or taking up the offering and assisting with other facilities management tasks. Other students help with fellowship dinners, operate and maintain the media ministry and sound systems. Students participate in PMC’s Bible study trainings as well as in jail ministries and volunteerism at the local youth fair, helping with health screening and other tasks.

An abundance of opportunities are available at the current church plant, Harbor of Hope, in Benton Harbor, Michigan. Students have volunteered in every role and are major supporters of Sabbath services, evangelistic outreach and fellowship dinners.

Pioneer Memorial Church GROW Groups help students, faculty, and staff get to know other people, be involved, and grow deeper in their relationship with God. These groups, covering a wide variety of interests, begin three times a year and usually meet for ten weeks. GROW Groups remind us that we grow better together. Grow Group leaders are students and even faculty or staff that have membership in other churches.

Students are welcome at all church services. Students help in the Sabbath Schools and the summer FLAG (Fun Learning About God) Camp. The pastors attend and participate in chapel programming and are available for personal counseling for students.

PMC Volunteer Numbers for fall 2017

Grow Group student leaders & co-leaders: 24

Sabbath School student volunteers: 21

Greeters student volunteers: 18

Traffic student volunteers: 1

H.E.L.P

The Human Empowerment Life Project (H.E.L.P.) is an Andrews University student volunteer program, which seeks to impact the lives of Grades 1–4 students in the Benton Harbor Public School system. The program utilizes a values-based curriculum to improve literacy while at the same time creating a safe learning environment by teaching values like respect, responsibility and determination.

Through the mentoring relationships formed, both Andrews University and Benton Harbor students are experiencing life-changing opportunities to engage with individuals outside of their usual circles of influence. This program positively impacted the lives of approximately 530 boys and girls of the Benton Harbor School district and 260 Andrews University students who served during the 2016–17 academic year. The program is still recruiting students for the 2017–18 academic school year. Thus far there are 93 individuals completing the paperwork to be part of the program.

Revive

Revive is a ministry on Andrews campus seeking to point people to Jesus and encourage a personal

relationship with Christ! They have a weekly vespers, a Daniel & Revelation class, a “Fast Training,” and prayer meeting, along with outreach opportunities. There are nine student leaders and one service outreach was held in fall 2017 with 12 volunteers.

Andrews University 2016–2017 Chapel & Choices Attendance Report**

On-Campus Vespers	# of Meetings	Average Attendance
University Singers	1	3
University Vespers	19	162
Light House	4	211
Room 17:11*	65	4
Tuesday Night Talk*	7	22
Pulse Hall Worship/Lamson	22	20
Synthesis	28	54
Accounting Vespers	1	4
Architecture Vespers	13	21
Agriculture Vespers	1	14
Aviation Vespers	4	3
Andrews Korean Church/Vespers	27	9
Andrews Korean Church/ Wednesday Meeting	13	5
RA Devotional/Men Only	21	50
Revive	22	24
Impact	19	129
Oriental Club	20	3
Honors Club	1	26
Week of Prayer Spring	20	486
Gymnics Prayer Circle	19	37
Acrofest Vespers	1	5
Living Springs Fellowship	21	47
Lightbearers	12	8
Makarios Ministry Vespers	2	30
Music Conference	1	66
AU Wind Symphony Vespers	1	68
How to share your faith & give Bible studies	3	6
International Language Vespers	2	7
ULead I to I Vespers	1	13
Social Work Vespers	1	9

KASA Vespers	3	83
SASA Vespers	1	34
Biology Vespers	3	12
History Club Vespers	14	7
French Club Vespers	1	9
Peruvian Vespers	2	22
PMC Small Group	8	8
Burman Hall Small Group	1	1
Grow Group	11	5
Pre-dent Vespers	1	9
Chemistry Vespers	4	14
AUSNA	2	24
ASA	1	26
UNICEF Program	1	16
Charles Reid Studio Concert	1	51
Christian Fellowship Vespers	1	5
English/Music Vespers	1	63
Pre-Pharmacy Vespers	1	7
Pre-Med/Pre-Vet Vespers	3	25
ECS Vespers	5	25
MLS Vespers	2	20
MLA Vespers	3	11
Pre-Law Society Vespers	2	14
Journey Concert	1	9
PISA Vespers	2	10
SHP Vespers	2	36
AIAS-Jordan Vespers	1	19
AKC Vespers	1	18
ASIS Vespers	2	61
Family Feud Vespers	1	7
Hope Trending	17	32
UT Chapel	3	10
This is Relationship	1	2
Woman Week	14	22
AFIA Welcome Back Bash	1	90

The above numbers are cumulative for the entire year and cover multiple days. (See 2.2 *Co-Curricular Attendance Report 2016–2017* in Evidences folder)

- ** **Please Note:** The above numbers represent the attendance of only those who “swiped” for credit. There are many who attend who do not want or need credit.
- * Programs not for credit

Students are required to take two courses in service as outlined in the Andrews Core Experience section of the bulletin.

Various departments do service and outreach locally and abroad. Examples include: food desert outreach through the Department of Agriculture, Department of Physical Therapy clinics, Benton Harbor winterization through Campus Ministries and newly instituted campus-wide service day each fall.

Each semester PMC hosts an evangelism training seminar to help students learn to share their faith and give Bible studies to their friends. This six-hour intensive is spread out across a weekend and gives students practical opportunities to follow up Bible study interests and be mentored in evangelism.

The Department of Religion & Biblical Languages trains for witness and requires service:

- In the Personal Spirituality & Faith class—All students are required to participate in a service activity
- In the Daniel and Revelation class—All students participate in evangelistic type of ministry related to the class
- In the Evangelism class—Students participate in evangelistic crusades
- In the Personal Witnessing class—Students are required to engage in personal witnessing activities
- In the Pastoral Ministry class—Students are required to participate in visitation

Student survey responses on the outcomes of spiritual program opportunities:

Seminary Survey

Senior Survey

NSSE

Faith Development Survey

The Spiritual Life Story of Andrews University

Residence Hall Surveys

Peer Interviews—Performed by the student chaplains of Campus Ministries

[See [Spiritual Master Plan, pp. 18–end](#), for all survey results]

2.4 *Campus chaplains and/or the pastor(s) of the campus church exert a significant role in the spiritual formation and life of the students.*

Job descriptions of the campus chaplains and/or pastor(s) of the campus church are included in the Evidences folder [[2.4.1 Associate Chaplain Job Description 1.pdf](#), [2.4.2 Associate Chaplain Job Description 2.pdf](#), [2.4.3 University Chaplain Job Description.pdf](#)].

Campus chaplains provide counsel, mentorship and spiritual education to the Andrews University student population. Campus chaplains vision, implement, maintain and assess an array of faith development opportunities across campus. Examples include: Proximity Vespers, Sabbath Fellowships, Bible studies, Student Missions, Weeks of Prayer, Spiritual Retreats, Mission Trips, Service and Outreach, Sabbath School, Prayer Ministries, Linked: One Race Many Stories and Reframe. See the Spiritual Master Plan for a

more comprehensive recording of faith development efforts heading from the Office of Campus Ministries. [\[SMP\]](#)

The lead pastor of Pioneer Memorial Church and the University chaplain meet routinely to plan and review faith development at Andrews. The pastoral staff of PMC, the Andrews University chaplains, a representative from the Department of Religion & Biblical Languages and a representative from Student Life meet monthly to review and plan for faith development at Andrews. Each semester all of the above mentioned parties in addition to the vice president for Campus & Student Life and the provost meet with the president to discuss and review the SMP and faith development at Andrews. There are two campus fellowships at Andrews University—both are under the Office of Campus Ministries. [\[2.4.4 AU PMC Spiritual Leadership Structure.pdf\]](#)

Connect Cards are used at PMC for next steps after their services. These afford a knowledge of the next steps participants are committing to. These next steps range from baptism, to missions, to recommitment, to very specific action steps that accompany the teaching. Campus Ministries also uses next step/commitment cards, conducts student participant interviews, focus groups and uses a ministry evaluation form for ministry leaders. [\[2.4.5 Ministry Evaluation.pdf\]](#), [2.4.6 Campus Ministries Peer Interviews.pdf](#) and [Spiritual Master Plan](#) for assessment results for interview and focus group reports]

2.5 Students experience spiritual development, and a deeper commitment to service and witness as a result of their educational experience at the institution.

Results of assessments that endeavor to determine the extent to which student’s experience, and graduates/ alumni attain, spiritual development while at the institution, as well as the factors that may have contributed to or detracted from this development.

See the following surveys:

Alumni Survey: andrews.edu/services/effectiveness/assessment/highlights/

Senior Survey: andrews.edu/services/effectiveness/assessment/highlights/

NSSE: andrews.edu/services/effectiveness/assessment/internalreports/ (viewable from on-campus only)

Faith Development Survey: [Spiritual Master Plan, pp. 22–30](#)

The Spiritual Life Story of Andrews University: [Spiritual Master Plan, p. 46](#)

Residence Hall Surveys: [Spiritual Master Plan, pp. 42–44](#)

Results of student and alumni surveys that seek to assess the level of participation in service, both while at the institution and after graduation, as well as the development of a personal service ethic.

See the following surveys:

Alumni Survey: andrews.edu/services/effectiveness/assessment/highlights/

Senior Survey: andrews.edu/services/effectiveness/assessment/highlights/

NSSE: andrews.edu/services/effectiveness/assessment/internalreports/ (viewable from on-campus only)

Faith Development Survey: [Spiritual Master Plan, pp. 22–30](#)

The Spiritual Life Story of Andrews University: [Spiritual Master Plan, p. 46](#)

Results of student and alumni surveys that seek to assess the level of participation in witness, both while at the institution and after graduation, as well as the development of a worldview in which they see themselves as active witnesses for God.

See the following surveys:

Alumni Survey: andrews.edu/services/effectiveness/assessment/highlights/

Senior Survey: andrews.edu/services/effectiveness/assessment/highlights/

NSSE: andrews.edu/services/effectiveness/assessment/internalreports/ (viewable from on-campus only)
Faith Development Survey: [Spiritual Master Plan, pp. 22–30](#)
The Spiritual Life Story of Andrews University: [Spiritual Master Plan, p. 46](#)

Research indicates that experiential learning has a significant impact upon students. The Department of Religion & Biblical Languages directs its own mission trip each year and partners with the Pioneer Memorial Church for a second mission trip annually. Data gathered from participants indicates these beyond-the-classroom mission experiences impact students' global awareness, service orientation and participation in ministries in their local church. Students regularly rate these short-term mission experience and/or student missionary service among their top five most meaningful college experiences.

Standard 3

Governance, Organization and Administration

AREA 3: GOVERNANCE, ORGANIZATION, AND ADMINISTRATION

Standard: The organization has a coherent governance structure, organization and administrative leadership that provide strong mission-driven leadership to the institution.

3.1 The Board of Trustees/Council support the mission of the institution as a reflection of the mission of the church and seeks to ensure its own commitment to the philosophy of Adventist education.

At Andrews University, the Board of Trustees membership, its defined responsibilities and authorities, and its operations all ensure that there is active engagement of the board with the mission of the institution and church. This includes commitment to the philosophy of Adventist education.

The Bylaws of the University identify the makeup of the board membership and the appointment process. The board consists of 41 members, 20 of whom are ex-officio members by virtue of their responsibilities as employees and leaders within the Seventh-day Adventist Church. These members include the General Conference of Seventh-day Adventist officers, as well as three other appointed members, including the education director and a vice president of the General Conference. The vice president serves as the board chair. The North-American Division president is a member of the board and appoints four additional members from the North-American Division, mostly serving Union presidents (those not appointed along with the vice president for Education serve as invitees with voice). All the conference presidents in the Lake Union also serve on the board, and the president of the Lake Union is the vice chair. [3.1.1 *University Bylaws*] With that board membership the voice of the church leadership is strong. These ex-officio members are also engaged with board committees, which further involves them in the University decision-making and visioning process. [3.1.2 *List of Board committee memberships*]

The other 21 members of the Board of Trustees are appointed by the board constituency nominating committee. These individuals are from across the North American church territory and are chosen for their professional expertise, along with their commitment to the Seventh-day Adventist Church. Most of these individuals are also University alumni and both understand and support the mission of the University. The constituency nominating committee, as also outlined in the bylaws, has members from various constituent groups, including faculty and staff. It is chaired by the General Conference president. The structure of the constituency and the nominating committee further provide a context where elected board members can be screened to ensure individuals are committed to the institutional and church mission.

In addition to ensuring selection of Board of Trustees members who will fully support the University and Church mission, the Bylaws of the University as well as the Board Policies Manual define the purpose of the Board and its responsibilities in line with the mission of the University and the Church. Section 3.2 of the Bylaws notes that “The Board of Trustees leads by providing intellectual, spiritual, reputational, financial, and social capital to ensure the fulfillment of the institution’s mission.” The purposes of the University are then identified as serving “the interests of the Seventh-day Adventist church, including:

- 3.3.1 To further the mission of the Seventh-day Adventist church to carry the gospel to all the world;
- 3.3.2 To educate students for generous service to the church and society in keeping with a faithful witness to Christ and to the worldwide mission of the Seventh-day Adventist church;
- 3.3.3 To provide courses of study, based upon a Biblical foundation, which integrate faith, learning and research;
- 3.3.4 To provide an educational experience that recognizes the priority of spiritual life and honors the value of diversity; and

- 3.3.5 To offer its material and human resources to support local, regional, national and global outreach programs of the Seventh-day Adventist church.”

The Bylaws further identify the responsibilities of the Board, the first two of which read:

- “5.6.1 Maintain the University as a Seventh-day Adventist institution of higher learning and as an integral part of the Seventh-day Adventist church in fulfillment of its mission;
5.0.2 Formulate, establish and/or approve significant University policies”

The University Bylaws clearly outline the expectations of the Board of Trustees to support church and institutional mission in the context of the philosophy of Adventist education. The Board Policies Manual, a document which helps frame the operational expectations of the Board, reinforces this expectation [3.1.3 *Board Policies Manual*]. The manual describes the role of the board in its statement of board goals and priorities:

“Trustees seek to govern a financially sound university that fulfills its mission. The University should remain an internationally and domestically diverse institution, which complements and advances the mission of the Seventh-day Adventist Church. Trustees are to reflect the institution’s priorities in their deliberations and are to secure human and financial resources that enable the University’s long-term stability and growth.” (Section 2.2)

In practice, of course, it is the operation of the board that provides evidence of its commitment to the mission of the University, the church and the philosophy of Adventist education.

In March 2017, the Board of Trustees held a weekend retreat which included an induction for new members to the Board processes and expectations, in addition to a weekend of events that focused on Andrews University living its mission in 2017 [3.1.4 *Program for Board of Trustees Retreat*]. The intent of this weekend was to ensure that all Board members and administration were in concert when looking at the University and its mission. To facilitate that result the weekend included a range of activities and presentations that allowed the Board to interact with University faculty, students and administration on issues related to mission. The presentations and discussions showed in practice the way the University lived out the philosophy and ideals of Seventh-day Adventist education, including the results of that education in the lives of students. The board members were then invited to look at the proposed five-year strategic plan in relation to the presentations. The evaluation of the March Board of Trustees meeting, which included a response to the retreat weekend, indicated the board both appreciated the events of the weekend and developed a deeper understanding of Andrews University and how it lives out its mission [3.1.5 *Summary of March 2017 Evaluations*]

On an ongoing basis, the operational engagement of the board in the University’s mission is in the regular meetings of the board and the board subcommittees. The Student Experience & Faith Development Committee, the Academic Services & Education Services Committee and the Seminary Executive all have clearly defined terms of reference that invite engagement in mission [3.1.6 *Terms of Reference for Academic Programs & Educational Services*, 3.1.6 *Student Experience & Faith Development*, and 3.1.6 *Seminary Executive Board Committees*]. This is followed through in agenda items and presentations [3.1.7 *Goncalves.Presentation.SDATS Executive.pdf*, 3.1.7, 2.5 *BOT Agenda October 23, 2016 Final.pdf* and 3.1.7, 2.5 *BOT Students Leadership Spirituality Agenda.pdf*].

On the full board, presentations by particularly the University president and provost provide critical opportunities for the board to engage with administration on mission related issues, especially as they relate to current issues in higher education. [3.1.8 *President’s Report BOT October 2016.pdf*, 3.1.8 *President’s Report June 2017.pdf* and 3.1.8 *Provost’s Report BOT June 2015.pdf*].

The structure of the board, the board documents and the operations of the board all provide opportunity

for the Board of Trustees to actively (and proactively) engage with the University on issues of mission. The administration also views educating the board on mission related issues as critical to governance success. However, in order to further deepen this engagement and the ensuing opportunities, the Governance Committee of the board, based on the board self-evaluations, has asked administration to include a mid-term retreat for board members. The president is also looking at the current self-evaluation instrument of the board to see if adjustments can be made that encourage deeper ongoing reflection on the role of the board in steering the mission direction of the University. This would include a self-evaluation at the end of the five-year board term. Those adjustments will ideally further improve the board's self-reflection on its engagement in mission.

3.2 The Board of Trustees establishes policies that safeguard the Seventh-day Adventist identity and mission of the institution.

While University administration and faculty are given the responsibility to develop and implement institutional policies, substantive changes and/or creation of new policies is always the responsibility of the Board of Trustees and relevant board committees. In that context the current Working Policy includes a range of policies that are intended to specifically safeguard the Seventh-day Adventist identity and mission of the institution. The following are samples of such policies that were recently adjusted and voted by the Board of Trustees:

1. Hiring policy related to preference given to Seventh-day Adventists and basis of variance
2. Statement of freedom and responsibility
3. Document on faculty responsibilities
4. Faculty Workload Policy (which includes expectations for service and scholarship)
5. Faculty Ethics—to enshrine the expectation of professional ethics

[Samples of institutional policies: *3.2.1 Faculty Qualifications_WP Edition, 3.2.1 Faculty Responsibility AU_April 2014_Final_2016, 3.2.1 Faculty Workload Policy_Nov 11_Final_January_2016, 3.2.1 Working Policy Faculty Ethics, 3.2.1 Working Policy Academic Freedom*]

In addition, board committees have been part of the development of other documents that help safeguard the identity and mission of the institution. The Seminary Executive saw and approved the document that self-limits academic freedom for faculty within the seminary context in response to IBMTE guidelines [*3.2.2 10.23.16 Signed SEC Minutes, 3.2.2 Delimitation of Academic Freedom.Web.5.17, 3.2.2 Email explanation of docs for IBMTE response document, 3.2.2 SEC #64 Minutes 3.5.17*] and the Student Experience & Faith Development Committee approved the framework document that steers the University's implementation of LGBTQ policies [*3.2.3 LGBTQ Framework*].

It is also the responsibility of the board not just to approve policies and guidelines but also to review that these are being upheld. This happens in a range of ways. On the Academic Programs & Educational Services Committee, the members receive outcome reports, consider the names of each faculty member that is appointed, and have a chance to review each new program [*3.2.4 Academic Programs and Educational Services Committee agenda*]. The Student Experience & Faith Development Committee looks at the impact of student life policies and advises administration accordingly.

3.3 The institution's administrative team provides leadership to achieve the institutional mission and a clear Adventist identity.

During the last few years three critical administrative positions have been filled by three new individuals. President Niels-Erik Andreasen retired in the summer of 2016 and was replaced by Andrea Luxton. Luxton's position as provost was then filled by Christon Arthur, previously associate provost and dean of the School of Graduate Studies & Research. In the summer of 2017 a new position, vice president for Diversity & Inclusion, was further created and was filled by Michael Nixon, JD. The job descriptions

of these three positions, supported by the processes used to fill them, all indicate the centrality of institutional mission to all administrative appointments [3.3.1 *Draft Questions for Provost Interviews*, 3.3.1 *Job Description Seminary Dean*, 3.3.1 *Provost Position Summary*, 3.3.1 *Questions for Referees for Provost Position*, 3.3.1 *Vice President for Diversity and Inclusion Job Description*]. More specifically, the case of the most recent hire, the biblical focus of his public presentation provides evidence of the mission focus of this appointee [3.3.2 *VP Diversity Inclusion Presentation Outline* and 3.3.2 *VP Diversity Inclusion Presentation 6.29.2017*].

Evaluations of University administrators by University employees also help show whether or not the campus believes the administrative team provides clear leadership in issues related to mission and identity. The last full campus survey was in 2014 and this allows all employees to evaluate the Cabinet members individually [3.3.3 *2014 Administrative Survey*]. When she was provost, Andrea Luxton began 360° evaluations of all vice presidents and deans reporting to her office. This also invites all individuals to rate the individual on a number of mission attitudes, including:

- Sets a spiritual climate
- Presents a positive and inviting image of a Christian
- Acts with integrity
- Consistently supports the University mission in word and action
- Models servant leadership
- Nurtures an attitude of service amongst employees and students

These evaluations, along with self-evaluations become the basis of an appraisal between the individual and the provost. As president, Luxton intends to broaden the use of this process to all senior management who report to the president. This will happen for the first time in the spring of 2018.

The clearest evidence however of the engagement of the administrative team is in the actions of the individuals in the team in framing institutional mission and identity.

Here are some examples, focusing on the president and provost and their engagement over the last 12 months:

President:

1. Driving of the 2017–18 Strategic Plan, including its focus on its historic church mission and continuance today. [3.3.4 *2017–22 Strategic Plan* and 3.3.5 *Strategic Plan 2017-22 with outcomes*]
2. Introduction of campus story theme, many of the stories highlighting mission being lived out in the lives of individuals on the campus. [*Stories of Andrews website*]
3. Focus on mission and identity in State of the University and Convocation speeches at the beginning of each academic year. [3.3.6 *Convocation 2016*, 3.3.6 *New Student Convocation*, 3.3.6 *Opening Convocation 2017*, 3.3.6 *State of the University 2017*]
4. Response to #ItIsTime Video in chapel. [*Feb. 23 Chapel Talk*]
5. Development and management of agenda for Board retreat, focusing specifically on living out the Andrews mission in 2017. [3.3.7 *Board retreat agenda, March 2017*]
6. Engagement in wider church activities such as being a panel member on the Religious Town Hall TV program; graduation services at University of Southern Caribbean, Collonges, Rusanga University (Zambia); attendance and speaker in a range of GC and NAD and LUC activities.

Provost:

1. The introduction of the Academic Program Improvement and Prioritization to review academic programs, and each program's contribution to mission is a central criterion in the review. [3.3.8 *Prioritization Document*]

2. The launch of the Faculty Institute in 2012 to provide professional development for all faculty, with a focus on the centrality of mission to an Adventist education. [[3.3.9 Faculty Institute program](#)]
3. Presentation to and orientation of the board members during the Board Retreat with an emphasis on academic programs and mission. [[Board retreat agenda, see 3.3.7](#)]
4. New faculty orientation conducted at the beginning of the academic year and new employee orientations which are ongoing emphasize the centrality of mission in the life of the University and its employees. [[3.3.10 Faculty Orientation Agenda](#)]
5. Engagement with accreditation and higher education issues as a peer reviewer for the HLC, our regional accrediting body.

The University administrative team has a clear focus on the Seventh-day Adventist mission of the University and on living out that mission in a visible Christian manner. This is evidenced and evaluated in a range of ways, from the point of employment, to public presentations, to engagement with colleagues and the church. While there are a range of means of evaluating their success, there is an assumption of the Seventh-day Adventist frame through which mission is delivered in current evaluation tools. It is the president's intent to review some of these questions to see if that reality can be more explicit in the questions that are asked.

3.4 The organizational structure of the institution facilitates the fulfilment of mission.

The organizational structure of the University is outlined in the University organizational charts [[3.4.1 University organizational charts](#)]. Since the last AAA visit, there have been some changes of responsibility and reporting lines to the provost and president. The Higher Learning Commission expressed some concern about the then-provost not having the time to focus on core academic responsibilities in its 2009 reaffirmation report. This resulted in changes in 2010 when Andrea Luxton came to campus as the provost. These changes have continued with the appointment of the new president and provost and the split of responsibilities seems to be working well. Follow-up visits by the Higher Learning Commission and its recent reaffirmation visit confirm their satisfaction with the current administrative split of responsibilities and the resulting evidence that mission is being achieved.

Another change of reporting and responsibilities resulted in moving the special assistant to the president for Spiritual Life position (shared role with director of Youth Evangelism) to the role of the University chaplain, with reporting lines to the vice president for Campus & Student Life. The intent of this change was to encourage more direct integration between chaplaincy and student life and unify the chaplaincy voice. As part of the drive for the development of a stronger wellness focus on the campus by the previous president, the University hired a director of University Health & Wellness. Currently, this director has a direct reporting line to the president, although after the completion of the Health & Wellness Center building it will be important to review this reporting relationship to see if this position may best be placed under the vice president for Campus & Student Life. At the beginning of the 2017–18 academic year, a new vice president for Diversity & Inclusion was also hired. Due to the public relations prominence of that position, he also currently reports to the president.

In deciding reporting lines there is always a fine balance between what provides best mission impact and operational effectiveness, and what is the perception of the value being placed on a position. Campus conversations continue on whether the University chaplain is now prominent enough due to the change of name and reporting line, and similar conversations will continue on the director of University Health & Wellness.

The University Committee structure has undergone some significant changes in recent years. With the creation of Faculty Senate in 2014, all faculty committees were reorganized so that instead of operating independently, there were clear reporting lines between committees and up to the Faculty Senate

[3.4.2 *Faculty Committee structure*]. This process has matured over the last three years and as a result the University has matured in faculty governance and their ownership of decisions.

In 2016 the administrative committees were also restructured with the senior administrative committee becoming the University Strategy and Policy Committee. Both Cabinet and Deans Council (senior committees working with the president and provost respectively) channel University-wide policy decisions to this committee, as do other administrative councils/groups. [3.4.3 *University Strategy and Policy Committee Terms of Reference* and 3.4.3 *Administrative Committee Tree*] During 2016–17 this group largely focused on the development of the 2017–22 strategic plan, so its wider effectiveness will be seen from 2017–18 onwards.

The operation of the Spiritual Life councils and committees has also changed since the last AAA visit. In an attempt to encourage greater synergy between the pastoral team of the University church and the chaplains a joint council was established, the Spiritual Master Plan Council, chaired by the president, to develop a strategy that involved both groups. This has resulted in an organizational structure and plan that seems to encourage good dialogue and joint initiatives. Meanwhile, the operational spiritual life councils are the Faith Development Council and Faith Development Advisory Committee, both of which continue to work on the campus implementation of the spiritual life development plan. Another change is that the senior pastor of the University church has become part of Cabinet to provide greater cohesion between the church and University. The University chaplain is on the University Strategy and Policy Committee and is represented in Cabinet by the vice president for Campus & Student Life.

Over the last few years, other organizational changes have been made to structure to respond to questions of mission and strategy. In 2012 the College of Technology was formally closed and the School of Health Professions was opened. The College of Technology was closed due to the changing nature of many of the disciplines housed in the College. For example, the Department of Engineering & Computer Science considered themselves better placed in a STEM academic environment, rather than in a technology environment. Departments previously in the College of Technology were all therefore moved into other schools. In that move the Department of Visual Art and Design (VAD) was formed and originally placed with Architecture in the School of Architecture, Art and Design. However, after three years it became clear that our intent to give them more prominence through that move had not worked. After a review of the situation they moved again and the University now has the Department of Visual Art, Communication and Design due to a merger of VAD with Communication. We are now into the second year of that arrangement and two departments that were faltering are together growing very effectively and with a more prominent sense of mission. For example, in that department over the last year we have seen both church and national recognition of Envision, a student magazine, and films produced in our documentary film program.

The University continues to review its organizational structure at all levels to decide whether or not it is achieving its mission and has made changes to try and ensure better alignment between mission and structure. However, this will remain an ongoing conversation as the University continues to plan its future.

3.5 *The administration develops a Board-approved strategic plan that furthers institutional mission and is responsive to the constituent needs in the context of societal and educational trends*

Andrews University Board of Trustees voted to support the most recent University strategic plan for 2017–22 in June of 2017 ([2017–22 Strategic Plan](#)).

This plan was developed over an 18-month period and involved different constituent groups. The process involved the following steps:

1. Establishing focus points
2. Inviting engagement in planning at team level (department, schools, Faculty Senate, etc.) with resulting reports

3. Integrating reports and priorities
4. Deciding on structure around concept of story and storyline
5. Developing a draft and sharing widely across campus
6. Sharing with the Board of Trustees at March 2017 retreat; sharing with the President's Council May 2017
7. Integrating comments from campus, Board of Trustees and President's Council
8. Final vote of Board of Trustees in June 2017

Several of the critical conversations surrounding this plan particularly focused on institutional mission in the context of societal and educational trends: the lenses through which we chose to explore our plan, the driving concept of story as a way of seeing mission and strategy connect, and the choice of five strategies, each of which have clear mission connection.

Finding several lenses to help us with communication has been a helpful way for the University to provide some coherence around our planning. These were used to assist communication of our previous 2012–17 plan and were seen as a useful connection point with the new plan: Explore Intentionally, Live Wholly, Engage Globally and Learn Deeply [[3.5.2 Document on Four Lenses](#)]. Explore Intentionally identifies our recognition that in the current environment of constant change, globalization and communication overload, we need to find increasingly intentional ways for students to explore—their faith, their careers. They need to have opportunities to think innovatively and creatively. Live Wholly is not new to Seventh-day Adventist education, but it must be a lens which constantly reminds us of our commitments to Corpus, Mens and Spiritus and the reaffirmation of the University to see health and faith as core to our commitments. Engage Globally has always been an Andrews identifying feature. However, with the church growing exponentially in certain parts of the world, and the growth of technologies that provide new opportunities for global contact, this lens is one through which the University must see new opportunities. And finally, Learn Deeply—Andrews has always seen itself as a leader in forming the mind of the future church through its engagement widely with its members and students—encouraging deep thoughtful and meaningful connections between academic disciplines and the life of the gospel.

The introduction of strategy through the eyes of story was a perspective the president brought to the campus. Since her inauguration she has invited the campus and broader constituencies to see the University story as a vibrant evidence of its mission, where the present is integrally connected to the present and to the future. What we do will change, how we do it must remain relevant, but the core understanding of the University and its integral mission to the church is still unchanged. The certainty of our future remains in the confidence we have of God's leading in the past. So the frame of the 2017–22 Strategic Plan is that of the next chapter of the Andrews Story and the introduction to the plan frames our future in the evident leading of God in the past and current and future faith in that continuing. Within that context there are five main strategies in the plan, but with each one is a storyline—a preferred future of how the campus will live out each of those strategies. Each of those storylines also has a very strong mission imperative, as focused through the eyes of the present.

In summary then here are the five main strategies, with the supporting storyline:

Strategy One: Transform the Campus Culture through focus on faith development, wellness, diversity and inclusion

Storyline One: To live, work or study at Andrews University will mean active engagement in a community that is passionate about being a caring, inclusive, healthy community of faith.

Strategy Two: Define the Andrews University footprint beyond the Berrien Springs campus through collaboration with church, community and higher education institutions.

Storyline Two: Andrews University, the Seventh-day Adventist Church, partner institutions and the communities they serve will be richer because of the intentional engagement and influence of the University beyond its immediate campus.

Strategy Three: Position the University as a leader in teaching and learning.

Storyline Three: In a competitive environment Andrews University must be able to provide a flexible, engaging, learning environment through faculty committed to the redemptive work of education. They will use both innovative and time-honored teaching methods, using the lens of “the teacher” in advancing research and engaging with service. The result will be a transformational education experience.

Strategy Four: Increase the quality and depth of the student learning experience.

Storyline Four: As students have multiple options for their education, Andrews University must provide a student environment that makes the Andrews University choice irresistible.

Strategy Five: Engage in campus renewal and development to meet expectations of a campus for 2025.

Storyline Five: Students and campus guests will experience an environmentally friendly campus that expresses its values through its physical campus spaces and provides state-of-the-art facilities for education, especially where professional spaces and equipment are required.

The plan itself provides details of actions and expected outcomes that include evidence on how each of the strategies/storylines link to mission. The president is also writing an article on each for the University alumni magazine, FOCUS, to ensure the implications of each strategy are shared with the wider constituency. The first of these has already been published [3.5.3 *FOCUS article*].

In addition to the plan itself, one of the key ways the University ensures its strategy is tied to mission effectiveness in the current environment is through its outcomes—these are financial and academic but also mission related. The outcomes in the University 2012–17 plan [3.5.4 *2012–17 Outcomes*] were the basis of annual reporting to the Board of Trustees [3.5.5 *Board Retreat March 2017*, 3.5.5 *Provost Board Presentation October 2014*, 3.5.5 *Provost Full Board Presentation October 2015*]. These reports and internal conversations led to slight adjustments of the outcomes for 2017–22 [3.5.6 *2017–22 Institutional Outcomes*]. These however will continue to be the basis for internal conversations annually, as well as ones with the committees of the board and the Board of Trustees itself. In addition to outcome reporting, the Strategic Plan of the University has helped to focus conversations on institutional progress and need for change at multiple levels. Regular reports to faculty, State of the University annual addresses, articles in FOCUS magazine—all have been venues for conversations of the fulfillment of mission within the current environment. The Strategic Plan has effectively helped drive these conversations. [3.5.7 *Beyond the Status Quo-the Next Chapter*, 3.5.7 *President’s Council May 2017.pdf*, 3.5.7 *President’s Report Board of Trustees, October 2016*, 3.5.7 *Strategic Planning Report Board of Trustees October 2016*]

3.6 *The Board and administration evaluate the success of the institution in fulfilling its mission as a Seventh-day Adventist institution.*

At the level of the University, the administration evaluates the success of the institution in fulfilling its mission as a Seventh-day Adventist institution through annual evaluations, program reviews, student evaluations and student exit surveys. At the board level, the board reviews the University outcomes and receives board presentations and reports that they in turn evaluate.

At Andrews University, all employees are engaged in annual reporting and evaluation process. The faculty reporting and evaluation process looks at teaching, research and service and concludes in annual interviews with the department chair (and chairs with the deans) on the faculty member’s professional development and fit with the University. In this opportunity for reflection each faculty member has the opportunity to speak to their involvement with institutional mission. Staff members also go through an annual evaluation. This has recently changed from a more quantitative process to one that invites more self-reflection. Both the old and new processes also engaged employees on their commitment to institutional mission. [3.6.1 *Current_Template for Staff Review* and 3.6.1 *Old_Staff Review*]

On the student front, students are invited to evaluate each class and each evaluation form includes mission related questions [3.6.2 *Copy of student evaluation for class form*]. These forms are shared with department chairs for consultation with the teacher as needed. In addition, at the point of graduation, students must complete an exit survey, which invites them to respond to the spiritual impact of their experience at Andrews University. These results look at both department impact and the student's total University experience [3.6.3 *Alumni Survey 2016 REPORT* and 3.6.3 *Senior Survey 2015-16 REPORT*]. The department surveys are shared with the departments for their review and action, as well as with the respective deans. In addition to these surveys, the University engages in other occasional surveys to gauge student experience in a range of areas. This fall a new instrument will be used to look at spiritual life on campus and this will become an annual event. The Spiritual Life Council will evaluate this material and make appropriate recommendations as a result.

The committees of the board is the place where details of institutional outcomes are discussed. Both the Student Experience & Faith Development Committee and the Academic Programs & Educational Services Committee review data from exit interviews and from other surveys where relevant and appropriate. The Board of Trustees in session see the high-level outcomes, which include those related to mission. In addition, through retreats qualitative and quantitative reports continue to be given to the Board so they can evaluate the University's success in fulfilling its mission as a Seventh-day Adventist institution [3.6.4 *Board Retreat March 2017*, 3.6.4 *Provost Board Presentation October 2014*, 3.6.4 *Provost Full Board Presentation October 2015*]

In conclusion, the University believes it has a coherent governance structure, organization and administrative leadership that provide strong mission-driven leadership to the institution. There are plans at the board level to further deepen their self-reflection on mission engagement by looking at board self-evaluation processes and exploring a means of a more engaged presidential evaluation. Internal evaluations and appraisal documents will be looked at to see if mission questions can be more transparently connected to Seventh-day Adventist mission. Organizational structures on campus also need to continue to be reviewed to ensure these structures are providing the best frame for mission to be accomplished. The new spiritual life survey once embedded into the institutional culture of assessment should also deepen institutional awareness of how it can continue to be effective in delivering its mission in 2017.

Standard 4

Programs of Study

AREA 4: PROGRAMS OF STUDY

Standard: The institution provides a curriculum congruent with the mission of the institution and of the Church.

Andrews University (AU) derives its mission from a pervasive Seventh-day Adventist Christian identity. Our mission is to **transform our students by educating them to seek knowledge and affirm faith in order to change the world.** Since 1874 our passion has been to further the mission of the Seventh-day Adventist Church “to call all people to become disciples of Jesus Christ, to proclaim the everlasting gospel embraced by the three angels’ messages (Revelation 14:6–12), and to prepare the world for Christ’s soon return.” We live, integrate and teach our Seventh-day Adventist faith commitments in our programs in several ways. This section reviews our approach.

We are guided by a dual commitment to faith integrated programming and a deep hospitality to those of other faiths or no faith who come to join us on this richly diverse campus. Our university tied for #1 as the most diverse National University campus in the U.S ([2018 U.S. News and World Report](#)). This diversity enriches our practice of faith integration and faith hospitality as we learn to cultivate and celebrate cultural, national and ethnic diversity that influences faith integration in various ways (worship style, political commitments, cultural preferences, etc.).

This section has seven subsections. First (4.1), we review how our own university mission operates in the processes of selection, design and delivery of our programs, with special focus on non-traditional programming, one of the fastest growing areas since our last AAA visit in 2009. Second (4.2), we highlight how our programming furthers the Seventh-day Adventist mission and beliefs and even works to keep our faith community growing and changing for the good (SDA Belief Preamble). Third (4.3), we detail how our faith integration occurs in schools and programs. Fourth (4.4), we review our implementation of a Seventh-day Adventist philosophy of education. Fifth (4.5), we review how our programs meet the IBE/IBMTE processes. Sixth (4.6), we review ways in which we fulfill the AAA expectation of religion courses in the various programs of study and plans we have for this in the future. Seventh (4.7), the final section reviews plans we have for improvement within this standard.

4.1 The institution is able to demonstrate how its mission, objectives, and core values are reflected in its programs of study including those offered through non-traditional delivery methods.

Andrews University’s philosophy of education is grounded in the principles of the Seventh-day Adventist Church [[4.1.1 SDA Educational Philosophy](#)]. An Andrews education is holistic, transforming the Body (*Corpus*), Mind (*Mens*) and Spirit (*Spiritus*). This philosophy is encapsulated in our mission to “transform... students by educating them to seek knowledge and affirm faith in order to change the world.”

Andrews University’s general education program, named the [Andrews Core Experience](#) (ACE), has been designed to provide a well-rounded, liberal arts education that is appropriate to our mission as a Seventh-day Adventist, Christian institution, and meets the needs of our educational offerings and degree levels. The ACE program accommodates our associate, Bachelor of Arts, Bachelor of Science and professional bachelor degree programs, as well as an alternative [Honors track](#).

The University’s general education program is appropriate to its mission, as demonstrated by the fact that all 11 [ACE learning outcomes](#) are rooted in the mission statement: Seek Knowledge. Affirm Faith. Change the World. In line with the mission, the ultimate purpose of our ACE curriculum is to “prepare graduates who possess knowledge, the ethical values, interests, abilities, communication competence, quantitative skills, and analytical thinking for both leadership and service, so that they may contribute effectively to

their homes, workplaces, communities, and churches.” The general education learning outcomes reflect the University’s commitment to “provide an environment that nurtures excellence in pedagogy and research in a strong faith environment and be known for that excellence,” as expressed on page 5 of the University’s [2012–2017 Strategic Plan](#). As stated on page 16 of the [2017-2022 Strategic Plan](#), Andrews is in the process of “reinvigorating the Andrews Core Experience (ACE) curriculum in coordination with the co-curriculum, the AU UFO and LIFE center.” The [AU UFO](#), finalized by faculty senate June 21, 2017 [[Senate minutes](#)], explicitly connects the mission and learning outcomes of the University to general education and the bachelor’s level. In the future, UFO outcomes will extend to the graduate level.

The J.N. Andrews Honors program offers Scholars’ Alternative General Education Studies (SAGES), a text-based alternative to the general education requirements. SAGES includes a curriculum based on the study of original texts, independent research and writing, providing a series of interdisciplinary courses that replace general education requirements for the Bachelor of Arts and Bachelor of Science. The goals of the program include providing high quality alternative to general education, developing academic and cultural literacy, fostering community of learning, and integrating faith and learning.

The general education program accommodates all of our educational offerings, whether classes are delivered face-to-face, online or off-campus. A significant part of the general education program is the first-year courses, which provide a curriculum that establishes initial expectations and basic academic skills foundational to the undergraduate experience. The three core 100-level general education courses in religion, communication and college writing provide first-year students with a foundation to build upon for an academic journey. Furthermore, it fosters the development of basic academic skills and provides students with a sense of belonging to the campus community.

As a Seventh-day Adventist institution, Andrews values human and cultural diversity, as enshrined in the Church’s fundamental beliefs. We mirror the diversity of the world church and in 2017 tied for #1 most diverse [national](#) university in the U.S. Andrews, in its core curriculum, students’ orientation, University events and students’ programming recognizes and celebrates the value of human and cultural diversity. As stated in the [ACE learning outcomes](#), students are equipped to consciously make Christian convictions explicit and apply them ethically, as well as articulate individual values from the viewpoint of one’s chosen profession. They are to exhibit compassionate behavior toward other individuals and show respect for the dignity of all people, affirming the biblical view of all persons being created in the image of God, who in Christ wants all human beings to be one, independent of gender or ethnic background; and enjoy camaraderie with many individuals and form enduring friendships within the diverse campus community.

Curriculum Development

Andrews’ faculty are responsible for ensuring the quality of education offered at the University. By policy, faculty have responsibility for development of new courses, and for revision and updating of courses, in accordance with the department or program mission and goals [[Working Policy 2:143:2](#)]. Determination or modification of course offerings, prerequisites, course requirements, student learning outcomes, assessment and needed resources are part of the work of faculty in departmental meetings. Changes voted by department faculty are reviewed by each school’s committee on courses and curricula, as outlined in the process checklist for bulletin change proposals. The Andrews Core Experience Committee is responsible for determining the course offerings of the general education curriculum.

Recommendations for new curricula or changes to existing curricula are governed by the Graduate and Undergraduate Councils, as described in Working Policy [[2:411:1, 2](#)]. After initial discussions in the academic department and approval by the school curriculum committee, recommendations for new programs or substantive changes are evaluated by the Program Development & Review Committee [[4.1.2 PDRC Terms of Reference](#)], a subcommittee of the Graduate and Undergraduate Councils, and finally by the appropriate Council. In summer 2016, the University automated the approval processes for course

[[4.1.3 Curriculog new course proposal](#)] and curriculum [[4.1.4 Curriculog new program proposal](#)] changes, which ensures consistency of process and fit with the University mission, objectives and core values.

Evaluation of Institutional Mission, Goals and Values

The Office of Institutional Effectiveness provides oversight for the routine evaluation [[Andrews Assessment System](#)] of the University mission, goals and values through [surveys](#) such as the Senior Survey and the Alumni Survey. Results of these surveys are reviewed by the Institutional Assessment Committee, made up of a representative group of faculty and staff from across the University. The committee makes recommendations to Student Life, the ACE committee, Graduate or Undergraduate Councils or the Faculty Senate, as appropriate.

The most extensive process for evaluating institutional mission, goals and values in academic programs is the periodic [program review](#). One of the four sections is devoted to mission, history, impact and demand of the program. Andrews solidified the process after the last self-study, and has reviewed it and refined it several times since to make the self-study questions more succinct. Program review is managed by the assistant provost for Institutional Effectiveness, under the authority of the Program Development & Review Committee (PDRC), a subcommittee of the Graduate and Undergraduate Councils. Completed self-studies are maintained on the Office of Institutional Effectiveness [website](#). In addition to periodic program review, the provost launched a university-wide [program prioritization and improvement initiative](#) in 2017, with one of the criteria used in that process being the fit of the program to the University mission and goals.

Indicators of mission attainment, such as faith and service, are also reviewed each fall by administrators and the board as part of the University's [key performance indicators](#) related to the strategic plan.

Programs Support Church Mission

In 2010, Andrews invested in an online assessment management system. The system provided an easy way to note linkages between the University mission and goals and the program's student learning outcomes. While Andrews decided to discontinue its subscription in 2017 to save costs, the information has been retained in Word documents for continued use [[4.1.5 Weave Report on Faith Oct 2017](#) and [4.1.6 Andrews Mission Goal by Association-culture_problem solving, 4.1.6 Andrews Mission Goal by Association-inquiry critical thinking](#)]. This information is now carried over into individual department and program assessment reports saved in the University's shared file space.

The connections between University mission and goals and academic programs will strengthen with the adoption of the [Andrews University Unified Framework of Outcomes](#) (AU UFO). These outcomes were developed from the foundation of Lumina Foundation's Degree Qualifications Profile and then adapted to and tailored for Andrews University through the work of a Faculty Senate subcommittee and a subsequent planning retreat in May 2017. Workshops have been held and curriculum mapping to these outcomes has started, as well as the development of rubrics for each of the outcomes. At this point, the AU UFO has been developed only for the undergraduate curriculum. Outcomes for the master's and doctoral levels will be developed later.

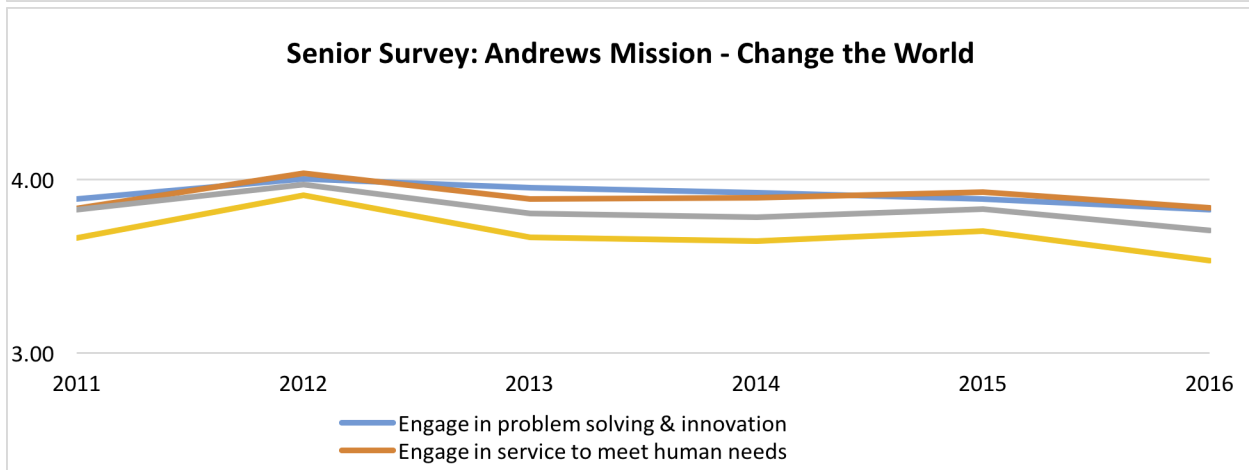
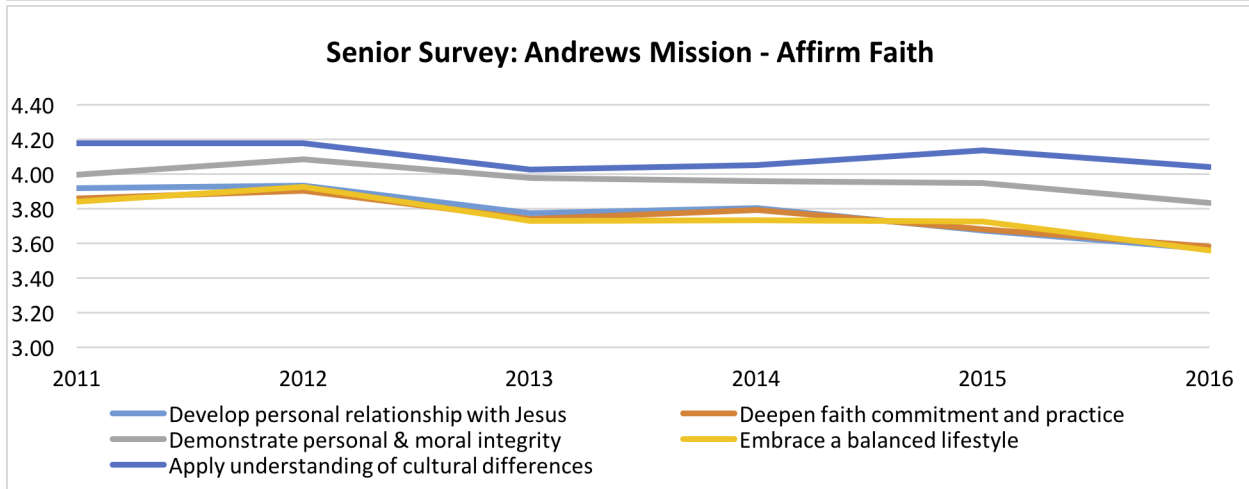
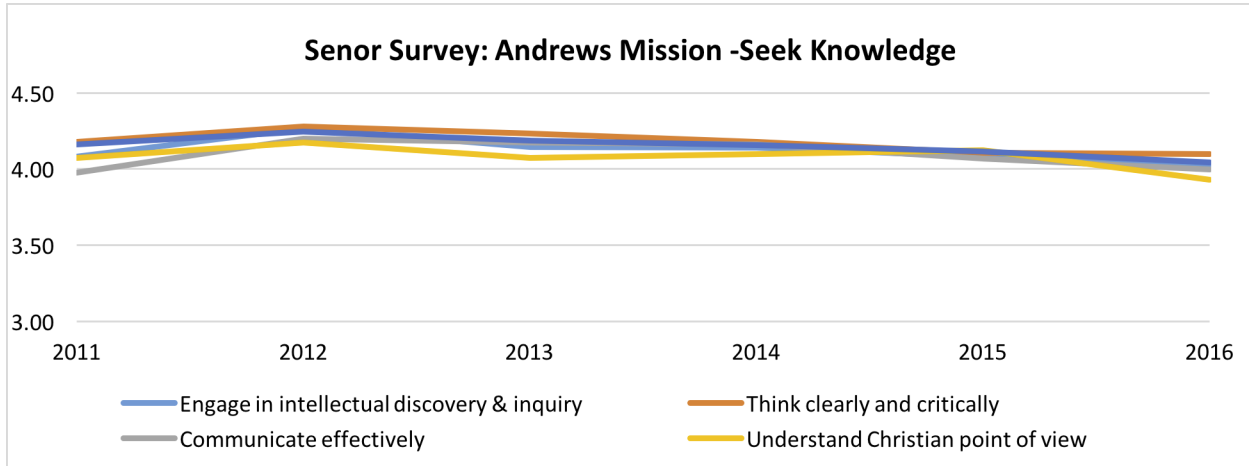
Course Objectives Linked to Institutional Goals in All Delivery Methods

A sampling of course syllabi shows how course objectives are linked to program outcomes and outcomes of the general education program [[4.1.7 course syllabi-majors_fall_2016](#)]. The sample includes courses taught face-to-face, and through interactive online and self-paced formats. The School of Distance Education & International Partnerships has a dedicated team and specific distance education materials in the [Online Course Development Handbook](#) to support faculty in effectively integrating faith and values into distance courses. A complete set of syllabi from fall 2016 and spring 2017 will be available at the time of the visit. As the [AU UFO](#) is implemented, the new outcomes will be mapped to courses [[4.1.8 AU UFO Visual Mappings August 2017](#)] throughout each academic program, to ensure progression of learning in the undergraduate experience.

Results from Course, Student and Alumni Evaluations

Course survey results show very positive and similar student ratings, regardless of the delivery method. [4.1.9 2016 AU Main campus, interactive online, Off-campus blended learning profile lines] See especially 1.5 (critical thinking), 3.6 (respect for diversity), 3.8 (Christian perspective). Similarly, student ratings of self-paced courses are also high [4.1.10 2016 Spring SDE Consortium-Self-paced profile lines].

Each year, seniors are surveyed as to how much their experience at Andrews University prepared them to Seek Knowledge, Affirm Faith and Change the World. Average scores have consistently been above three on a five-point scale, where 1 is very little, 2 is little, 3 is moderately, 4 is much, and 5 is very much.



Likewise, when alumni were asked in the 2016 Alumni Survey to what extent they agree with statements about their experience at Andrews University, regarding the Andrews mission, responses were very positive.

As a result of my Andrews experience . . .	Percent Agree or Strongly Agree
I can understand the academic and scholarly writings in my field	92.9
I can apply my knowledge and skills in real world situations	87.9
I can handle unique and complex problems in my field	83.1
I am able to conduct research as a means to address professional challenges	74.9
I can communicate effectively within my field	88.0
I can work with others to promote positive change	93.0
I am equipped to further develop my relationship with Jesus Christ	82.2
I can positively address complex issues related to faith	77.8
Overall, I was well prepared for employment or advanced study in my field	81.6

4.2 *The institution is able to demonstrate how the mission and beliefs of the Seventh-day Adventist Church are supported through the curriculum.*

The mission of the Seventh-day Adventist Church is to “call all people to become disciples of Jesus Christ, to proclaim the everlasting gospel embraced by the three angels’ messages (Revelation 14:6–12), and to prepare the world for Christ’s soon return,” which is accomplished by “Christ-like living, communicating, discipling, teaching, healing, and serving.”

The [mission and vision](#) of Andrews University explicitly support the church’s mission by developing in students their capacity for intellectual discovery and inquiry, critical thinking and effective communication, through building up their faith in and relationship with Jesus, understanding the Seventh-day Adventist Christian perspective, living a balanced lifestyle characterized by moral integrity, and by encouraging students to become leaders and engage in service to humanity.

The mission and/or philosophy statements of schools, departments and programs have been intentionally developed to align with the University’s mission. Examples at the school level include the [School of Architecture & Interior Design](#), the [School of Education](#), the [School of Business Administration](#), and the [Seventh-day Adventist Theological Seminary](#). Some examples from departments and programs are [Agriculture](#), [Aviation](#), [Biology](#), [Community & International Development](#), [English](#), [Mathematics](#), [Medical Laboratory Sciences](#), [Music](#), [Nursing](#), [Public Health, Nutrition & Wellness](#), [Religion & Biblical Languages](#), and [Social Work](#).

The ways in which beliefs, values and lifestyle practices of the Church are conveyed through the programs of study can be seen in the following documents:

- [\[4.2.1 Andrews Goal by Association—Culture, Service\]](#)
- [\[4.2.1 Andrews Goal by Association—Inquiry-Creative Problem Solving\]](#)
- [\[4.2.1 Andrews Goal by Association—Leadership, Worldwide mission\]](#)
- [\[4.2.1 Andrews Goal by Association—Think Critically-Communicate\]](#)

The application of these values is evident also in these examples from course syllabi:

1. **RELG 496 Christianity and Islam**
 - a. Andrews Mission: Seek Knowledge
 - b. Andrews Goal: Understand life, learning and civic responsibility from a Christian point of view
 - c. BA Theology program outcome: Possess a foundational knowledge in the areas of Bible, history and theology, from a Seventh-day Adventist perspective
 - d. Course objective: The class incorporates and applies foundational knowledge of scripture and mission. Students will experience, analyze and evaluate Adventism's unique relationship as a witness to Muslims.
2. **BSAD 620 Christian Ethics, Service & Society**
 - a. Andrews Mission: Affirm Faith
 - b. Andrews Goal: Demonstrate personal and moral integrity
 - c. School of Business Administration, MBA program outcome: to promote a higher ethical standard for its graduating students
 - d. Course objectives:
 - i. Seek to understand the responsibilities that businesses have with regard to society, its environment and its needs
 - ii. Describe the various ethical issues that influence business and management decision-making
 - iii. Address ethical problems and other applicable business and society issues from a Seventh-day Adventist perspective
3. **COMM 525 Christian Communication Worldview & Ethics**
 - a. Andrews Mission: Affirm Faith
 - b. Andrews Goal: Demonstrate personal and moral integrity
 - c. MA Communication program outcome: Foster a critically examined Seventh-day Adventist biblical worldview to address ethical and moral implications of communication decisions and practices in a global society.
 - d. Course objectives:
 - i. Demonstrate a personal worldview and ethical/moral basis for communication choices and actions arising from a critical consideration of a Seventh-day Adventist biblical worldview
 - ii. Articulate a Christian biblical worldview
 - iii. Develop ways of applying ethical/moral and professional values in a communication context
4. **NRSNG 705 Christian Ethics and Advanced Practice Nursing**
 - a. Andrews Mission: Affirm Faith and Change the World
 - b. Andrews Goals: Demonstrate personal and moral integrity; Apply collaborative leadership to foster growth and promote change
 - c. Doctor of Nursing Practice program outcomes: Integrate organizational and system thinking as well as leadership knowledge in designing, implementing and/or evaluating approaches to quality and ethics in care delivery.
 - d. Course objectives:
 - i. Examine major theoretical underpinnings that influence ethical decision-making
 - ii. Explore current ethical issues/dilemmas relevant to the national healthcare scene and healthcare reform
 - iii. Apply ethical principles while addressing advanced practice healthcare issues
 - iv. Compare and contrast a biblical-based context of ethics with the American Nurses Association (ANA) Code of Ethics, and other current philosophies
 - v. Create an approach to ethical decision-making in providing health wellness and care in communities, within the context of restoring humans to the Image of God

Mission is an important part of curriculum development, as can be seen in the [proposal template](#) for new programs (see pp. 3–4). Furthermore, one of the four Criteria of the [Program Review Process](#) is Mission, History, Impact & Demand, with the very first question being, “How does the program contribute to the mission of Andrews University and the Seventh-day Adventist Church?”

Non-Traditional Programming

The [Department of Digital Learning & Instructional Technology \(DLiT\)](#) works closely with departments and faculty to ensure that the same high quality Adventist education is offered online as students would receive on campus. DLiT supports faculty in meeting the [Andrews University Standards for Teaching Online](#), including the first and most important, Faith Integration. The Faith Integration standard is currently in committee revision to add the specifics of worship, faith in content presentation, requiring students to consider their faith in assignments, and faith in the teacher presence and interaction with students (a framework learned from AIIAS Online). DLiT offers a variety of training, one-on-one consultation, workshops and online course monitoring to encourage faculty to teach well online, to share their faith within their instruction and student interaction, and to be aware and committed to principles of Adventist education, ultimately the redemption of students. The department has almost completed a course on teaching online for the Adventist Learning Community to be freely shared with the world church, with a specific focus on making online education uniquely Adventist. This course will add to the training opportunities for Andrews University full-time faculty and adjuncts as well.

As a GC institution and home of the Seventh-day Adventist Theological Seminary (SDATS), Andrews University has long had special responsibility for educating pastors, teachers and church administrators around the world. SDATS has recently begun offering the MA (Religion) online, and has revised existing online courses so they conform to best practices in online education. This program makes an important contribution to the world church mission. It provides convenient access to Adventist theological training for those who cannot come to Andrews or who cannot afford to come to campus. SDATS online education makes it possible to provide quality education and educational resources, working towards theological unity and the standardization of programs. There are many good programs available, and we are hoping that online education can provide opportunities for standards of theological instruction. Online resources created for online courses can be shared with new budding seminaries around the world. Training pastors to share the gospel message is something that Andrews University has been involved in for many years and the church is trusting us to do this great work. In using our distance education courses, we are exploring ways to share the resources to come to a sense of unity in quality and unity in message.

Finally, in a variety of ways we are collaborating with others to promote quality online education. With the Consortium of Adventist Colleges and Universities, we are sharing online courses with Oakwood and Washington Adventist University, and exploring collaborations with others. We offer an undergraduate religion degree that is serving pastors without undergraduate degrees and preparing them to study in the Seminary. We offer teacher training online for NAD and around the world. Our graduate students who serve DLiT as instructional designers and who teach undergraduate online courses are learning about online learning and going out to serve in their home countries with online learning knowledge. We collaborated with the University of Montemorelos to host the Adventist Online Learning Conference, October 10–12, 2017. We also collaborate with other institutions to host a monthly Adventist Distance Education Professionals conversation regarding online learning. Finally, we are close to completing a MOOC on faith and learning in collaboration with Southern Adventist University, AIIAS, Avondale and the University of Montemorelos.

Individuals Prepared for Service

As the results of the [2016 Alumni Survey](#) show (in 4.1 above), Andrews is effective in transmitting the mission and beliefs of the church. More specifically, alumni reported a strong commitment to following God’s will for their lives, as well as active engagement in service and leadership, as illustrated below.

Over a third (39 percent) of respondents indicated that they were employed by a Seventh-day Adventist organization. That percentage would be significantly higher if you exclude the 24 percent who did not identify as Seventh-day Adventist.

Please answer the following questions to help us to understand your current faith experience and religious practice	Percent Agree or Strongly Agree
I am committed to following God’s will for my life	91.5
When possible, I share the Christian message, as found in Scripture, with others	76.5
I practice a balanced lifestyle that promotes health	84.9
I am regularly involved in service activities	74.2
I serve in leadership roles at work, church, or in the community	72.2

Recently, the NAD with Paul Brantley, did a large study from 2009 on regarding the effectiveness of undergraduate and MDiv training in preparing pastors. The Seminary deans and chair of the Department of Religion & Biblical Languages are now working with NAD Ministerial and the deans/chairs of other NAD schools and departments of religion in a curriculum collaboration to design student learning outcomes for each level of pastoral preparation, to ensure that pastors are well trained for their work in congregational ministry. The Seminary is just completing a revision of the MDiv program, which has been informed by this curriculum collaboration process and will align with the final SLOs as they become available.

4.3 The institution is able to demonstrate the integration of faith and learning throughout all disciplines and all course delivery modalities.

Andrews has a number of resources to assist faculty with effective integration of faith and learning in their classrooms. The Center for College Faith holds periodic luncheons/discussions on various topics of interest, such as [Approaches to Creation, Design and Evolution](#). The Andrews University Press has published several volumes in a series on faith and learning, including one on [Biology](#) and one on [Sociology](#). The Center for Teaching and Learning Excellence [CTALE brochure] engages faculty through reading groups, lunch and learn sessions, and an annual conference. Every August, the University holds a 1½ day professional development event called Faculty Institute, with one of the six strands of sessions devoted to the integration of faith and learning.

In 2015, the Senate created the Graduate Faith Integration Committee, which has been working to systematically equip graduate faculty in this process. The Terms of Reference for the committee are as follows:

Purpose:

1. Support graduate faculty in identifying and developing ways in which faith integration occurs in their graduate programs.
2. Build connections between graduate faculty enabling them to learn from each other’s experiences of faith integration.

Responsibility	Power
Consult with faculty on faith integration practices to build a list of best practices and inspire adoption of new practices.	Act
Develop a set of guidelines with recommended resources to assist graduate faculty to improve faith integration in their programs.	Act, Recommend

Facilitate faculty sharing of best practices.	Act
Understand accreditation requirements related to faith integration (AAA, Strategic Plan, etc.) in order to respond to inquiries about faith integration issues in accreditation.	Act

Representatives from the various schools meet monthly to work on these goals and are helping Andrews University to fulfill the AAA goal to “introduce new material at a graduate level” or help graduate students “examine previous knowledge and attitudes” and make sure it is “synthesized in light of new learning.”

As evidenced in 4.2, the mission statements of schools, departments and programs were formulated to align with the Andrews mission to Seek Knowledge, Affirm Faith and Change the World. Thus, the incorporation of faith with learning is an integral part of each academic program. It is why faculty choose to teach at Andrews, rather than teaching elsewhere where the salary would be significantly higher. Department and program faculty may use different methods, but all are intended to help students grow in their faith, and learn how to apply their faith in service, leadership and their discipline. Methods include a combination of strategies from class worships, discussions, reflections, assignments to required courses for undergraduates (religion as part of general education) and graduates (discipline related religion/ethics courses). Some use specific texts (faculty-created series in the School of Business Administration) while others have a specific service or mission component (School of Architecture & Interior Design).

As mentioned in 4.2 above, DLiT gives additional help to faculty so that they can effectively integrate faith within the online learning environment. The [Online Course Development Handbook](#) leads faculty to think about the integration of faith and learning early on in the online course development process (see p. 5), and the [Andrews University Standards for Teaching Online](#) include a standard on faith integration. A biannual [Course Tune-Up workshop](#) is another method to help faculty align their learning activities with faith related goals.

In addition to the first section on mission, the program evaluation process prompts faculty, in the section on program quality [[4.3.2 Program review process & instructions, p. 6](#)], to think about inputs and processes that help the department or program to “provide a safe environment for students to develop their faith.”

A report from our previous assessment management system, Weave, shows how program outcomes align with faith and learning. Following are some examples of the ways that faith and learning are integrated in the classroom: [[see 4.1.7 course_syllabi-majors_fall_2016](#)]

1. BSAD 341 Business Law (p. 112)

- a. Program outcomes: Students will be able to identify Christian perspectives when approaching business issues and understand the Judeo-Christian foundation of personal and professional integrity, ethics, accountability and experience positive Christian growth
- b. Course outcome: Analyze whether a business is operating in accordance with the accepted rules of business ethics and the Christian principles of approaching business.
- c. Methods: case studies

2. BSAD 515 Organizational Behavior & Leadership, online (p. 147)

- a. Course outcomes:
 - i. Identify and discuss ethical issues involved in organizational dynamics and human behavior
 - ii. Assess the effects of human dynamics within organizational contexts using a biblical lens.
- b. Method: Work as Worship Paper, with the following questions:
 - i. How does your work matter to God?
 - ii. What should our performance and attitude be towards our work and our superiors?

- iii. What responsibilities do Christian owners and managers have to their organizations and stakeholders?
 - iv. What precautions need to be considered so that people don't worship work?
- 3. **DSRE 503 Marriage, Family, and Interpersonal Relationships (p. 234)**
 - a. Course description: Current issues in marriage and family are discussed and available resources are explored. The dynamics of interpersonal relationships are examined and students are challenged to emulate Christ's example as they interact with persons from all segments of society
 - b. Course outcome: Identify principles of interpersonal interaction exemplified in the life of Christ and make best efforts to integrate these principles into their relationships with others
 - c. Method: portfolio. Section 1 must contain a 4-5-page paper that includes
 - i. Identify and describe three principles of interpersonal interaction exemplified in the life of Christ
 - ii. For each principle identified above, explain why you selected it, and why you want to apply it to your relationships with others
 - iii. Describe in detail the specific steps you plan to take before the end of the semester to integrate these principles into your interactions with others
- 4. **EDTE 459 Secondary Teaching Methods (p. 307)**
 - a. Course knowledge base (school mission statement): The mission of the School of Education is to serve an international clientele, preparing educators for excellence in thinking, teaching, service and research. As companions in learning, students and faculty are committed to global Christian service. The mission is succinctly captured in the phrase "To Educate Is to Redeem" through the harmonious development of students for service.
 - b. Learning outcome: Understand the spiritual act of teaching, in terms of ethics, values, and the integration of faith, learning and practice, against a backdrop of a Christian philosophy of education
 - c. Methods: Training model (educational coaching), articles and texts on Christian teaching
- 5. **HIST 316/RELH 316 History of the Christian Church I (main campus, p. 467; online, p. 478)**
 - a. Course description: This course is a survey, a study and an analysis of the history of the Christian Church from the formation of the Christian community immediately after the resurrection of Jesus Christ in the first century to the Protestant Reformation of the sixteenth century.
 - b. Course objectives:
 - i. To acquire a body of knowledge (factual information) of the past events (such as: the persecutions of the Church, the Edict of Milan, the coronation of Charles the Great, the Crusades, and so forth), of major developments (such as the schisms within the Church, the confluence of religious, intellectual and philosophical ideas), and of important individuals (such as Constantine, Gregory the Great, Innocent II, Luther), all intended to enable you to critically and intelligently analyze and appraise the nature and character of Christianity today.
 - ii. To acquire a historical context (background) which will help you better understand issues and problems facing both you and Christianity today.
 - iii. To develop historical, spiritual and philosophical discernment and acumen (wisdom) as not to allow misinformed, uninformed, and unscrupulous media agents, politicians, evangelists, religious zealots or anyone else dupe you into believing lies, bigotry, variety of destructive -isms, and so forth
 - c. Methods: required and recommended texts, lectures and class discussions, research paper
- 6. **Lead 645 Ethical Leadership (main campus or online, p. 502)**
 - a. Course description: This course "explores the dynamics of moral leadership, ethical decision making and the administrative role in institutional integrity in organizations and schools."

Readings, discussions and “projects” will help participants craft better moral concepts, attitudes and ethical decision-making that can help them and their organizations attain better moral outcomes. The course is themed around love, justice and humility and an Adventist Christian ethic.

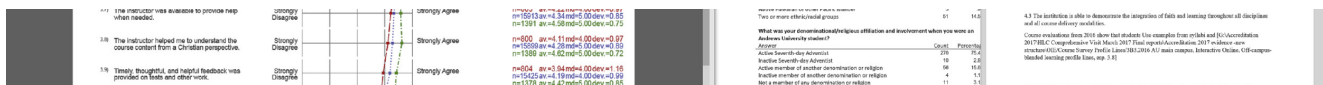
- b. Course objectives:
 - i. Understand their moral history, beliefs and philosophy and explain how those influence their practice.
 - ii. Develop ways to understand the moral views and practices of others and compare and contrast those to their own
 - iii. Wrestle with the place and limits of “right” & “righteousness” in understanding God, nations, religions, self and others
 - iv. Work to improve the moral thinking and action of others

c. Methods: project and paper

7. NRSG 305 Health Assessment (p. 535)

- a. Program goal: Reflect in their nursing care the application of Christian values and formula for health, for the purpose of “Restoring Humans to the image of God”
- b. Course objectives:
 - i. Educate the patient on reduction of risk factors for disease in order to restore individuals to the image of God
 - ii. Demonstrate characteristics of caring and demonstrating Christian values
- c. Methods: weekly focused assessments and comprehensive assessment

According to course evaluations from 2016 [see 4.1.9 2016 AU Main campus, interactive online, Off-campus blended learning profile lines], students feel that their instructors are effective at helping them understand course content from a Christian perspective. Ratings from students studying on the main campus (blue), or at off-campus sites (green) or via distance (red) are all above four on a five-point scale.



In the 2015–2016 Senior Survey, 76 percent of students said that faculty (in their major program) taught them how Christian faith and ethics relate to their field (p. 6).

4.4 The institution implements the Seventh-day Adventist philosophy of education throughout the curriculum.

The Seventh-day Adventist philosophy of education is implemented through both the curriculum and the co-curriculum. Courses in the Andrews Core Experience (ACE) are especially geared to provide students with a solid foundation in academics, wholeness, character development and spiritual development. Undergraduates are further mentored within their majors. As mentioned in 4.1, the University has been developing a Unified Framework of Outcomes, which will be incorporated initially into ACE and all undergraduate majors, with outcomes for graduate programs being defined at a later time. Faith development and integration is one of the five arenas of the framework. Each course will eventually be mapped [see 4.2.3 AU UFO visual mapping] to two or three specific outcomes from the UFO. The goal is that at the end of their degree, students should be proficient at baccalaureate outcomes.

The co-curriculum, as outlined in the student handbook, complements the academic learning. “Campus & Student Life assumes an integral role in the development of Christian character and critical thinking consistent with the philosophy of Seventh-day Adventist education, which is designed to guide students to the Redeemer.” They support the mission of the University by nurturing students for:

- Continuing growth in Christ
- Developing positive and rewarding relationships
- Accepting and appreciating diversity
- Developing personal integrity reflected in a balanced spiritual, mental and physical lifestyle

The chaplains in the [Office of Campus Ministries](#) create programming, build relationships and foster service with the goal of helping students become clear on the character and ways of God, become close to both God and fellow man and to be cleaned through the transformative power of the Holy Spirit in their life. Chaplains offer routine counseling and mentoring, plan weekly church services and vespers programs and routine service opportunities. The Office of Campus Ministries designed and manages a daily devotional app to aid students in building strong relationship with the Savior.

Students at Andrews have multiple opportunities for service. For example, in September, the University held its first [Change Day](#), which involved faculty, staff and students working together to help in a variety of community projects, from cleaning up at the local water department, to yard work for the elderly to doing repairs at a therapeutic riding center to hosting a career fair for underserved students at an area high school. The online [Change Hub](#) provides an up-to-date site for individuals and organizations to post a need, and for the Andrews community to find ways to serve. A number of students choose to do a year of [mission service](#), while others take part in service through tours and short-term mission trips in their discipline. Students in the Community & International Development master’s program put their learning into practice by serving in [Madagascar](#) over the summer. Speech-Language Pathology & Audiology faculty and students provide a [speech and hearing clinic](#) to the community. Physical Therapy faculty and students also do a [service clinic](#). The Seminary recently hosted a conference on [Mission in an Era of Migrants and Refugees](#), which was well attended from within and outside of the Andrews community. One of the events of the conference was to fill backpacks for Syrian refugees. Most recently, graduate-level [architecture students](#) lent a helping hand in Puerto Rico. In addition, the School of Architecture & Interior Design has been involved for over two decades with the CERENID Mission Project (Center for the Rehabilitation of Children at Risk of Drug Addiction) in Lajas, Bolivia.

The formal, required co-curriculum provides numerous opportunities for character development. For instance, in the 2017–2018 academic year, weekly Thursday Chapels are focusing on the theme “Bold as Lions” (Zechariah 7:9–10), encouraging students to develop mercy and compassion for others and to “administer true justice” in an often-unjust world. An evening series in the women’s residence hall is titled “Virtuous and Capable,” focusing on the development of character for women. An invitation-only program in the men’s residence hall helps residents there to develop “intentional spheres of influence.” During the Tuesday co-curricular period, several “Grow Groups” are offered by the Pioneer Memorial Church that offer students an opportunity for personal growth in the setting of Bible study and discussion. During the same time frame, the Undergraduate Leadership Program offers five-week “short courses” that help students to develop character and influence as leaders. Our experiential learning program, “Changes,” also gives students an opportunity to reflect on character development that may have occurred in the course of participating in ministry, community service, athletics or employment. This includes character traits such as trustworthiness, respect, responsibility, compassion and humility. These are just a few examples of the way in which attention to character development cuts across the University’s co-curricular offerings. More on how the co-curriculum supports the Seventh-day Adventist philosophy of education can be found in Standard 2.

The co-curriculum includes a short course, “College Wellness 101,” which focuses on physical and mental wellness dimensions, always via the lenses of a wholistic foundation. This course is offered during each quarter of the co-curriculum.

In addition, University Health & Wellness has partnered with the co-curriculum and provides various

events and regular opportunities for students to actively engage in theoretical and practical ways to address the various dimensions of health and wellness, including the Daily Wellness Theme activities, the Wellness Menu offerings, the annual Health & Wellness Fest and opportunities to work as Wellness Action Team members. Numerous other new pathways are in the works as University Health & Wellness is growing and focused on making Andrews University the healthiest university.

Curriculum Emphasis on High-Level Thinking

The [ACE program](#) and the [SAGES program](#) lay the foundation for developing students' critical thinking abilities and academic skills to successfully perform various tasks required in their disciplines as outlined below.

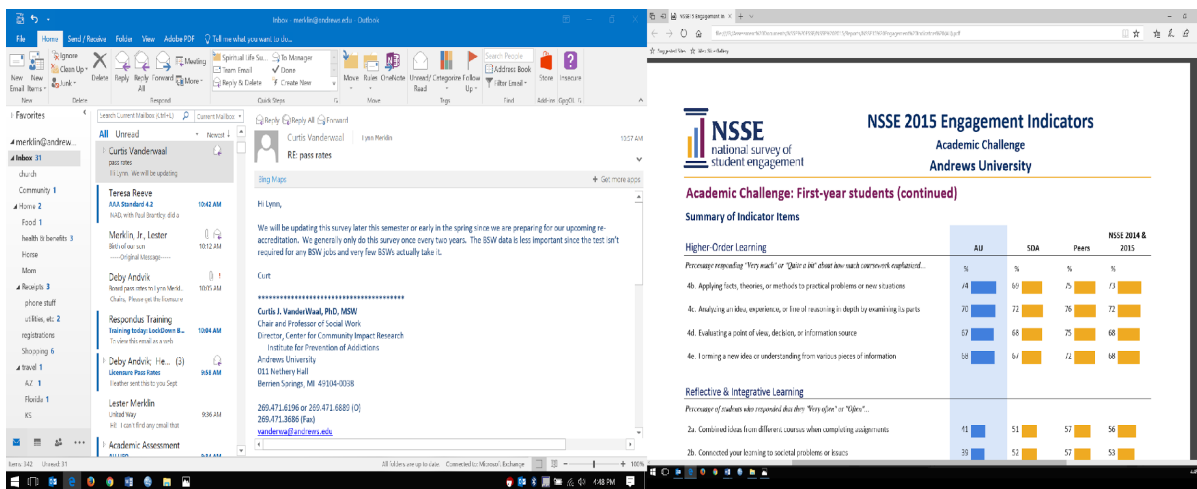
Through its former assessment management system, WEAVE, the University documents how the degree programs engage students in collecting, analyzing and communicating information [*see 4.2.1 Andrews Goal by Association—ThinkCritically-Communicate*], as these relate to the Andrews University goals. A sampling of measures listed in WEAVE demonstrate the fact that students are required to perform skills, give presentations, do projects or theses and communicate findings through other written assignments. Internships allow students to adapt their skills in changing environments.

Further, degree programs document evidence of effectiveness of students' engagement in collecting, analyzing and communicating information through additional measures. For example, students in biology consistently score high in analytical skills in the Major Field Test and have a high acceptance rate into medical school. An analysis of data of chemistry and biochemistry graduates shows a high level of placement in medical, dental or other STEM graduate schools, indicating their achievement of problem-solving abilities, critical thinking, knowledge of scientific concepts and principles, and perceptual abilities. Graduates of art, photography and design degrees carry their creative skill into their professions.

Andrews promotes a culture of research and creative scholarship. The [Undergraduate Research Program](#) awards scholarships to those students who conduct a research study under the guidance of a faculty mentor, in the mentor's area of expertise. This collaborative experience results in a presentation at the Andrews University Research Symposium as well as publications and presentations at national conferences. Students in our Honors Program complete an [Honor's Thesis](#) or project and present their findings at the University-wide Research Symposium.

Doctoral students are required to demonstrate their ability to master the process of inquiry, as well as collect, analyze and communicate information, in a dissertation. Successful candidates have to both write the document and make a public presentation of their findings. The quality of the written document and the public presentation are evaluated by the examining committee, using a rubric.

WEAVE also documented how degree programs engage students in mastering modes of inquiry or creative work [*see 4.2.1 Andrews Goal by Association –Inquiry_Creative Problem Solving*]. Results of NSSE 2015 (below) indicate that our undergraduate students are engaged in higher order thinking, and are comparable in their performance to those in our peer institutions.



The expectation for our students to develop skills adaptable to the changing environments is enshrined in the University’s [mission and goal statements](#). Assessment of degree programs through the [Senior Survey](#) and [Alumni Survey \(p. 5\)](#) illustrates how Andrews programs engage students in creative problem-solving and innovation, apply understanding of cultural differences in diverse environments, and engage in service activities to meet human needs. In addition, students apply collaborative leadership to foster growth and promote change, and engage in activities consistent with the worldwide mission of the Seventh-day Adventist Church. According to the National Survey of Student Engagement 2015 Engagement Indicators, 74 percent of first-year students answered “very much” or “quite a bit” when asked to what extent their coursework prepared them in applying facts, theories or methods to practical problems or new situations. This result is on par with, or more favorable than, our comparison groups.

4.5 *The institution fulfills IBE/IBMTE processes regarding new programs of study and substantive changes to existing programs of study.*

Andrews has well-established policies and procedures for curricular development and curricular change. The Office of Institutional Effectiveness maintains a [website](#) dedicated to program change processes, with a number of helpful resources. A [process checklist](#) shows the required approvals for each type of change. New academic programs must be carefully crafted and thoroughly vetted and reviewed before they can be approved, as illustrated in the [New Program Approval Process](#). Starting in 2017, all program changes and new programs must be submitted through Curriculog, an electronic system that manages, routes and tracks proposals [*Curriculog New Program Proposal 20170912*] from their inception to inclusion in the bulletin and student information system.

New certificates and new programs that fall outside of the existing mix of disciplines must also be approved by the Higher Learning Commission. In fulfillment of the IBE/IBMTE processes, Andrews submits the required IBE Program Change Submission form for new programs to the General Conference and North American Division Departments of Education each fall. The following evidence documents provides examples of Programs of Study Change Requests submitted to the NAD and General Conference:

- [4.5.2 Bachelor of Science, Computer Science]
- [4.5.3 Bachelor of Science, Public Health]
- [4.5.4 Doctor of Nursing Practice]
- [4.5.5 Bachelor of Science, Biotechnology]
- [4.5.6 Bachelor of Arts, Religious Studies offered at Newbold College]
- [4.5.7 Religion Department]

- a. Certificado en Ministerio en Español-Castellano
- b. Certificate in Mission and Global Awareness

- c. Certificate in Christian Discipleship
- d. Bachelor of Arts in Religion, Religion and Society

4.6 *The institution fulfills the AAA expectation regarding the inclusion of religion courses in the various programs of study.*

Andrews fulfills AAA expectations through the integration of faith with learning within each discipline (see 4.3 above), and through religion courses at the undergraduate and graduate levels.

For undergraduates, the Andrews Core Experience (ACE) program provides the courses that meet the above expectation. The [table](#) taken from the 2016–2017 Andrews University Bulletin demonstrates the requirements: 12 semester credits are required, one course for each academic year in attendance. The four areas that meet the ACE requirements are Religion-Biblical Studies (RELB), Religion-General (RELG), Religion-Professional & Applied Studies (RELP) and Religion-Theology (RELT).

For graduate students, programs have varied ways they include Seventh-day Adventist Christian related content and experiences into their programming. Professional programs usually focus on spiritual development and issues within their discipline and ethical concerns with practice. This section provides a holistic explanation of how religion course content is delivered by school, with reference to departments and some specific degree outcomes.

We start with the Seventh-day Adventist Theological Seminary (SDATS) as they have the most obvious connection to church mission and a majority of their graduates are employed by the Seventh-day Adventist Church. Next, we focus on School of Education (SED) as a large segment of their graduates also are employed by the Adventist church. Then from there we move to other schools and graduate programs.

Seventh-day Adventist Theological Seminary

For obvious reasons the SDATS has strong religious content and program outcomes with very dynamic and close connection to the Seventh-day Adventist Church. It literally offers hundreds of courses a year in biblical, spiritual, ethical, theological, Adventist, Christian and religious themes.

This rich programming from the SDATS not only directly contributes to the education of seminary students. It also benefits the whole campus in at least three significant ways.

First, most of their courses are available to Andrews University faculty as part of their free class employee benefits. A substantial number of professors throughout the campus every year take courses on theological and religious topics as a way to enrich their personal as well as professional growth. This has proven especially useful for those faculty who might not have had a deep Adventist education or who were adult converts and want more robust and in-depth knowledge of their faith from highly qualified and competent church scholars.

Second, SDATS provides dozens of special conferences a year that are open to both faculty and students, facilitating the further religious and faith development of all students and faculty. We cannot overstate the dynamic contribution the SDATS makes to providing programming for all programs' faculty and students. The SDATS offering of world-class religious, spiritual and ethical conferences and events is arguably unparalleled in probably the entire Adventist world and is available right on campus, and often in virtual form, for no or minimal costs to all at Andrews University. The list below is a sample of this rich diversity from just the last year or so:

[Swallen Mission Lectureship and the International Fellowship of Adventist Mission Studies Conference on Discipleship in Context](#)

[Worship, Word, and Music Conferences](#) (also on [Facebook](#))

[Siegfried H. Horn Lectureship](#)

[Social Consciousness Summit](#)

[Children's Leadership Conference](#)
[Ellen White Symposium](#)
[SEEDS Church Planting Workshop](#)
[Adventist Conference on Family Research & Practice](#)
[Natural Remedies and Hydrotherapy Workshop](#)
[Enrich Training Seminar](#)
[The Making of Daniel World Premiere](#)
[Youth Ministry Training Seminars](#)

One event helps illustrate this enrichment. The recent multi-day [conference](#) on Mission in an Era of Migrants & Refugees was attended by faculty and students from social work, international development and healthcare disciplines from around the campus.

Other events not listed above would include local, national and international biblical and archaeological study tours and mission trips and related activities which can be taken by non-seminary students as an addition to their educational programming or in some programs (i.e. Leadership) can be petitioned into graduate work as electives.

Finally, the SDATS has a new way it enriches religious programming across campus through its heavy involvement in dual master's programming. Dual degrees allow individuals to take two degrees at Andrews and reduce their time in each by allowing overlap. The SDATS has willingly worked with graduate programs across campus to give professionals a chance to blend spiritual and religious preparation with professional preparation to better prepare to offer richer preparation for service. Among these dual programs the ones with specific links to the Seminary are: MDiv/MSW; MDiv/MPH; MDiv/MA Communication; MSCID/MAYYAM; MSW/MA in Religious Education and MSW/MAYYAM.

School of Education

All degree programs in the school of education require [EDFN 500 Philosophical Foundations for Professionals](#) or an online close equivalent [LEAD 636 Issues in Leadership Foundations](#). EDFN 500 has been taught for over a decade by a qualified seminary professor, John Matthews. The LEAD 636 has been taught by various faculty in the Department of Leadership, or assigned to qualified religiously trained leaders. The content of both courses focuses on worldview and its application to educational and leadership professions. Exploring the philosophical and spiritual foundations of learning leadership, assisting participants in understanding their own worldview and the perspective of others in the context of their practice is done at a graduate level, and within the context of adult learning practices (application to practice, rich social conversations and even "debates" and consideration of difficult social implications). These critiques of the impact of naturalism and postmodernism on education, psychology and religion are designed to help graduates in the School of Education be ready to help their clients and former students wrestle with deep faith questions.

In addition to EDFN 500, the Educational Leadership programs (certificate to PhD level) have [EDAL 565 Leadership for Seventh-day Adventist Education](#). This course reviews the principles of Adventist education as they relate to school leadership. That course reads and applies E.G. White's principles of education to Adventist schooling. The course [LEAD 645 Ethical Leadership & Organizational Integrity](#) is an elective taught by a former LLU assistant professor of religion and has significant space devoted to a unique biblical understanding of morality and ethics, and spends a week working on the implication of a judgment-based Adventist ethic (SDA Belief #24) on ethical leadership processes connected to the Great Controversy challenges God faces in leading the universe (SDA Belief #8). All three graduate programs in the Department of Leadership also require graduates to demonstrate a spiritual/religious outcome. For example, here are two outcomes:

Philosophical foundations—Leaders function within the context of multiple perspectives and understand how their own worldview influences their practice.

Ethics, values and spirituality—Leaders function from a set of principles and standards that guides their work and all their relationships with others.

The Graduate Psychology and Counseling programs, in addition to EDFN 500, prepare their psychology and counseling graduate students to work with the religious experience of clients through the courses [GDPC 616 Psychology of Religious Experience](#). They also offer [GDPC 645 Professional Ethics for Counselors and Psychologists](#), a course that examines “ethical standards of counselors and psychologists, standards for psychological providers, standards for educational and psychological tests, ethical principles in conducting research with human participants.”

The Department of Teaching, Learning & Curriculum graduate programs in MAT and curriculum also take EDFN 500. In addition, MAT students take [EDTE 630 Seminar: Philosophical and Social Foundations of Education](#) which looks at the role of religion in education. Elementary MAT students take [EDTE 447 Elementary Social Studies and Character Education Methods](#) which examines the important area of character development. The programs in curriculum have other courses on social justice which add further religion, ethics, spirituality and character development course work.

Lastly, the School of Education also utilizes a classic series of books written by George Knight, a former School of Education and Seminary professor:

[Educating for Eternity: A Seventh-day Adventist Philosophy of Education](#)

[Philosophy and Education: An Introduction in Christian Perspective, 4th Edition](#)

These curriculum and resources showcase the SED’s focus on inclusion of religion into their curriculum.

School of Architecture & Interior Design

The Master of Architecture (MArch) is offered as part of a 5½-year program of undergraduate and graduate studies. It includes undergraduate-level religion courses included in the general education requirements. Spiritual, biblical and ethical themes and perspectives are integrated into the program through various courses. ARCH 330 Analytical Summer Abroad includes a strong spiritual emphasis, and is required for all MArch students. Even non-architecture students can “take the School of Architecture & Interior Design’s European Waldensian Tour for...general education religion credit.” [ARCH 521 Urban Design Studio](#) and [ARCH 522 Visiting Critic/Topic Studio](#) have mission and service emphases. [ARCH 536 Professional Practice I](#) and [ARCH 537 Professional Practice II](#) are specifically presented through a Christian worldview, and are taught from a perspective of Christian service and leadership. In addition, the school maintains a steady work of community service. Soon after Hurricane Maria swept through Puerto Rico, [they sent a team](#) and it was covered in [local TV](#) and the [local news](#). In addition, the school has maintained a steady programming, mission trip and funding for 15 years to CERENID, the Center for the Rehabilitation of Children at Risk of Drug Addiction, (Spanish translation: Centro de Recuperacion para Ninos en riesgo de Drogas), in Lajas, Bolivia, an outreach for the Architecture Missions Group.

College of Arts & Sciences

The Colleges of Arts & Sciences undergraduate programs include religion courses as part of the [ACE programming](#). The school also offers several graduate programs. One of largest is the Master’s in International Development Administration (MIDA). One of the stated outcomes of this program is to provide training for individuals engaged in leading service organizations and many of the participants are connected with ADRA, offering Christian service to a hurting world. One central course is [IDSC 610 Ethics](#)

[in Development](#), which creates strong “theoretical foundations of ethics in community and international development” where the “ethical dimensions of policies and practices of major development players are investigated.” They also cover “frameworks for ethical decision-making.”

The Department of Social Work offers graduate programming in the MSW that targets 12 core competences, five of them having strongly Christian and religious themes in them:

- 1. Values and Ethics**
2. Professionalism
- 3. Diversity and Differences**
- 4. Human Rights and Social Economic Justice**
5. Human Behavior and the Social Environment
6. Social Welfare Policy and Services
7. Social Work Practice
8. Research
9. Critical Thinking
10. Contextualization
- 11. Global World View**
- 12. Christian Perspective**

Several courses include religious and spiritual components. One course especially focused on spiritual and religious dimensions is [SOWK 515 Christian Perspectives on Professional Ethics](#), which engages MSW students in examining “their personal beliefs and values in relation to ethical and diversity issues. Students will also apply a professional code of ethics to practice dilemmas they may face in the fields of social work and family life using a Christian theological framework.” A book associated with both MIDA and MSW is Lionel Matthews’ [Sociology: A Seventh-day Adventist Approach for Students and Teachers](#) also published by Andrews University Press.

The Department of English offers two Master of Arts degrees: English or Teaching English to Speakers of Other Languages (TESOL). It also cooperates with the School of Education in offering the Master of Arts in Teaching (MAT). Several courses in both these programs target significant Christian themes. In English: [ENGL 520 The Christian Tradition](#) and [ENGL 514 Biblical Literature](#). The former looks at “noteworthy Christian literature, including authors such as John Milton, C.S. Lewis, G.K. Chesterton and Flannery O’Connor.” The latter “Advanced study of the English Bible as literature and its literary influences.” In TESOL, students take [ENGL 572 Christian Perspectives on Language Teaching](#) which systematically examines “the intersection between Christian faith and language teaching, focusing on critical examination of different ideological and pedagogical perspectives surrounding this relationship.” The [ENGL 540 Language and Culture](#) looks at roles various sociocultural variables (like gender and ethnicity) play in language, with included reading on the role of religion and spirituality in this language process. An English faculty member has also published a book for the Andrews University Press, [Teaching Literature: A Seventh-day Adventist Approach](#).

The MA in communication course [COMM 525 Christian Communication Worldview & Ethics](#) looks at communication using “a Seventh-day Adventist worldview approach” and fosters “the development of a personal worldview and exploration of ethical implications and applications on communication decision making and practices.” A media studies course is [COMM 620 Christian Mass Media Development](#), which offers an “analysis of video and TV production from a Christian and evangelism perspective.” The course lays a foundation for designing and producing new, effective, Christian media projects.

The MS in biology includes the advanced course in origins [BIOL 550 Issues in Origins and Speciation](#) which closely examines “assumptions, attitudes, methods, and conclusions of science and religion in the

handling of data. Attention is given to current scientific data and their relationship to an understanding of earth history and the present diversity of life.” The Department of Biology has also teamed up with the Andrews University Press to produce a resource, [Biology: A Seventh-day Adventist Approach for Students and Teachers](#).

School of Business Administration

The MBA, available in both face-to-face and online options, has the stated goal of producing professionals “who will be able to articulate a manager’s ethical and diversity responsibilities with a Christian viewpoint to its stakeholders.” They have a required course, [BSAD 620 Christian Ethics, Service and Society](#), which explores “the interrelationship among business, government and society....A study of ethical problems encountered in business and the management of moral dilemmas.” In addition the School of Business Administration has an annual [Ethics Oath Ceremony](#) during graduation weekend. The school has teamed up with Andrews University Press to produce a series of faith integrating material in business.

1. [Scriptural Foundations for Accounting](#)
2. [Scriptural Foundations for Business Communication](#)
3. [Scriptural Foundations for Microeconomics](#)

School of Health Professions

Many of the SHP professional programs involve a combination of undergraduate and graduate training and therefore are influenced by the Andrews Core Experience religion requirements. This section targets the graduate level programming. In addition to courses, many of the health professional programs have specific outcomes with strongly worded Christian outcomes.

The DPT, for example, notes that one of its five distinctive features is a program that offers a Christian approach to healthcare where “Everything we do is integrated with our vision of *‘Uniting Christianity with Healthcare Education’*” and where “Every aspect of learning and interaction with faculty and clinicians is integrated with the goal to serve the whole person not just the physical needs of patients.” Included in this programming at the graduate level is [PTH 646 Integration of Spirituality in Healthcare](#), a discussion of spiritual values from a Christian perspective, how faith and spirituality facilitate the healing process, and how these can be incorporated into patient care. Attention will be given to discerning and addressing the spiritual needs of patients/clients, family members, and ancillary medical staff in a professional environment. Note: 646 is cross-listed with many other health programs in the SHP. [PBHL 646 Integration of Spirituality in Health Care](#), [MLSC 646 Integration of Spirituality in Health Care](#).

The MPH has as an outcome to train students who can “promote wholeness based on the NEWSTART principles of the Seventh-day Adventist Christian philosophy.” These students also take the course [PBHL 646 Integration of Spirituality in Health Care](#).

The Master of Science in Medical Laboratory Science (MSMLS) offers a 36-credit master’s that has in its core the requirement for a 2–3-credit graduate level religion course [PBHL 646 Integration of Spirituality in Health Care](#).

The graduate program in nursing is “the first Seventh-day Adventist nursing program to offer a program allowing students to move directly from a Bachelor of Science track to the DNP” with a special focus to “provide Advanced Practice Nurses for mission fields far and near.” It has several courses including significant religious focus [NRSNG 705 Christian Ethics and Advanced Practice Nursing](#) “exploration of ethical problems and dilemmas” that “provides strategies for addressing ethical dilemmas based within a Christian context.”

The following table shows the intentionality of faith integration in Andrews graduate programs.

PROGRAM	RELIGION COURSE	OUTCOMES
School of Architecture & Interior Design		
Architecture (BSA+ MArch) 5.5 yr	12 credits of religion courses as part of undergraduate plus ARCH 536 Professional Practice I ARCH 537 Professional Practice II Also Analytical Summer Abroad & Waldensian Study Tour	Professional Conduct: Understanding of the ethical issues involved in the exercise of professional judgment in architectural design and practice, and understanding the role of the NCARB Rules of Conduct and the AIA Code of Ethics in defining professional conduct.
School of Business Administration		
Organizational Management MSA	BSAD 620 Christian Ethics, Service & Society 9 Required Credits chosen from Seminary: CHMN 526 Conflict Management, CHMN 543 Christian Leadership in a Changing World, MSSN 505 Christian Responses to Human Needs, MSSN 546 Mission in Cultural and Religious Context, MSSN 630 Cross-Cultural Leadership Development	Students will be able to articulate a manager's ethical and diversity responsibilities with a Christian viewpoint to its stakeholders.
Business Administration MBA Main campus and online	BSAD 620 Christian Ethics, Service and Society	Students will be able to articulate a manager's ethical and diversity responsibilities with a Christian viewpoint to its stakeholders. The program emphasizes the integration of business principles with Christian principles and philosophy to prepare students for leadership roles which require clear and critical thinking, wise judgment, effective communication, integrity in all actions, and recognition of opportunities for service.
College of Arts & Sciences		
Biology MS	BIOL 550 Issues in Origins and Speciation BIOL 681 Research Methods and Biology Seminar I	Integrate faith and science in light of personal faith commitments Practice ethics and professionalism in science Consider the importance of ethics in research and the implications of research misconduct Explore science as a Christian calling
Communication MA	COMM 525 Christian Communication Worldview & Ethics Also reinforced and assessed in: COMM 600 Leaders Comm; COMM 615 Media Law; COMM 650 Adv Comm Research, COMM 670 Comp Exam, COMM 695 Prod Project; COMM 699 Master's Thesis Other courses with religion component offered as electives	Demonstrate possession of a personal worldview and ethical/moral basis for communication choices and actions arising from a critical consideration a Seventh-day Adventist biblical worldview

Community and International Development MSCID	CIDS 520 Development Theory and Practice CIDS 555 Dev. Policy and Analysis CIDS 524 Human Theory and Practice CIDS 538 Needs Assessment Project Design and Evaluation CIDS 515 Org. and Human Research BSAD 530 Lead & Mgt of NPO Electives available depending on concentration	Faith & Learning: Students will apply principles from the behavioral sciences and other disciplines relevant to the community and international development field to understand and influence the development of faith across the lifespan. Implicit in each of these outcomes is the goal of mastering key themes in the community and international development field and knowledge of the specific content domains inherent in this course.
International Development and Organizational Leadership MIDA (Off-Campus)	IDAS610 Ethics in Development	Examine the development process and analyze ethical problems pertaining to the confrontation between development objectives and culture, religion, gender, and the environment. Biblical resources are offered to approach potential dilemmas at work and home in an ethical way. Contextualize humanitarianism in culturally diverse environments Incorporate human rights, gender, age and disability needs into programming Critical analysis and usage of diverse sources of knowledge
English MA	ENGL 520 The Christian Tradition <i>or</i> ENGL 514 Biblical Literature	Questions addressed in course: What is Christian literature? Can a text be considered Christian literature just because the author claims to be a Christian? Is there a difference between a Christian writer and a writer who is a Christian? Can a writer who is not a Christian produce a text that may be studied as Christian literature? Is all Christian literature in some way apologetic? How useful or harmful, accurate or misleading are the labels Christian literature/secular literature? What particular challenges does the Christian who is a writer face? How does Christian commitment shape the reading experience? How does the writer who is a Christian successfully craft texts that will engage a wider audience? How has Christianity shaped the English language literary tradition? How does the Christian lens shape the reading experience?
MMUS: Conducting; Music Educ. Performance; Music Ministry	MUCT 535 Analytical Techniques I MUCT 536 Analytical Techniques II	Integrate faith and learning (A)

Social Work MSW	SOWK 515 Christian Perspectives on Professional Ethics	<p>Maintain professional roles and appropriate boundaries</p> <p>Recognize and manage personal values in a way that allows professional values to guide practice</p> <p>Making ethical decisions by applying standards of the National Association of Social Workers Code of Ethics</p> <p>Tolerating ambiguity in resolving ethical conflicts</p> <p>Apply strategies of ethical reasoning to get principled decisions</p> <p>Recognize the extent to which a culture's structures and values may oppress, marginalize, alienate, or create or enhance privilege and power</p> <p>Gain sufficient self-awareness to eliminate the influence of personal biases and values in working with diverse groups</p> <p>Demonstrate Christian qualities consistently in classroom and practice settings</p>
Teaching English to Speakers of Other Languages (TESOL) MA	ENGL 572 Christian Perspectives on Language Teaching	
School of Health Professions		
Medical Laboratory Science, MSMLS	<p>PBHL 646 Integration of Spirituality in Health Care</p> <p>Optional: BSAD 620 Christian Ethics, Service & Society</p>	<p>Goal 1: Christian service as MLS professionals. To prepare students for Christian service as medical laboratory science professionals</p> <p>Program Learning Outcome: Reflect ethical and moral attitudes and principles essential for gaining and maintaining the trust of professional associates, the support of the community, and the confidence of the patient and family;</p> <p>SLO 3: Practice Ethics and Professionalism Demonstrate ethical and professional behaviors in both didactic and practicum portions of the Program.</p> <p>Course learning outcomes for PBHL 646 Contemplate personal spirituality and its relationship to addressing the spiritual needs of clients. Evaluate the process of caring for and caring with people as exemplified in the ministry of Jesus Christ, and its link to professionals working in healthcare settings.</p>

Public Health, Nutrition and Wellness Concentration MPH	PBHL 646 Integration of Spirituality in Health Care	<p>CEPH Competencies targeted: Design and develop evidence-based education initiatives for prevention of chronic diseases and health promotion by applying knowledge acquired from courses emphasizing nutrition, wellness and vegetarian nutrition. Plan, develop, implement and evaluate a health and wellness education initiative/program to inform, educate and motivate people about health. NOTE: this class provides concentration knowledge to enable the student fulfill the spirituality domain of wellness in this competency. Course learning outcomes for PBHL 646 Contemplate personal spirituality and its relationship to addressing the spiritual needs of clients. Evaluate the process of caring for and caring with people as exemplified in the ministry of Jesus Christ, and its link to professionals working in healthcare settings.</p>
Speech-Language Pathology MS	SPPA 646 Integration of Spirituality in Health Care	<p>To understand the stages and characteristics of human spiritual growth. To explore and understand the methodology and teachings of Jesus Christ, as they pertain to interaction with and healing of the sick. To increase awareness of spiritual needs and their impact on patients. To explore the emerging research regarding spirituality/religion and practices in health care. To become familiar with spiritual assessment tools and their administration. Practice Spiritual Assessment techniques. To explore methodologies for promoting and sustaining holistic care and genuine compassion in the face of suffering and illness.</p>

Lastly, what follows is a sample listing of additional graduate courses that show a rich inclusion of religion, spirituality, ethics, worldview and Adventist themes (excluding Seminary courses, which would add hundreds more courses to this list).

- [BIOL 681 Research Methods and Biology Seminar I](#)
- [CIDS 520 Development Theory and Practice](#)
- [CIDS 523 Humanitarian and Development Practice](#)
- [COMM 562 Social Media: Digital Footprint Management](#)
- [COMM 610 Advanced Persuasion](#)
- [COMM 615 Media Law](#)
- [EDRM 506 Research and Evaluation for Counselors](#)
- [GDPC 617 Seminar in Professional School Psychology: Ethical, Professional, and Legal Issues](#)
- [GDPC 621 Legal and Ethical Issues in Couple and Family Therapy](#)
- [GDPC 725 Cross-Cultural Ethics and Research](#)
- [GDPC 746 Issues in Health Psychology Seminar](#)
- [IDAS 623 Development Research Methods](#)

[MLSC 561 Laboratory Management: Issues and Strategies](#)
[MLSC 646 Integration of Spirituality in Health Care](#)
[PBHL 500 Introduction to Public Health](#)
[PBHL 531 Principles of Health Behavior](#)
[PBHL 646 Integration of Spirituality in Health Care](#)
[PTH 616 Scholarly Inquiry and Dissemination I](#)
[PTH 732 Clinical Research](#)
[PTH 846 Integration of Spirituality in Health Care](#)
[SOWK 537 International Social Work](#)
[SOWK 659 Human Sexuality and DSRE 759 Human Sexuality](#)
[SOWK 515 Christian Perspectives on Professional Ethics](#)
[SPPA 446 Integration of Spirituality in Health Care](#)
[SPPA 646 Integration of Spirituality in Health Care](#)

We believe this section shows Andrews University's rich inclusion of formal religion courses and experiences and outcomes into our graduate programming.

4.7 Any plans for development and improvement within this area.

In 2015, the Senate created the Graduate Faith Integration Committee which has been working to systematically assess how best to meet the goal of AAA to best "introduce new material at a graduate level" or help graduate students "examine previous knowledge and attitudes" and make sure it is "synthesized in light of new learning." The committee plans to continue its work and then eventually formally become part of the Center for Teaching and Learning where ongoing faith integration will take place.

The School of Distance Education & International Partnerships Quality Assurance group collects data on online course quality to make data driven improvement decisions. They have created a handbook for guiding in the creation of online modules and have a special section dedicated to Faith Integration practices, complete with a rubric for evaluating success in this area.

Over the last five years, the Academic Integrity Committee has created a process for training faculty, staff and students on the best ways to steward their learning practices and processes to foster integrity, honesty and transparent authenticity. This process continues to mature and provides a thorough process to review integrity infractions, and where possible, get support to individuals to mature their academic integrity. Many cases a year are reported to the committee and they continue to try to help faculty see the benefit of reporting and getting support in helping students in this important process of faith and learning integration.

Conclusion of Standard 4

Unlike secular universities, we believe faith is crucial in the spiritual, moral and wholistic development of individuals. We especially see this as essential for developing professionals who are more concerned about service than income, love instead of status and the wellbeing of others than their own reputations. Only God can help us in this sacred work of providing programming that is effective and transformational. We do not believe dogmatic indoctrination is what grows faith and learning. It takes a variety of educational experiences, teaching personalities and effective feedback to create a sustainable community where faith and learning keep education and redemption as one central and shared goal. We are eager to continue that journey to improve our processes to help all of us "Seek Knowledge, Affirm Faith, and Change the World."

Standard 5

Faculty and Staff

AREA 5: FACULTY AND STAFF

Standard: Faculty and staff are supportive of the mission of the institution and of the Church, and are effective in the transmission of Seventh-day Adventist beliefs and biblical values.

5.1 *The institutional policies and procedures that pertain to faculty and staff identification/recruitment and hiring/contracting are aligned with the mission of the institution and of the Church.*

Andrews University is committed to be a faithful Seventh-day Adventist institution [WP 1:101-103] and to that end its employment code states that in order to fulfill its mission the faculty and staff must be, with few exceptions, members of the Seventh-day Adventist Church in good standing and be committed to the mission of the University as a Seventh-day Adventist institution of higher learning.

Part of Andrews University's commitment as a faithful Seventh-day Adventist institution is its intrinsic desire that its faculty be committed to Seventh-day Adventist beliefs and values. For this purpose, the University has delineated a clear statement of academic freedom within a Seventh-day Adventist frame of reference. Faculty are expected to abide by this statement as they engage in research and publication, in their classroom teaching, and as a private citizen. [WP 2:159]

Along with the University's Working Policy documents on "Procedures for Appointment of Faculty Members," [WP 2:130 to 2:142:6] the University has prepared a "Hiring Packet for Search Committees" [5.1.1 *Finding The Fit.pdf*] for search processes for both faculty and staff that sets clear guidelines for a fair search process in line with the University mission.

The University employs only Seventh-day Adventist faculty, but in some cases, particularly in some professional areas for which qualified Seventh-day Adventist personnel are not available, the University has made an exception. To maintain qualified staffing levels and cover all courses needed, the School of Architecture & Interior Design, Department of Physical Therapy and School of Business Administration have, at times, needed to implement these exceptions. Since 2005 the University Working Policy for faculty includes a section on the qualifications for employment of Seventh-day Adventists and those who are not members of the church. [WP 2:130 to 2:142:6] A condition of employment for non-Seventh-day Adventist faculty is a faithful commitment to Christian beliefs and a willingness to articulate one's faith and be supportive of the University's goal of educating students within a Seventh-day Adventist value system. [5.1.2 *Hire Letter for an Adventist.pdf* and 5.1.3 *Hire Letter for a Non Adventist.pdf*] Faculty who are not members of the Seventh-day Adventist Church are eligible for rank advancement but not tenure. [WP 2:135:2] Compensation remains equal between Seventh-day Adventists and non-Seventh-day Adventists.

The Andrews University Working Policy does not make allowance for staff who are not Seventh-day Adventist; exceptions are made in very rare circumstances. [WP 2.130]

Analysis of employment data demonstrates that the faculty and staff of Andrews University are overwhelmingly Seventh-day Adventist. In 2016, of a total of 899 administrators, faculty (full-time, part-time and contract), and staff (salary and hourly), only 54 are either not Seventh-day Adventists or unknown. Seventh-day Adventist faculty and staff represent nearly 94 percent of employees.

For 2016, the University employed a total of 306 faculty; 228 are regular faculty and 78 are part-time or contract faculty. Of the regular faculty, only seven are not Seventh-day Adventists. Of the part-time and contract faculty, 24 persons are not identified as Seventh-day Adventists (2) or of unknown religious affiliation (22). Thus, the percentage of faculty who are Seventh-day Adventists is nearly 97 percent. The following graphs depict the overall distribution of Seventh-day Adventist and non-Seventh-day Adventist employees for 2016.

Graph 1: Total employees

Stats—899: 845 Seventh-day Adventists + 54 non-Seventh-day Adventists



Graph 2: Total faculty

Stats—306: 297 Seventh-day Adventists + 9 non-Seventh-day Adventists



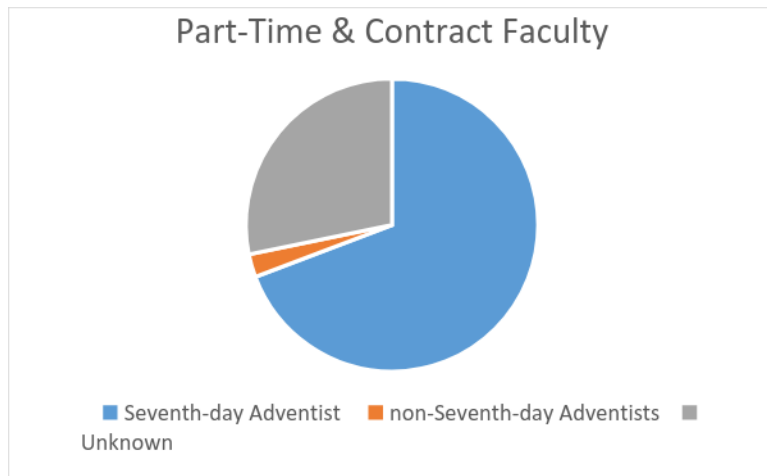
Graph 3: Regular faculty

Stats—228: 221 Seventh-day Adventists + 7 non-Seventh-day Adventists



Graph 4: Part-Time and Contract faculty

Stats—78: 54 Seventh-day Adventists + 2 non-Seventh-day Adventists + 22 unknown



Graph 5: Staff

Stats—525: 502 Seventh-day Adventists + 10 non-Seventh-day Adventists + 13 unknown



The Employee Handbook [Conditions of Employment](#) section specifies that all employees must be members of the Seventh-day Adventist Church in good standing. [Exceptions](#) to this policy are made only in consultation with University administration.

In 2016, the University had 65 administrative and faculty administrative employees, all of whom are Seventh-day Adventists. There are a total of 525 regular and part-time staff employees (salaried and hourly); all but 10 are Seventh-day Adventists. Thus, over 97 percent of University regular staff are Seventh-day Adventists. Whether or not faculty and staff are members of the Seventh-day Adventist Church, all are expected to live lives that exemplify the principles of the Seventh-day Adventist Church.

5.2 The institution's policies and procedures for faculty and staff orientation and development encourage and strengthen faculty support for the mission of the institution and of the Seventh-day Adventist Church.

Letters of appointment for faculty and salaried staff include the expectation that individuals will live up to and be loyal to the principles and mission of the Seventh-day Adventist Church and of Andrews University

as a Seventh-day Adventist institution of higher learning. Employment materials for hourly staff also include information about these expectations.

New University staff are required to participate in orientation sessions that review the principles, objectives and mission of the institution (as included and detailed in the Andrews University [Employee Handbook](#)). New staff also participate in training sessions in customer service.

New faculty members participate in a New Faculty Orientation coordinated by the Office of the Provost [[5.2 New Faculty Orientation Agenda](#)]. In addition to presentations about teaching, research and campus orientation, the seminar includes presentations on spiritual development, working with multicultural students and resources such as the [Center for College Faith](#) [[5.2.1 Center for College Faith.pdf](#)] and the Center for Teaching and Learning Excellence [[5.2.2 CTALE Brochure 2017-2018.pdf](#)].

The Center for Teaching & Learning Excellence, under the leadership of [Anneris Coria-Navia](#) since 2016, provides coordinated support for faculty in the area of teaching and learning. Group events have included series on the scholarship of teaching, scholarship of teaching writing group, lunch and learn sessions, and faculty book club conversations. In addition, the Center offers on-demand and individual support sessions.

The University's Effective Teaching and Learning Council [[5.2.3 Effective Teaching and Learning Council Strategic Plan](#) and [5.2.4 ETLC Philosophy Statement 2016](#)] conducts an annual Faculty Professional Development Survey to gauge the professional development needs of the faculty. Based on the expressed needs, professional development events are organized for the following year by the Center for Teaching & Learning Excellence [[5.2.5 Professional Development Brochure 2017-2018](#)].

Professionally and thriving faculty are essential to the health and vibrancy of Andrews University. Consequently, in 2012, Andrews inaugurated the [Faculty Institute](#), one-and-a-half days of professional development for all faculty. The Institute is centered on two plenary presentations on effective pedagogy/scholarship and the integration of faith and learning, followed by workshops and breakout sessions on effective pedagogy, assessment of learning, research, spirituality and wholeness, integration of faith and learning, and effective use of technology in the classroom.

Faculty research development can be enhanced through the internal [Faculty Research Grant](#), which helps cover expenses associated with a faculty member's scholarly activities.

Additionally, each academic school allocates funding for faculty travel to professional conferences. The Seventh-day Adventist Theological Seminary has well-established implementation practices of the sabbatical policy [[5.2.6 AU_sabbatical_policy](#)], which allows the faculty to have scheduled time for professional development. The University is finalizing plans to change the faculty appointment from 12-month to 9-month contracts. This change would allow the faculty to have the summer months for research and professional development.

5.3 Faculty and staff are effective in their roles as professionals in a Seventh-day Adventist educational institution.

Andrews University has clearly defined policies governing the professional status and qualification of its faculty members. [Policies governing the professional status and quality of faculty members [WP 2:305-308](#), Expectations of faculty [WP 2:375](#), Criteria for Evaluation of Faculty Performance [Appendix 2-F](#)]

5.3.1

Policy 2:326:1 reads as follows:

High quality professional performance depends on constructive and appreciative feedback, which is given on a regular basis. To facilitate the professional and personal development of each faculty member,

department chair, and dean; an annual faculty evaluation is provided by the immediate supervisor. This evaluation is done regardless of a faculty member's status (annual or tenure and continues throughout the faculty member's career at the university. [Evaluation Process for Annual Faculty Evaluation, [WP:236:2](#)]

5.3.2

The evaluation for the faculty is composed of the following elements; Teaching, Research/Scholarly activity and Service. Service includes the areas of service to the University, to the scholarly and general community, and most importantly to the church community at the local level as well as to the local conference, union, division or General Conference. [[Appendix 2-F](#)]

Evaluations are conducted annually with the employee completing a self-evaluation which is reviewed with the chair of the department who provides an analysis of the employee's performance. Rank Promotion and Tenure is heavily influenced by the individual's demonstration of how he/she meets the Service Criteria. [[Service Criteria for Promotion](#)]

5.3.3

Student evaluations are conducted for each class each semester. These evaluations are included in the formal evaluation process. Department chairs review student evaluations during the annual faculty review. Student evaluations are used by faculty as a developmental tool that enables refining and improving teaching skills, delivery content and effectiveness in the classroom.

Student evaluations of 348 courses in the College of Arts & Sciences for the spring 2017 semester for comment 2.8 indicated that students overwhelmingly agreed that their instructors "helped me to understand the course content from a Christian perspective." [[5.3.3 CAS Spring Evaluation Profile](#)]

Addition to Student Evaluations—faculty are encouraged to ask for peer evaluations as part of their professional development process. The Rank and Tenure committee take seriously the peer review process.

5.3.4

The faculty annual report begins by asking the faculty member to reflect on the prior year's goals. The process also asks them to reflect on the success they experienced in reaching those goals. The evaluation asks them to develop personal professional growth strategy for expanding their area of expertise. It also encourages them update their Curriculum Vitae to reflect recent professional developments and/or contributions to their profession.

The evaluation tool asks them to demonstrate how they have fulfilled the service requirement that each faculty is expected to fulfill. They also record the teaching load that they produced during the previous year.

In addition, the faculty is asked to critically self-evaluate their performance followed by establishing a teaching goal for the following year accompanied by course outcome goals. Further the evaluation tool asks them to establish a research or creative scholarship goal along with their personal service goal.

The tool asks them to identify what professional assistance would be helpful to them as they meet the next year's goals.

In the next section of the evaluation tool the faculty and the chair are asked to dialogue about the work life balance that is being experienced by the faculty member for the purpose of insuring a healthy life balance while achieving the goals of the organization.

The tool also provides a confidential self-assessment tool which assists the faculty member in critically evaluating his/her own performance. [[5.3.4 January-report 2017](#)]

5.3.5

The Integration of Faith and Research in the Social Science Division of the College of Arts & Sciences

It has always been the goal of the Social Science Division of the College of Arts & Sciences to integrate our research with our faith. This is done in a variety of ways. First, we have established our scientific credibility by publishing in such major journals as the American Journal of Public Health, Journal of Substance Abuse Treatment and Health Service Research as well as book chapter for Oxford University Press. One of our most senior faculty, Duane McBride, is in the top 10 percent of all cited scholars in the United States according to Research Gate. From this base we focus our research on the benefits of faith and the Adventist health message both in our presentations and in our publications. We then present our research at major church conferences and publish in major church journals such as the Adventist Review as well as in local Union journals like the Lake Union Herald. We also speak and even preach at local Adventist churches about our research. Finally, the Adventist church, through the Department of Archives, Statistics, and Research, has increasingly turned to our Division to conduct major church research from evaluating the Hope Channel and Adventist World Radio to the next Global Church Member Survey.

It is important to note that we have scientific credibility in publishing in high impact social science and public health journals. Our ability to publish in major journals provides us the scientific credibility to then move to how faith promotes health and reduces health risk behaviors. Our research is also presented at major Adventist church conferences, local faith-based audiences, scientific journals focusing on religion, publications in major Adventist church journals. [For a list of documentation see [5.3.5 Integration of Faith and Research](#)].

5.4 Andrews University fulfills the AAA expectation regarding the qualifications of faculty who teach religion courses in the various programs of study.

All professors teaching religion courses in the various programs of study at Andrews University are Seventh-day Adventists.

For undergraduate degrees, students take their religion courses from the Department of Religion & Biblical Languages, where professors hold ministerial credentials or licenses. [[5.4.1 Religion Department Faculty](#)]. All faculty of the Seventh-day Adventist Theological Seminary also hold ministerial credentials or licenses [[5.4.2 Seminary Faculty](#)].

All of the graduate programs at Andrews University have designated classes focused on the religion requirement and have a developed practice of integrating faith into their total programs: College of Arts & Sciences [see [5.4.3 CAS Graduate Religion Classes](#)]; School of Architecture & Interior Design, School of Business Administration, School of Education and School of Health Professions [see [5.4.4 Graduate Religion Classes](#)].

Standard 6

Educational Context

AREA 6: EDUCATIONAL CONTEXT

Standard: The elements of the educational setting, including finance, facilities, library, and student services, among others, support institutional mission and Adventist identity.

6.1. *The financial operation of the institution is effective and prioritized to support institutional mission and Adventist identity.*

Please refer to the following documents in the Evidences folder:

6.1.1 2017 AAA Financial Indicators_Andrews University.xlsx

6.1.2 2013 Andrews University Long Financial Statements.pdf

6.1.3 2014 Andrews University Financial Statement a133.pdf

6.1.4 2015 Andrews University Financial Statements-Final.pdf

6.1.5 2016 Andrews University Financial Statement-Long Form.pdf

The University budget process starts in the fall of the year preceding the start of the new budget year, May 1. The first stage of the budget process is to establish assumptions for the new budget. Several of these are established by Board policy and currently include established figures for enrollment projections (97% of previous year), budgeted annual gain (3.5%), and amount of money to be used for debt reduction (\$1,000,000 annually). With these goals and the current financial realities in mind, senior administration develops a *budget assumption sheet*, approved by the University Financial Management Committee, to be presented to the Board of Trustees meeting in October of each year. Once approved, these budget assumptions become the framework for budget development.

The next stage of budget development is to request all budget managers to work with budget centers reporting to them, reviewing past budgets and projecting the budgets for the following year within the parameters voted in the budget assumptions. Budget projections include requests for capital expenditures and adjustments to personnel. Budget managers then review their budgets with financial management, working with their centers to ensure that the University goals are met campus-wide. The Financial Management Committee recommends to the Board of Trustees, through the UOFC, any adjustments to the original budget assumptions at the March Board meetings, including any changes to the proposed institutional gain. At this point the UOFC can in turn vote to recommend approval of the budget or request for further additional work by the University. Their recommendations are taken to the full Board of Trustees for final action.

Expense are monitored directly by budget holders, overseen by budget managers, who have online access to all budgets under their control. Statements are monthly, but updates in the online budget information are immediate. Consolidated financial statements are shared with the Financial Management Committee monthly to consider trends and any actions to be taken. The UOFC further reviews the most up-to-date statements when it meets and reviews final year statements.

The current budget process of the University appears effective, and expenses over the last year have come in at or below budget. However, changing market demographics and increase in benefits' payments, particularly medical, have resulted in income deficits in the last few years. The 2016–17 budget attempts to make some significant adjustments to bring the University budget in alignment with its goals. The Board has voted a three-year plan that recognizes both income increases and expenditure reductions to attain this goal. In December 2016 the University purchased software from BKD (auditors) that will provide detailed data on academic operations at program, student and faculty levels. Moving forward this will provide the University with a tool that will allow even more precision in monitoring expenses and greater capacity for targeted budgeting. strives to meet institutional goals in ways that are manageable within its resources.

Andrews University's planning processes follow the pattern of scanning the environment, developing strategy in line with mission, checking viability of strategy, and then allocating resources in alignment with strategy. This process is best seen with specific examples.

One of the central foci in the [2012–17 Strategic Plan](#) is the development of a School of Health Professions. This development was in line with our mission and supported by the market. After an initial designation of \$200,000 to establish the school, the new dean created a plan for expansion. One of the first projects was the completion of the proposal for an MS in Speech-Language Pathology, based on the department's program review. This degree proposal included the addition of new faculty, new equipment, and new space. The resources were put in place to develop the new program, and by the end of the 2015–16 academic year, the University saw its first class of graduates from the program, with a pleasing first-time board pass rate of 11 out of 12 graduates. In the meantime, the necessary faculty, equipment and space have been added to support the program. The MS in Speech-Language Pathology adds approximately \$200,000 to the University's net income.

During the process of developing the 2012–17 Strategic Plan, one area of defined weakness was the campus gymnasium. By the time the plan was concluded, building a Wellness Center was identified as a priority. The president discussed this idea with President's Council, and while they supported the idea of building a new facility, they appropriately pushed the University to consider the need for a focus on wellness as a totality, as this was more fully in line with the institutional mission and the Seventh-day Adventist Church's focus on health. By 2016, \$15 million had been raised for the new building, and a new center has been designed in concept that will offer multiple wellness opportunities. With a \$2 million endowment having been secured to pay for a director of the center and some programming, an energetic campus program is in place, evidenced by the strategic plan developed by the director and her team. As a result of the University Health and Wellness initiative, the University has been identified as a Gold Level Campus by the American College of Sports Medicine (ACSM) Exercise is Medicine on Campus (EIM-OC) Advisory Group for recognizing and implementing exercise as medicine for a preventive and rehabilitative measure.

The University has also placed significant strategic focus on the development of what is now the School of Distance Education & International Partnerships (renamed in 2015). This school houses the professional team that works with all University schools planning to develop international programs operating at sites around the world, as well as initiates and supports initiatives relating to online delivery of education. The HLC team of 2009 expressed a range of concerns in relation to the staffing and management of these areas. By the time the focused team visited the University in 2013 to review improvements, the University had also been "gifted" with Griggs University (a distance learning and online university) from the Seventh-day Adventist world church. In their review the focused team identified the success the University had in managing the transition of Griggs University to Andrews, as well as the strategic focus that had been given in these areas through increased professional staffing and oversight

6.2. The facilities of the institution support institutional mission and Adventist identity.

With a fresh vision of what Adventist education might become, in 1901 Percy and Magan cycled through Southwest Michigan until they discovered the beautiful site on the banks of the St Joseph River that is now the campus of Andrews University. The envisioned higher education institution grew from woods and farmland to a property of 2,400 acres with a complex of academic buildings, residence halls, apartments, internal and community service buildings. In the spirit of Adventist educational philosophy, and enriched by a diverse faculty and student body, Andrews University offers a wealth of choices to prepare its graduates for life in the twenty-first century, reflecting the Adventist mission of service to God and humankind. [[Our History](#)]

Support for the Andrews University mission and Adventist identity is evident in the [2013 Campus Master Plan](#), illustrated in the following introductory paragraphs:

“Ellen G. White has counseled that ‘our ideas of building and furnishing our institutions are to be molded and fashioned by a true practical knowledge of what it means to walk humbly with God.’ (Testimonies for the Church, Volume 7, p. 932). In master planning, this includes recognizing that circumstances can change and that human plans may be flawed, so this document is not intended to be fixed but flexible for effective implementation and administration. Likewise, this facilities document seeks to promote a humble deference towards economy and nature in an effort to support those ministries and activities that are most conducive to a Christian education.

In response to the goals set out by the 2012–17 Strategic Plan, this Campus Master Plan emphasizes whole human health and its relationship to our physical environment. The physical arrangement of our campus promotes certain aspects of whole health but challenges others, and the strategies and guidelines contained herein are intended to help safeguard the blessing of health through environmental design. Regular contact with creation, an emphasis on walking, and home-like residential surroundings play a big role here.” [p. 7]

The 2013 Campus Master Plan identified seven principal goals based on the results of the participatory process and the timeless principles adopted from the 2002 Campus Master Plan:

1. *Administer the Master Plan*: Provide an effective implementation process that remains committed to core principles but can respond flexibly to changing circumstances over time.
2. *Strengthen the heart of the campus*: Practice stewardship of existing facility resources to promote a healthy, active life of learning, community, and faith.
3. *Connect with creation*: Promote contact with nature and its health benefits for mind, body and spirit while practicing stewardship of our natural resources.
4. *Connect with community*: Promote community access to the whole health benefits of our campus landscape and facilities.
5. *Promote walking*: Promote walking as the healthy and attractive means of transportation by emphasizing pedestrian-centered design.
6. *Promote home-like living*: Promote on-campus choices for healthy Seventh-day Adventist living for a broad range of students.
7. *Promote simple buildings*: Promote an economical and beautiful building culture that preserves financial resources for other ministries and promotes an active life on campus.” [p. 14]

While definite needs in the area of physical infrastructure exist, and despite some implementation delays due to budget in the past five years, improvements to physical space continue with intentionality, guided by both the strategic plan and campus master plan.

6.3. *The library and its resources support institutional mission and Adventist identity.*

Andrews University provides resource centers, including library and computer services, which provide high-quality resources and demonstrate ethical and mission concerns in the resourcing choices.

Description

The two million books, bound periodicals and multimedia materials held by James White Library (JWL) can be searched from the electronic Library Catalog (JeWeL) by keyword, title, author, call number and other criteria. Searches can be limited by multiple criteria including location, publication year, material type and language. Via the internet, patrons can access the library catalog while on campus or from anywhere around the world. The library implements the Information Commons concept which offers patrons one central access point to electronic, print and staff resources. Andrews University students, faculty and staff may select from over 150 subscription databases and nine e-journal collections. Library

users can manage their records on MyLibrary by setting up alerts, canceling holds, maintaining records of books borrowed, creating lists and renewing materials without being physically present in the library. They can search a combination of many databases through the library discovery platform, Encore. Through the Serials Solutions software, the 190,000 periodical holdings in print and electronic format can be searched by title, standard number or subject category, or linked from a citation in the database. Recently, enhanced ebook access has made 540,000 titles available. Off-campus access is authenticated by the patron's University username and password.

Collections available to patrons include the Michigan Electronic Library Catalog (MeLCat), a union catalog of 10 million bibliographic entries from member libraries of the Michigan Library Consortium, and WorldCat, a union catalog of 395 million entries from libraries throughout the world; both offer interlibrary lending. Andrews University faculty may also check out materials from member libraries participating in the OCLC (Online Computer Library Center) Faculty Reciprocal Borrowing Program. A union catalog is a list of holdings of all libraries in a library system.

JWL serves off-campus and online programs by growing digital collections accessible to all current Andrews University students with internet access. In addition, JWL sends print resources it owns to them anywhere in North America at no charge. Journal articles not available online are scanned and emailed to them anywhere in the world. Articles from journals not available in JWL are requested through interlibrary loan and forwarded to them worldwide. Reference services and library instruction sessions are provided to off-campus sites using internet conferencing programs. Reference librarians can be reached by email and by phone for consultations and individual support. Librarians at off-campus sites are appointed as adjunct professors to better serve students at those locations.

Information Literacy

The library serves the University as the central communication hub for the many academic and professional disciplines for which Andrews University students are preparing. By having access to and engaging with representative scholarly conversations in their chosen fields, students are able to both acquire essential knowledge as well as become active conversation partners with the goal of creating new knowledge. Achieving excellence in this active participation embraces the values of the scholarly community, including the use of verifiable and validated data, sound methodologies, appropriate rhetorical conventions, and ethical citation practices. Library faculty provide regular instruction for students entering this engagement by introducing them to the databases and resources that serve their discipline, while alerting them to the indicators of questionable sources. Library faculty support and participate in the development, delivery and assessment of the Andrews Unified Framework of Outcomes information literacy components. [6.3.1 *LibraryInstructionStats16-17*]

Collection Development

JWL policies for acquiring new library materials are guided by the goal of providing representative resources for the disciplines covered in the Andrews University program offerings. Within the limits of the available budget, most of the content selected is authored by credentialed authors, written for an academic audience, and published by reputable publishers. These policies support the Seventh-day Adventist ethos of Andrews University by enabling excellence in all branches of study so as to honor the Creator, both in the discovery of truth and in the knowledge integrity of the students. While representative works from different perspectives are appropriate, an intentional effort is made to include content that supports and explains the Seventh-day Adventist position on topics of special interest to Adventists.

The JWL Resource Development Policy is comprised of the following sections: (A) The Guiding Philosophy, (B) General Guidelines, and (C) Specific Guidelines for each collection development area. [6.3.2 *Collection Development Policies*]

Academic Freedom

JWL serves its educational mandate by including in its collection representative sources for multiple

perspectives on complex issues. The institutional stand on academic freedom does not curtail scholarly inquiry. Any thorough analysis of the hallmark values of Andrews University may include acquiring information about a counter value so as to gain a responsible and fair understanding of it for the purpose of distinguishing the accepted values. Academic responsibility assumes both respecting and supporting Andrews University hallmark values, as well as treating those who represent counter values with accuracy, civility and fairness.

Special Collections

Because JWL serves the Seventh-day Adventist Theological Seminary, the Seminary collection holds a broad range of resources for the study of the Bible and that contribute to the maturation of faith. All faculty and students of Andrews University have access to this collection of over 200,000 titles. Typical reference works include Bible dictionaries, concordances, commentaries, and language tools for Greek and Hebrew. The collection includes works of historical significance as well as the latest publications from reputable publishers. [6.3.3 *ATS 2016 Report* and 6.3.4 *Holdings comparison Andrews University*]

The Center for Adventist Research holds the largest single collection of materials by and about Seventh-day Adventists. The collection includes materials acquired from around the world. The center includes a branch office of the Ellen G. White Estate, and holds a complete collection of resources by and about Ellen G. White. [6.3.5 *CAR Annual Report*]

The Music Materials Center (MMC), a branch library of the JWL housed in Hamel Hall, provides specialized music reference service, recordings and listening facilities, scores and reference materials to support the study of music. Primary areas of study supported include performance, music history and literature, music theory and composition, church music, music education and music studied as part of the general education curriculum. [[MMC webpage](#); [MMC libguide](#)]

The Architecture Resource Center (ARC), a branch of JWL, provides the School of Architecture & Interior Design with resources for study and research of architecture. It also supports other campus disciplines such as facility planning, educational and church architecture, environmental psychology, behavioral science and the social sciences. ARC is also the repository for the Environmental Design Research Association (EDRA), an international organization addressing the relationship between humanity and the environment. The EDRA collection is an embodiment of our role as stewards of our environment. Scholars from around the world access the EDRA collection. In addition, the ARC houses other special collections and is widely regarded as the most comprehensive collection in the world applying human factors to design. [[Architecture Resource Guide](#), [EDRA website](#)]

The Horn Archaeological Museum Library has a non-circulating collection for the use of students and faculty in the fields of religion, anthropology, ancient history, art history and archaeology.

Recent donations to JWL also represent special collection strengths. Most notable include:

- International Society for Science and Religion (ISSR) Grant—a collection of 224 volumes covering the intersection of science and spirituality
- Gottfried Oosterwal—a collection featuring missiology, ethnology and international diversity
- Samuel Betances—a collection featuring diversity and intercultural communication

Other Collections

Reference: The General Reference Collection on the main floor contains basic Seventh-day Adventist and religion reference resources for undergraduate needs. The collection includes Bibles, encyclopedias, commentaries and dictionaries. Books on world issues, countries, cultures and dictionaries in various languages, are included. Seminary students find a more robust Seminary Reference Collection in the Seminary Library.

Databases: The provision of general databases such as Academic Search Complete and JSTOR, as well as subject-specific databases in education, sociology, social science, religion, business and others are useful tools for research topics that support the church. Researchers can receive the latest publications in their fields of interest by setting up alerts on some of the library's subscription databases.

Periodicals: The General Periodical print collection occupies a large area on the lower floor and provides for the current, historical, recreational and scholarly needs of library patrons. Visible on the shelves is a small portion of the 37,000 print and electronic periodical titles held by the library. The general periodical holdings include all conference magazines from the North American Division. Spanish, Korean and Chinese newspapers are included in the periodical collection.

Ellen G. White Collection: Although the Ellen G. White books in the Center for Adventist Research are non-circulating, the library has made books by and about Ellen White accessible to the general public on the main floor. These books are arranged alphabetically by English title followed by each title's foreign language equivalent. For titles with multiple copies, at least one copy is designated as library use only and the rest can be checked out. The collection has been classified using W for White.

Mary Jane Mitchell Multimedia Center: In addition to supporting the curricular needs of the University, the Multimedia Center on the top floor provides religious and inspirational videos to meet the spiritual needs of the patrons and their families. The Center collects Adventist textbooks for elementary and secondary levels. Non-book materials for learning languages (e.g., Hebrew, French, German, Italian, Spanish, Japanese and English) are also available. It also serves as the location of special technology services such as large format printing, 3D printing, scanning and sign making equipment.

General Reading: A small browsing collection near a lounge on the top floor provides a quiet and relaxing respite from the scholarly materials while offering religious and inspirational reading materials for adults.

Children's Collection: The provision of a Children's Collection on the top floor recognizes that faculty, staff and students desire that their children be nurtured spiritually and socially. Many of the children's books focus on religion, moral education, nature and socio-cultural understanding.

Library Publishing

In terms of providing access to documents of interest, JWL supports the mission of the University by showcasing the work completed by the students and faculty, much of it pertinent for the life and practice of the global Seventh-day Adventist Church. And because the primary tool for finding the content is internet search engines, it can be assumed that many who are not members of the denomination are finding useful content.

On June 1, 2015, JWL launched an institutional repository, Digital Commons@Andrews University. During the first year, dissertations and theses, Honors projects and campus edited journals were added to the repository, as well as available faculty publications. Since then, additional resources have been added. Andrews University scholarship has been downloaded almost 500,000 times to 225 countries. Currently trending at about 30,000 downloads per month, the highest counts come from the dissertations and Andrews University Seminary Studies. Among the top 12 educational institution users, nine are Seventh-day Adventist universities, three of which are in Africa. This is proving more useful going forward than the S.A.I.L. program, discontinued because of lack of use. [6.3.6 Digital Commons]

Another initiative that has global reach is the Adventist Digital Library, launched in 2016.

The Adventist Digital Library exists to help spread the gospel of Jesus Christ to the world through direct and unlimited access to Adventist historical materials, as well as current resources available within copyright boundaries. By providing scholars and researchers the tools they need to publish new insights on Adventist theology and history, and by enriching the ministry of teachers, pastors and parents, we strive to serve as a resource to guide the minds and hearts of the next generation of Christians. By making

materials digitally available, we also are preserving historical items to ensure that they will be accessible for future generations. Though the ADL includes several partners, the operations are housed in the Center for Adventist Research. [[6.3.7 Adventist Digital Library](#)]

Connections

JWL and its resources support Andrews University mission and Seventh-day Adventist identity, as illustrated through examples aligned with each of the four pillars:

Live Wholly

- Collects, displays and promotes library resources relevant to campus health and wellness initiatives
- Uses Digital Commons@Andrews University to showcase student work, feature faculty scholarship, and archive AU publications contributing to the knowledge base of health and wellness
- Provides learning spaces conducive to health and wellness, i.e. proper lighting, ergonomic work spaces, quiet individual study areas, group study areas
- Provides services to library users that promote health and wellness, i.e. fostering cultural literacy among staff, positive work opportunities for students, modelling civility, and hosts need-response services such as Thursday afternoon Tea Time

Explore Intentionally

- Maintains qualified and diverse personnel equipped to provide a nurturing environment with excellent service
- Integrates the Patrons Services area with University patron's access needs and overall academic development
- Establishes a superlative library experience and fosters information literacy in which students and faculty recognize library staff as allies and partners in the teaching and learning process
- Provides a library with a sense of place
- Maintains an effective web-page, user-friendly and attractive

Learn Deeply

- Pursues an environment that promotes professional advancement, education and scholarship
- Provides a technologically-competent staff
- Increases understanding and awareness of current and emerging trends and products in digital information services, including emerging technology improvements and software tools
- Improves services by utilizing assessment and accountability indicators that measure need and impact
- Supports the curriculum across the campus, staying in tune with needs of schools and various academic departments
- Engages intentionally in the conversations surrounding the Andrews Unified Framework of Outcomes, demonstrating where, when and how the library contributes to the outcomes
- Maximizes the use of library resources through teaching and marketing
- Supports the advancement of academic excellence

- Use Digital Commons@Andrews University to showcase student work and feature faculty scholarship across the curriculum

Engage Globally

- Supports distance education programs by providing timely and seamless access to library digital resources backed up with excellent service
- Creates a culturally-sensitive environment
- Enhances scholarly communication and knowledge creation by facilitating scholar's access to one another's work using Digital Commons@Andrews University
- Models generous service to the world by providing access to Andrews University scholarship using Digital Commons@Andrews University
- Shares the Andrews University story and promotes the mission of Andrews University maximizing the value of Digital Commons@Andrews University

6.4. *Student services support Adventist identity and the core values of the institution.*

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. This introduction to the Andrews University mission statement shapes decisions regarding student services for students attending on campus, online, or at an off-campus site.

As student services for Andrews University's diverse educational populations are provided in three different ways, there are three parts to this report:

1. The *Division of Campus & Student Life* coordinates all supporting services for students attending Andrews University's main campus in Berrien Springs, Michigan.
2. The *School of Distance Education & International Partnerships Department of Student Services* supports students attending Andrews University online from around the globe.
3. The *School of Distance Education & International Partnerships Office of Off-Campus Programs* oversees contractual agreements that include review and approval of student services provided by the partnering institution.

Student Services for Main Campus Programs

The [Division of Campus & Student Life](#) and its constituent areas live out the distinctive Adventist identity, values and mission of the University from a variety of perspectives. The division's mission is to assume "an integral role in the development of Christian character and critical thinking consistent with the philosophy of Seventh-day Adventist education, which is designed to guide students to the Redeemer." This is accomplished by nurturing students for (1) continuing growth in Christ, (2) positive and rewarding relationships, (3) embracing and appreciating diversity and inclusion, and (4) developing personal integrity reflected in a balanced spiritual, mental and physical lifestyle.

The division encapsulates the salient features of its work in the Four Hallmarks of Campus and Student Life [6.4.1 [four_hallmarks_20170806_FINAL](#)], which include supporting "A Faith-Based University," "A Healthy Lifestyle," "A Residential Campus" and "A Whole-Person Approach." These Hallmarks provide the conceptual framework for the Student Handbook [6.4.2 [Student Handbook 2017-2018](#)] and appear on the division's newly-redesigned [website](#), as well.

The division's 25 full-time staff are well-qualified [6.4.3a [Burrill Resume](#), 6.4.3b [Donnie Keele CV](#), 6.4.3c

Frances Faehner Resume, 6.4.3d Rachel Keele Resume, 6.4.3e RD Weithers Resume, 6.4.3f Spencer Carter Resume, 6.4.3g Ruehle Resume, 6.4.3h Steve Yeagley Resume], with many having achieved a master's or doctoral level education in a field relevant to their responsibilities. In-service training and team building with the entire division is conducted at least once a semester, and many staff engage annually in opportunities for professional development at the national level [*6.4.3i SLD Professional Development*]. Each May division directors gather for a one-day assessment retreat where data and insights from the past year are reviewed against the mission of the department and division, and plans based on those findings are presented for the next year.

Central Office

The division's central office is occupied by the vice president and assistant vice president for Campus & Student Life and the dean of Student Life. In addition to offering administrative oversight of the division, the central office carries out several important functions.

1. It directs the development and administration of student life policies and the Code of Student Conduct [*6.4.4 Code of Student Conduct*]. These expectations support the University's Adventist identity and values and are updated annually in the Student Handbook. The Student Life Deans Council, chaired by the vice president, ensures that student conduct processes across the Division are thorough, equitable and, above all, redemptive (see more detail in Standard 6.6).
2. It houses the office of [Co-Curricular Education](#), which coordinates the University's mandatory undergraduate co-curricular education program, detailed in the annual [Co-Curricular Organizer](#). This program partners with academic and Student Life entities to promote faith and learning outside the classroom, in line with a set of wholistic outcomes [*6.4.5 Co-Curricular Education Learning Outcomes*] tied to the University's mission statement, the University's Unified Framework of Outcomes [*6.4.6 AU UFO Final*], and Ellen White's call for the "harmonious development" of mind, body and spirit ("Education," p. 13). Programs offered include University-wide chapels and forums, five-week co-curricular short courses, periodic academic assemblies, weekly living-learning programs in the residence halls (focused on personal and faith development), a variety of art gallery openings and student musical concerts, small Bible study groups and Friday night vespers. Students can complete up to one-third of their 30-hour semester requirement through the "Changes" experiential learning program. This allows them to complete a structured reflection [*6.4.7 Changes Experiential Learning Form Qualitative Data 2015-2016*] on learning related to their involvement in leadership, ministry, community service, professional or workplace opportunities. These experiences prepare students to fulfill the University's mission to "Change the World." Also note that efforts are currently underway about ways to expand co-curricular opportunities for graduate students.
3. It sponsors and advises the undergraduate ([AUSA](#)) and graduate ([AUGSA](#)) student associations, offering opportunities for intellectual, spiritual and leadership development through student governance [*6.4.8a AUSA Constitution April 2016* and *6.4.8b AUGSA Constitution*] and student-initiated projects on the campus and in the community. Student government leaders are considered part of the University's plan for self-governance. Consequently, student officers are involved in select University committees and programs and asked to share responsibility for carrying out the University's mission and values.
4. It ensures the University's compliance with Title IX guidelines through the ongoing development and administration of sexual misconduct policies and case procedures. It also educates the campus on issues of moral integrity and sexual misconduct, highlighting God's plan for relationships and sexuality. The vice president for Campus & Student Life serves as the Title IX coordinator for the University and the dean of Student Life as the Title IX deputy coordinator for students.

5. It coordinates [New Student Orientation](#) and peer-led mentoring groups for first-year and transfer undergraduate students. It also works closely with the Office of the Provost and the School of Graduate Studies dean's office for the orientation of graduate students to The Graduate Experience [*6.4.10a Graduate Experience Weeklong Schedule* and *6.4.10b Graduate Experience Run Sheet 2017*]. These orientation programs provide opportunities for welcome and hospitality, relationship building, academic preparation and an introduction to the University's Adventist values, lifestyle expectations and campus resources.

Residence Halls and University Apartments

Andrews University's main campus operations are built on a residential model, in keeping with our Adventist philosophy of wholistic education. All single undergraduate students under age 22 are required to live in a University residence hall, unless living with an approved family member or Andrews' faculty or staff member. The University also provides on-campus housing for graduate students in both University Towers and the University Apartments. The University's residential philosophy and program plays a significant role in its mission to foster the holistic development of students in the course of living, learning and worshiping together.

The University's [residence halls](#) provide an important context for the development of Christian manhood and womanhood. Residents are able to develop relational skills and coping strategies with the guidance of over 30 resident assistants and student deans (peers) and nine full-time deans (professionals). These staff members also offer support related to student success, spiritual well-being, mental and physical health, and crisis and conduct intervention. Oftentimes, it is a dean or resident assistant who serves as the first responder in a situation related to one of these areas in a student's life. Residential staff are always accessible to students and are selected for their ability to model the University's Adventist lifestyle and values. Whether it's to just listen or to take advantage of a "teachable moment," they are trained to be present and helpful. Residence hall staff also provide living-learning programs as part of the formal co-curriculum, related to faith development, student success, wellness and life skills. In the last few years, the Division has taken a more collaborative approach to residence hall administration, in order to gain greater efficiency and consistency across the residential system. A director of Residence Life has been named from among the current head deans and functions such as financial management and application processing have been centralized.

Since 2009 several improvements have been made to residence hall safety systems. Lamson Hall had a newly installed fire alarm system before 2009, but has since upgraded the detectors to smart detectors which has caused a dramatic decrease in false alarms. All residence halls have received a new card access system for all exterior doors with UPS backup power as well as security cameras on both the interior and exterior. All residence hall front desks and the dean offices in Lamson Hall have had duress buttons installed. Burman Hall and Damazo Hall have had mass notification systems installed. Meier Hall's fire safety system was replaced and upgraded with a mass notification system for the common areas only. AU Alert has been modified to send alerts to individuals based on their residence. Lamson Hall is the only remaining residence hall without the ability to provide automated verbal announcements and alerts via a mass notification system. Efforts are currently underway to bring all buildings into full compliance with NFPA 10, the latest standard for portable fire extinguishers.

A number of residential facility upgrades have been made since 2009, as well. In Lamson Hall, the east basement rooms have been renovated and the final phase of the HVAC system has been installed. Upgraded HVAC controls have also been installed for the west side of the building. Windows and screens have been replaced on the east face of the building. Bathroom facilities have also been renovated, including the southeast community bathrooms and six suite bathrooms. The main lobby and east porch have been renovated and there is new carpet and paint throughout the building in hallways and common spaces. The roof and brick exterior have also been repaired. However, Lamson Hall continues to have a desperate need for a complete overhaul of internal plumbing and electrical as well as a need to increase

living spaces for individual residents. As a result, the need for a new undergraduate women's residence hall has only increased with time. In Meier Hall all windows have been replaced, new hallway and ceiling lights have been installed, and the building's wireless system upgraded. New furniture has been placed in 150 rooms and the renovation of suite bathroom showers and room vanities continues. While Meier's individual living spaces for residents are adequate, there is still a need for significant renovations throughout the facility to better meet the needs of residents.

In 2011 [Damazo Hall](#), a 72-bed facility for senior undergraduate and graduate women, was built onto the existing Burman Hall to create University Towers. The Damazo addition also contains 10 guest rooms and is the home for Guest & Convention Services. As part of the project, the existing main (now connecting) lobby was updated with new furniture and a welcome desk for serving guests and residents.

The [University Apartments](#), with over 300 units, provide housing to married students and families, graduate students, and undergraduate students 22 years and older. While these facilities provide an autonomous style of living, student building managers still accomplish routine tasks and are attentive to the needs and concerns of residents. The director of the University Apartments works with a staff to not only manage the leasing and maintenance operation but also to offer several community-building programs for residents throughout the year. The director is a member of the Student Life Deans Council and works with residents in situations of crisis or conduct-related concerns. The apartment team also plays a pivotal role in providing a supportive atmosphere for students, many of whom are international.

[Student Activities and Involvement](#)

The [Student Activities and Involvement](#) (SAI) office fosters a sense of institutional belonging and identity among students by creating weekly social and recreational activities that meet high Christian standards and the needs of a diverse student body. The office works with designated officers from the graduate and undergraduate student associations to plan and run events for their respective constituencies as well as joint events for the entire student body.

The SAI office also works with the Undergraduate Leadership Program to provide support and leadership development for nearly 80 student-led organizations [[6.4.11a Student Clubs and Organizations 2015-2016](#) and [6.4.11b Student Clubs and Organizations 2016-2017](#)]. These organizations provide spiritual, social and cultural programming for their members and guests. While student organizations are free to program throughout the year, the office sets aside one Saturday night in the year exclusively for club events. It also invests \$10,000 a year in a software system that provides clubs and organizations with the calendaring, planning and communication tools they need to be effective in their work. The AUSA offers Spirit Grants of up to \$1,500 to student organizations that submit proposals for projects meeting at least three of the following five themes: spirituality, unity and diversity, service, justice and innovation. Between \$9,000 and \$10,000 is granted each year. Clubs can receive \$100 a year for participating in an annual orientation and training offered by the SAI office for student leaders. To help clubs kickstart their membership (and dues), the SAI office plans a clubs fair each September with free ice cream and club-provided toppings. Student leaders who invest time in clubs and organizations can report that involvement for co-curricular credit on an experiential learning form.

Overall, the co-curricular experiences generated through the SAI office contribute to the social wellbeing and retention of students as well as the perceived value of an Adventist residential education.

[Athletics and Intramurals](#)

The [Athletics and Intramurals](#) office oversees the University's intramural and intercollegiate sports programs, as well as the University's gymnastics team, the [Gymnics](#).

The intramural program encourages all students, faculty, staff and alumni to come together for fellowship and exercise in a Christ-centered environment. There are seasons for volleyball, basketball, softball, flag football, soccer and futsal. The intercollegiate program offers opportunities for athletes to play on

men's and women's basketball and soccer teams. These intensive sports programs provide a spiritually supportive atmosphere in which students work together with coaches to develop character, discipline, teamwork, leadership and resilience. Home games provide wholesome entertainment for all students and an opportunity to build their school spirit.

Gymnics gathers over 40 students multiple times a week for gymnastic practice. This close-knit team operates as a ministry to its members and those who attend one of its dozen performances at home or on the road. The Gymnics' after school outreach program, Infinite Gymnastics, teaches children and teens basic tumbling and acrobatics and is run by the head coach and members of the team.

Andrews University also hosts a number of Adventist academy basketball teams from across the nation at its annual Newmyer Classic, providing a weekend of spiritual programming and tournament play. Periodically, the University also welcomes Acrofest (2011, 2016), a national gathering of Adventist gymnastic teams (from the secondary and tertiary levels) who come together for spiritual renewal and a chance to collaborate with other gymnasts. Gatherings such as these add to the visibility of Adventist higher education and the value of the Adventist experience, especially for students who come from smaller or more isolated institutions.

Dining Services

[Dining Services](#), including the all-you-care-to-eat Terrace Café and the a-la-carte Gazebo, is managed by the Bon Appetit Management Company, which has been selected by the University for its healthy and sustainable corporate philosophy. Housed in a recently renovated space (2008), Dining Services offers a meal plan for residence hall students and a café account for all others. Meal plans are required of residents and contribute to their wellbeing by ensuring that their daily nutritional needs are met.

Dining Services fully supports the Adventist health message by providing over 4,000 vegan and vegetarian meals each day to students, employees and community members. It offers fresh fruit and vegetables at every meal along with cooked and baked items. Recipes are made entirely from scratch, and trans-fats are eliminated from all offerings. Food labeling is provided to customers using Circle of Responsibility icons ("farm to fork," "organic," "vegan," "made without gluten," etc.), and menus are carefully designed using the USDA's *MyPlate* balanced eating guidelines. Students with special dietary needs can be accommodated in most circumstances. In 2015 the Gazebo underwent a complete renovation with a focus on healthy grab-and-go options.

Dining Services also supports local, sustainable and socially responsible practices. At least 20 percent of products used in making the meals are bought locally (within a 150-mile radius), positively impacting the surrounding economy. This includes food grown in the University's own [student gardens](#) and orchards. The University's carbon footprint is thus reduced and respect is shown to farmers, workers and animals.

Counseling and Testing Center

The [Counseling and Testing Center](#), staffed by licensed psychologists, counselors and graduate interns, provides comprehensive short-term counseling services free of charge to undergraduate and graduate students enrolled at the University, as well as to their spouses. In addition, it provides psychological and vocational testing and career development services. The center is fully accredited by the International Association of Counseling Services (IACS). Staff are clinically certified and keep current through professional memberships, scholarly presentations, workshops and conferences.

The center endorses a holistic approach to working with students by facilitating the integration of emotional, intellectual, physical, social and spiritual qualities of the individual. This is done in an open, warm, accepting and confidential environment, with the belief that each person is a child of God and possesses a purpose in life. It is the center's goal to assist each individual client, regardless of race, creed or gender, to work toward reaching his or her potential.

Chaplains, professors, residence hall and Student Life deans, and Student Success personnel work closely with the center to address a wide range of student concerns. The center's counseling professionals are embedded into the life of the University: gathering with students in times of personal loss or collective crisis to help them process emotions; scheduling evening hours in the residence halls for students who want to stop by and talk; fielding questions from professors who observe concerning behavior in the classroom; responding late in the evening when a report of potential self-harm is made; conducting psycho-educational courses (such as "Substance Abuse," "Effective Decision-Making" and "Anger Management") as part of a redemptive approach to student conduct issues. With mental health concerns on the rise among students across the nation, the center is an indispensable part of the University's mission to educate and care for the whole person.

The University is especially honored to have twice received (2016, 2017) the Gold Level Award from the American College of Sports Medicine for its involvement in their "Exercise is Medicine® on Campus" initiative. This includes connecting counseling professionals at the center with University health fitness specialists to form a referral system for exercise prescription. This approach heeds the counsel of Ellen White with regard to the "mysterious and wonderful relation" ("Testimonies to the Church," Volume 3, pp. 485, 486) of the mind and body.

University Health and Wellness

The [University Health and Wellness](#) initiative was launched in 2015 with a \$2 million dollar gift as part of the University's strategic commitment to "Live Wholly." The founding document for the initiative cites the significant role that physical activity and a healthy lifestyle have historically played in the daily routines of faculty, staff and students at Adventist educational institutions. It further notes the counsel of Ellen White to Adventist educators that "both mental and spiritual vigor are in great degree dependent upon physical strength and activity" ("Education," p. 195). Consequently, it seeks to value, emphasize and reestablish care and training for the physical body as foundational to spiritual, mental, relational and professional wellness.

Reporting directly to the president, the director of University Health and Wellness has laid out an ambitious set of wellness initiatives, including daily wellness challenges, an annual Wellness Week, a College Wellness 101 co-curricular short course, and complimentary wellness screening for incoming students. In addition to these efforts to change the culture of the University, the director of University Health and Wellness is playing a key role in the development of the University's new Health and Wellness Center, projected to open in the 2019 fall semester. This building will express in both design and function the unique Adventist approach to whole person care. More information about this initiative can be found in the Showcase section of this report.

Howard Performing Arts Center

The [Howard Performing Arts Center](#) is specially designed for the performance of acoustic music and complementary educational activities. As a resource for the University and the Southwest Michigan community, all presentations and performance content are appropriate to and consistent with the mission and Adventist values of the University. The goal of the Howard Performing Arts Center is to provide an environment where God is glorified in all things, while providing music and artistic productions of the highest quality. Therefore, all programming is carefully selected to be positive in nature; uplifting and tasteful. Throughout the academic year, the center hosts numerous student concerts and recitals as well as appearances by guest and faculty artists, allowing students to study, perform and appreciate the arts in a God-honoring, world-class venue.

Demographic Analysis and University Response

Andrews University is consistently identified as one of the most diverse institutions in North America, tied for first in ethnic diversity and tied for 11th in international diversity compared to other national

universities (U.S. News & World Report, 2018). Andrews is diverse in other ways, as well. What follows is a demographic analysis (based on 2016 main campus data) of several subsets of the student population, accompanied by descriptions of services, interventions and initiatives designed to meet the special needs of each group.

International Students

	Domestic	International
Undergraduates	83%	17%
Graduates	78%	22%
All Students	81%	19%

Nearly one out of five students comes to the University on an international visa. The [Office of International Student Services & Programs](#) (ISSP) serves this population in a variety of ways, including international student orientation, transitional services (such as airport transfers and the provision of bedding and other essentials), assistance with visas and related immigration issues, an emergency fund, and special programs such as the annual Christmas banquet, International Student Week and International Food Fair. Staffed by two full-time professionals and newly-housed in the Administration Building along with Enrollment Management and Student Financial Services, the ISSP office is positioned to provide seamless service from student inquiry to graduation.

Additionally, the University Apartments become home to many international students. The director of University Apartments works with Pioneer Memorial Church to provide assistance on a biweekly basis through a food bank program known as “Project P.” The Community Services Center, Neighbor to Neighbor, run by local Adventist churches, also provides students with gently-used clothing and furnishings. In cases where a student has lost an immediate family member, the Student Life central office has established an emergency bereavement fund that can offer up to \$300 to assist students with travel and funeral-related expenses.

Nationality

Andrews University students attending the main campus come from 93 different countries around the world. The top ten countries of origin in descending order are South Korea (100 students), Canada (93 students), Brazil (53 students), China (23 students), Jamaica (23 students), Bahamas (18 students), Mexico (17 students), Peru (16 students), Columbia (15 students), and Nigeria (12 students).

There are over 20 student-led cultural organizations registered with the Student Activities & Involvement office, representing many of the countries and/or regions from which international students come. These groups provide solidarity and support, with members often supporting fellow students in times of celebration or crisis. A number of local churches and campus fellowships provide a spiritual and cultural home for students from various nationalities. These include the Spanish SDA Church, the Michiana Filipino-American SDA Church, the Berrien Springs All Nations SDA Church, the Michiana African American SDA Church, the Andrews Korean SDA Church, the South Asian Adventist Fellowship, and the Francophone Fellowship. With the words “An House of Prayer for All People” chiseled over its doors, the Pioneer Memorial Church becomes just that on any given Sabbath. In short, the University is a microcosm of the world, a place where students can experience—in a very real and interpersonal way—the global context and mission of the Adventist church.

For a breakdown of the distribution of international students attending main campus, by country, see the bar chart in the Evidences folder. [[6.4.12 Enrolled International Students Main campus Fall 2017](#)]

Ethnic and Racial Groups

	Hispanic	Black	Asian/Pacific	White	Other
Undergraduate	17%	22%	22%	32%	7%
Graduate	20%	28%	11%	36%	5%
All Students	19%	25%	16%	34%	6%

The University is committed to providing for the needs of major ethnic groups on campus. This begins with intentionality in the hiring of Student Life staff and student employees and in the recruitment of student leaders and volunteers. The current [Student Life staff](#) of 25 persons (56% female, 44% male) is 44% White, 28% Black, 12% Hispanic, 12% Asian/Pacific Islander and 4% Other.

Student-led organizations such as the Black Student Christian Forum, Adelante, Korean-American Student Association, and Filipino-American Student Association allow students to explore and express their ethnic heritage and to share it with others. Local ethnic churches and campus fellowships also provide spiritual and social support. This is particularly true of the [New Life Fellowship](#), a weekly worship service in the African-American tradition, which just celebrated its 25th anniversary (2016).

In February of 2017 students produced a video called “ItIsTimeAU,” which presented concerns related to race and racism on campus. The [University’s response](#) detailed five commitments [6.4.12], which included (1) searching for a full-time, senior-level administrator of diversity, (2) developing a revised and expanded cultural diversity training program to be required of all faculty, staff and students, (3) continuing efforts to diversify the faculty, staff and administration, as well as the curriculum, (4) strengthening a grievance process that allows students to report and seek resolution to all kinds of injustice and mistreatment, and (5) honoring and supporting all of the ways in which diverse groups find community and worship together.

Since then efforts have begun to explore ways to deepen connections between Pioneer Memorial Church (which belongs to the local Michigan Conference) and New Life Fellowship (which primarily serves students from Regional Conferences). Cultural competence training will be part of the 2017–2018 graduate and undergraduate new student orientations. In July 2017, the University named its first vice president for Diversity & Inclusion, as part of its commitment to promoting racial reconciliation and leveraging the transformational value of the University’s rich diversity. This is a deeply spiritual work rooted in the global mission of the church and University and grounded in the biblical call to “be brought near by the blood of Christ” who has “destroyed the barrier, the dividing wall of hostility” (Ephesians 2:13–14).

Part-Time Students

	Undergraduate	%	Graduate	%	Total	%
Full-Time Students	1,373	81%	813	49%	2,186	65%
Part-Time Students	315	19%	848	51%	1,163	35%
Total Students	1,688	100%	1,661	100%	3,349	100%

A little over one-third of University students are studying part-time (undergraduates taking less than 12 credits and graduates taking less than 8 credits). This amounts to one out of five students at the undergraduate level and one out of two students at the graduate level. Part-time undergraduate students are exempt from some obligations such as the residential living requirement and the co-curricular education requirement, if they drop below eight credits per semester.

Non-Traditional Students and Students 25 Years or Older

Undergraduate main campus students are considered to be “non-traditional” if they are 25 years or older or if they are a parent with a child in their care. Those under the age of 25 who have a child in their care are quite low (only one student claimed this status in 2016). Thus about one in ten undergraduate students is non-traditional, while a large majority (88 percent) of graduate students are 25 years or older.

	Undergraduates	%	Graduates	%	Total	%
Students Under Age 25	1,502	89%	195	12%	1,697	51%
Students 25 Years or Older	186	11%	1,466	88%	1,652	49%
Total Students	1,688	100%	1,661	100%	3,349	100%

The undergraduate co-curricular education requirement is reduced by a third for non-traditional students. For nontraditional and graduate students who have children, the University makes on-campus childcare services available (for a fee) in the Crayon Box early childhood learning center. The AUGSA works with the Student Activities & Involvement office to provide a select number of events that are suited for families with small children (e.g. the annual Corn Maze, the Winter Tubing Party) or that offer childcare as part of the activity package (e.g. the AUGSA Gala). University Apartments also caters to the housing needs of families. An increased demand for more spacious accommodations has led to a decision to join and convert some existing two-bedroom apartments into four-bedroom units. University Apartments staff is also in the process of refurbishing its playground facilities.

Men and Women

	Undergraduate	%	Graduate	%	All Students	%
Men	777	46%	1,088	66%	1,865	56%
Women	911	54%	573	34%	1,484	44%
Total	1,688	100%	1,661	100	3,349	100

The University main campus student population is comprised of 56 percent men and 44 percent women. This is skewed by a large male graduate population, which stands at two-thirds men and one-third women (the Seminary’s female population is only 15 percent). The undergraduate population is actually comprised of more women (54 percent) than men (46 percent).

At the undergraduate level, the University focuses on the unique needs of male and female students through its men’s (Meier Hall) and women’s (Lamson Hall) residential facilities. Co-curricular programming and peer mentoring is provided in each residence hall, appropriate to the concerns of Christian men and women.

In 2016–2017 the University launched a major sexual misconduct and prevention (Title IX) training [6.4.13 *Undergraduate Safety Forum Sexual Assault Presentation 9-1-2015* and 6.4.14 *Seminary Title IX Forum*] for all students. This will be followed with training for new students each year, thereafter. Additionally, in 2017–2018 efforts will be focused on training faculty and staff, most of whom are mandatory reporters. In addition to the training provided by the deputy Title IX coordinator, the Seminary launched a “Relational Holiness” [6.4.15 *Relational Holiness card-Seminary*] campaign in 2017, calling seminary students to “be holy in all your conduct” (1 Peter 1:15) and to reject all forms of “sexual dishonoring.” This was partly in response to a 2016 survey of 29 female seminary students in which two-thirds (66 percent) of the respondents said that they heard someone making derogatory or teasing comments about women

in ministry. Nearly the same number (62 percent) heard someone make such comments about women in general. Almost half (45 percent) of the women reported that someone had made unwelcome sexual comments, jokes or gestures to or about them. Almost a third (31 percent) said that they were touched in an unwelcome way. All of these incidents occurred during their time at the Seminary. Seminary administrators are working closely with the Title IX coordinator and deputy coordinator to respond to all reports of sexual misconduct.

Issues of sexual orientation and gender identity have been explored by the University’s LGBT Policies and Practices Taskforce, with the mission of operationalizing the Adventist biblical position on human sexuality in the context of Adventist higher education. This has resulted in an Adventist framework for relating to sexual orientation difference on campus [6.4.16 *A Seventh-day Adventist Framework FINAL*] (published in the Student Handbook), a developing proposal for support and education, and an ongoing dialogue with denominational administrators about the church’s emerging position related to transgender persons. A groundbreaking study [6.4.17 *Ties that Bind-Andrews LGBT+ Research Article*] conducted by University researchers on the Adventist young adult LGBT population reveals that many of them have experienced a great deal of rejection from family members and churches as a result of their sexual orientation and/or gender identity. Nearly one third of them have contemplated suicide in the last six months, and almost one third have made a suicide attempt in their lifetime. This highlights a tremendous need for support and education related to this valuable—and at times vulnerable—segment of the University population.

Undergraduate and Graduate Students

Year	Undergraduates	%	Graduates	%	All Students	%
2001	1,643	60%	1,078	40%	2,721	100%
2006	1,733	54%	1,462	46%	3,195	100%
2016	1,688	50%	1,661	50%	3,349	100%

There has been steady growth in the percentage of the graduate population attending main campus over the last decade and a half, moving from 40 percent graduate in 2001 to 50 percent graduate in 2016. The hiring of a full-time graduate dean in 2010 gave increased leadership and visibility to the needs of graduate students. The Division of Campus & Student Life has since worked with the graduate dean’s office to increase graduate student social, spiritual and co-curricular initiatives. For instance, Campus Ministries has assigned a student chaplain to run spiritual life initiatives for graduate students. The Student Life central office has hired a graduate student for the 2017–2018 school year to support graduate co-curricular initiatives, and administrators are now exploring the possibility of holding a combined Seminary/graduate student chapel several times a year. Administrative support for AUGSA has also grown. The Division of Campus & Student Life and graduate dean’s office now co-sponsor the AUGSA, and a decision was made in 2017 to increase the AUGSA’s annual operating budget through reallocation by \$18,000. In the last two years there has been tremendous progress made toward the development of a centralized graduate student orientation, while still allowing time for program orientations. Plans have also been made for 2017–2018 to expand the services of the Writing Center to serve graduate students and their specialized academic writing needs.

While it could be argued that the University’s undergraduate census must remain strong in order to financially support the graduate programs of the University, serving the graduate student population well is also mission-critical. Many of our Seminary and School of Education graduates will be serving in Adventist churches and schools around the world. For some, their time at Andrews University is their first and only experience with Adventist education. A positive and memorable experience at the University that strongly showcases the Adventist philosophy of education may increase the likelihood that graduate students will be supportive of Adventist education in their local contexts and will recommend Adventist institutions of higher learning—like Andrews—to their parishioners and students.

Students Not Affiliated with the Adventist Church

	Undergraduate	%	Graduate	%	Total	%
SDA	1,430	86%	1,249	75%	2,679	80.1%
Other	161	10%	131	8%	292	8.7%
Unknown	24	1%	265	16%	289	8.7%
None	61	3%	23	1%	84	2.5%
Total	1,666	100%	1,668	50%	3,344	100%

One out of five University students (19.9 percent) do not claim an affiliation with the Adventist church, with some listing another religious affiliation and others listing none. That number is greater among graduate students (25 percent) than undergraduate students (14 percent). International recruitment efforts have brought students to the University’s campus who are not affiliated with Christianity. Professional programs (such as physical therapy and architecture) with reputations that extend beyond denominational borders have also attracted students who are not affiliated with the Adventist church. It is also possible that among those claiming no affiliation are those who were raised Adventist but have joined the increasing number of young Millennials who are disaffiliated from organized religion.

The Adventist-Muslim Relations Forum is a student organization that began in 2015–2016 and seeks “to bridge the cultural, social and spiritual gap between Adventist and Muslims by increasing awareness, understanding and positive relationships in an environment that promotes human dignity, cooperation and respect.” Over the last couple of years, at least two open forums [[6.4.18 Being Muslim at Andrews](#) and [6.4.19 Understanding Our Muslim Neighbors](#)] have focused on creating greater understanding about Muslim students and their faith as a way to open up interfaith dialogue.

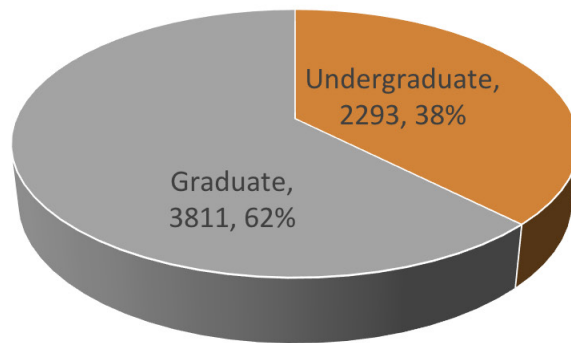
In spring of 2017, Campus Ministries joined with Pioneer Memorial Church to hold its first focus group with students who are not Adventist, in order to learn more about their experience at the University. More study with this population is planned for 2017–2018.

In a 2017 presentation to the Adventist Student Personnel Association, Dan Jackson, president of the North American Division, called on Adventist educational institutions to find more ways to attract “mission appropriate” students from outside the Adventist church. Going forward, Andrews University may need to further expand its mission to students with no Adventist connection, finding ways to be both hospitable and helpful to them on their spiritual journeys. It may also need to find ways to address the disengagement of younger generations from organized religion.

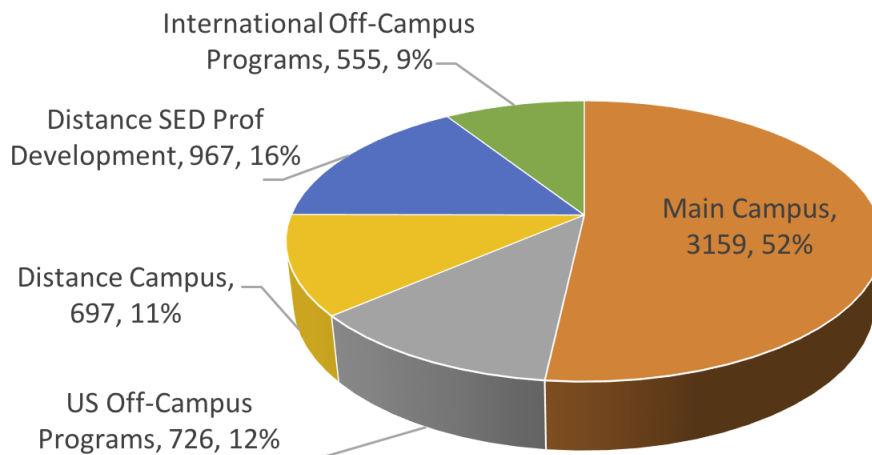
Student Services for Online and Blended Programs

As the student population continues to shift from a traditional residential majority to a higher percentage of non-traditional and non-residential students locally and globally [[2015–2016 Enrollment Summary](#), graphed below], Andrews University added the School of Distance Education & International Partnerships’ Distance Student Services department to coordinate services appropriate to non-traditional students studying online.

12-Month Unduplicated Headcount By Level, 2015-2016



12-Month Unduplicated Headcount By Campus, 2015-2016



The [Office of Distance Student Services](#) supports guest and degree students taking Andrews University courses away from main campus. Services to undergraduate distance students is centrally coordinated, including oversight of enrollment counseling, academic advising, online orientation, academic support and tutoring, accommodation monitoring, complaint management and connecting with spiritual, physical and social development options available in collaboration with Student Life, Student Success, Counseling & Testing, Health & Wellness. While graduate distance student services has followed a distributed model, with the locus of control at the program level, the Office of Distance Student Services is developing standards and assisting programs to recognize and better serve online student populations. Creating online access through website development, communication plans customized to unique populations, virtual meetings, advocating for and participating in policy and procedural changes are all services that continue to build student service aligned with mission and core values.

Student Services for Off-Campus Programs

Andrews University is committed to maintaining high standards of Adventist education and only enters into relationships with partner schools that share this commitment. All potential off-campus programs

offered through other higher education institutions are carefully evaluated prior to entering into any contractual relationship. The majority of Andrews University's off-campus programs are collaborations with other Seventh-day Adventist institutions that are AAA accredited. This partnership between sister schools facilitates and validates the shared Adventist identity and core values even as student service is provided within diverse settings. All student services are provided by the local partner, including internet access to the James White Library.

Andrews University currently has an off-campus program with a non-Adventist partner school, the Vietnam National University (VNU), in Hoi Chi Minh City, Vietnam. This program was established with the cooperation of the Ministry of Education in Vietnam. Over the course of several site visits by various Andrews University faculty, including the dean of the School of Distance Education & International Partnerships and the dean of the School of Business Administration, inspections of local campus facilities and student services determined that VNU could provide the level of service expected.

6.5. Relationships with external entities affirm Adventist identity and the core values of the institution.

Andrews University communicates its alignment with the Seventh-day Adventist Church, and articulates an educational mission that helps students, faculty, staff, alumni and other stakeholders understand the purpose and impact of that Seventh-day Adventist Christian commitment to whole person education in a variety of settings and ways [e.g. [The Andrews Story](#) and [Stories of Andrews](#)].

Those examples include the University's articulation of its mission statement through its core marketing message ("Seek Knowledge. Affirm Faith. Change The World.") which is communicated in a variety of ways, including websites, in the University's wordmark, and as a central theme to marketing materials for undergraduate, graduate and distance students. A complementary set of Core Values (**Live Wholly:** Nurture Your Mind, Body and Spirit; **Explore Intentionally:** Discover Your Future; **Learn Deeply:** Create & Research; and, **Engage Globally:** Understand Our World.) is a prominent part of the University's main web page, and includes supplementary pages and videos that reinforce how those values strengthen the spiritual purpose and ends of an Andrews University Seventh-day Adventist university education.

Additional resources and messages, from the University's magazine [[FOCUS](#)] to the core messages of the University's Division of Campus & Student Life, are a core part of the story that Andrews University tells about its central commitments, and reinforce the idea that curricular and co-curricular experiences reinforce the calling of God for each student—and helps those students fulfill God's calling in their lives both while they are students here, and once they graduate from here and seek to Change the World for God.

Andrews University's strategic plan includes future enrollment goals [[Strategic Plan](#)]. Decisions regarding strategic marketing through targeted branding to the diverse population of potential students are guided by the Andrews University core values reflected through academic and non-academic departments [e.g. [School of Distance Education Mission & Values](#)]. These values are also reflected in interactions with other institutions of higher education, whether in formal academic agreements or in endeavoring to recruit the same students. In forming such plans and operational guidelines, feedback from alumni, board members, benchmarked institutions, as well as current students, staff and faculty ensures that marketing and media communications are clearly aligned with the mission and vision of Andrews University.

Multi-year enrollment and recruiting plans support institutional strategic plan of reaching an unduplicated headcount of 2,500 undergraduate, 2,500 graduate, and 1,000 international affiliates by 2022 [[Strategic Plan](#)]. The Constitution and Bylaws of the North American Division (NAD) Adventist Enrollment Association (AEA) [[6.5.1 AEA Constitution-Bylaws-2017](#)] articulate standards of respect relating to enrollment across NAD higher education institutions.

Andrews University's Office of Alumni Services serves over 95,000 alumni, encouraging ongoing relationships with the institution on several levels. This engagement includes a variety of regional events within and beyond the United States. These events provide an opportunity for constituents and prospective students to interact with University administrators and alumni staff [6.5.2 *Calendar of Events*].

To ensure that these efforts are successful the Office of Alumni Services engages a multi-dimensional marketing strategy which includes geographically targeted social media campaigns [6.5.3 *Social Media Campaign*], email marketing [6.5.4 *Email Marketing* and 6.5.5 *Event Reminder*], advertisements in the University's FOCUS magazine as well as mailed communication [6.5.6 *Postcard*].

The University is also committed to engaging its constituents through various events on campus and in the surrounding community. Fall homecoming weekends bring over 1,500 visitors to a rich, professionally planned agenda of campus events [6.5.7 *Homecoming Program*]. These events are planned to deliberately engage various constituent groups such as young alumni and 50-year classes [6.5.8 *50 year class.pdf*].

Additionally, certain volunteer opportunities are available throughout the year to ensure that constituents interested in engaging the institution in a more practical manner have the opportunity to do so. The Office of Alumni Services partners with the Student Life office for services such as Lend-A-Hand, moving new students in every August, and mentorship events during new student orientation.

All of this engagement is documented in a variety of ways to ensure that the University is able to keep records and associate constituent contact with the institution. Further, certain types of engagements result in follow-up communication in order to collect feedback and gauge success and viability of different types of engagement [6.5.9 *Feedback Request* and 6.5.10 *Feedback Results*].

As part of the Division of University Advancement, both the Office of Alumni Services and the Office of Development engage constituents through information about current needs, active projects and other fundraising or service opportunities. While the Office of Alumni Services does not actively solicit funds, through updates included in the typical regional event presentation, constituents are able to see the needs and decide where to make the most impact [6.5.11 *Regional Presentation*]. The Office of Development produces materials that explain fundraising efforts, project progress, opportunities for financial and other type of support, and how it aligns with the University mission [6.5.12 *Development Policy*].

6.6. *Institutional policies clearly reflect Adventist identity and the core values of the institution.*

Each section of Andrews University Policy reflects the Adventist identity and University mission. [Working Policy](#) includes administration and faculty sections. The Faculty Senate oversees governance of faculty and academic affairs. The Division of Campus & Student Life updates the [Student Handbook](#) each summer. The [Employee Handbook](#), for Hourly and Salaried Staff, is maintained by Human Resources.

This section reflects on the alignment of Adventist identity and Andrews University core values in policies pertaining to student service. While many institutional policies relating to student life are applicable to all students, some policies are specific to the traditional residential student, with exceptions appropriate for the diverse contexts of mature students living off-campus while attending main campus, or around the globe, attending online or at a variety of locations. A reflection on policy specialization follows the fuller discussion of policy for the main campus study body.

When choosing to attend Andrews University, students agree to adopt a lifestyle that reflects Adventist values and to maintain high standards of conduct. These standards are part of the unique mission and spiritual heritage of the University and reflect core values that are grounded in biblical principles. These values include honesty, modesty, sexual purity, respect for others, healthful living and safety. Admission to the University is not a right. It is a privilege that entails acceptance of individual responsibility and exercising self-discipline to uphold the University's academic standards and community values. The

University can ask any student to leave whose conduct is in violation of the mission and function of the institution or who persistently violates the University's core values and [Code of Student Conduct](#).

Student Lifestyle-Related Policies

Adventist pastors and evangelists have often related how Daniel and his three companions (Daniel 1:1–21) refused the king's rich food and wine and asked to be served a plant-based diet and water instead. They excelled in their studies and advanced far ahead of the king's own officials. This story provides inspiration for the University's own lifestyle-related policies. By asking students to live a healthy lifestyle as it relates to body, mind and spirit, we believe that they will be free to reach their fullest potential in scholarship, service and leadership.

Substances

The University's drug-free policy clearly outlines a zero-tolerance position and strives to educate students on the advantages of a drug-free lifestyle. Drug-free means abstaining from the use of alcohol, tobacco and other mind-altering drugs. It also means refraining from the misuse and/or abuse of prescription drugs. The University upholds all laws which prohibit the possession, use, manufacturing or distribution of controlled substances. As required by law, it makes the health risks and legal ramifications associated with drug and alcohol use available to all students [[6.6.1 substance_abuse_20170806_FINAL](#)]. Chemically dependent students are directed to appropriate resources to aid in their recovery. Students who choose to voluntarily seek assistance in remaining drug-free may typically do so without receiving any further disciplinary response. Those who are found in violation of the drug-free policy enter into a conduct intervention process that includes a range of sanctions and one or more restorative steps, such as psycho-educational sessions, substance abuse assessment, counseling and support programs, and intensive treatment.

Dress

The University's philosophy of dress is grounded in biblical ideals and the professional standards expected of an institution of higher learning. As members of a Christian community, we aspire to glorify our Creator and to show respect for self and others in our dress. The specifics of the "Andrews Look" illustrate the fundamental principles of modesty, simplicity and appropriateness. As a Seventh-day Adventist university, we interpret these principles in accordance with our faith tradition. While respecting individuals who may view them differently, we ask all who study, work or play on our campus to abide by our dress code while here. Students not conforming to these standards of dress may be asked to come into compliance. This is especially true in the workplace, in leadership positions and when taking a role in activities representing Andrews University.

Romantic and Marriage Relationships

As a Christian institution, the University believes that healthy romantic, marriage and sexual relationships must be built on biblical principles and respect for the biblical ideal of marriage as "a lifelong union between a man and a woman" (GCSDA, 2015, Fundamental Beliefs of the Seventh-day Adventists). Therefore, we expect students to refrain from all premarital and extramarital sexual relationships and inappropriate displays of affection. Romantic behaviors between individuals of the same sex are also excluded. Unmarried or unrelated students of the opposite sex or students who are in a romantic relationship may not live or stay overnight in the same shared dwelling. A detailed statement on the University's position, policies and protections regarding differences in sexual orientation can be found in the Student Handbook [Appendix 1](#), "A Seventh-day Adventist Framework for Relating to Sexual Orientation Differences on the Campus of Andrews University."

Sexual Misconduct

Christians are called to "honor one another above yourselves" (Romans 12:10). As such, the University is committed to maintaining a respectful learning and living environment that is free from sexual misconduct, relationship violence, stalking and discrimination based on sex (collectively, "Misconduct"). Misconduct in any form, regardless of the length of the relationship or gender of the individuals, is

inconsistent with this commitment, strictly prohibited and intolerable in the University community. All members of the Andrews community share a responsibility for upholding this policy. Any student who is found responsible for committing Misconduct is in violation of the Code of Student Conduct. This policy complies with Andrews University's responsibilities regarding Title IX and the Violence Against Women Reauthorization Act of 2013: Sec 304.

The University takes seriously all good faith reports of alleged Misconduct. University proceedings seek to provide a prompt, fair and impartial consultation, investigation and response by officials who receive annual training. Because the University recognizes that such Misconduct includes an attack on an individual's dignity and self-determination rights, the University attempts to let reporting parties select the process for addressing their allegations. In general, there are two main paths for addressing sexual misconduct: (1) an informal consultation pertaining to possible Misconduct and (2) a formal complaint of alleged Misconduct. Ultimately, and especially in cases that involve pattern, predation, threats or violence, the University reserves the right to proceed in whatever manner it deems appropriate.

A detailed description of the University's Misconduct policy is available in the Student Handbook, as well as in a separate brochure [[6.6.2 sexual misconduct 20170806_FINAL](#)] for distribution. This includes descriptions of Misconduct, key definitions, reminders and resources, as well as the University's process and response to Misconduct.

Student Self-Discipline and Institutional Intervention

The goal of the student conduct intervention (discipline) process at Andrews University is to create a culture that fosters personal growth and accountability to the values of the institution. The University's approach is educational and restorative as it seeks to transform students for this life and for eternity. Students are encouraged to take responsibility for their personal growth as they model the Andrews community values. These values are designed for the wellbeing of the individual student and the community as a whole. A voluntary commitment to the values requires personal integrity and self-discipline that generally dispenses with the need for institutional discipline. On occasions when students fail to exercise self-discipline and do not fulfill their commitments, it becomes necessary for the University to intervene and hold students accountable for their behavior.

Over the past 25 years, the University has conducted an At-Risk Behavior Survey to learn more about the poor choices some of its students make and what prevents others from doing so. While it is certainly the goal of Andrews University and the Adventist church to have none of its members engaged in at-risk behaviors, the rates of drug and alcohol use among the University's students is relatively low (50 percent lower over their lifetime, 70 percent lower in the last 30 days) compared to national college use rates. Again, compared to national data, Andrews' students are about one-third less likely to have had sex outside of marriage in their lifetime and about half as likely in the last 12 months. Researchers found that three most protective factors [[6.6.3 JAE Protecting Youth from Health Risk Behaviors](#)] against at-risk behaviors are an active relationship with God, a close relationship with parents or other adult mentors and engagement in community service. All three factors are encouraged and strengthened in the University's program.

As in the classroom, the student conduct intervention process focuses on student learning, the development of decision-making and critical thinking skills, and taking responsibility for the consequence of one's choices. Opportunities for personal reflection, spiritual mentoring, one-on-one counseling, and psycho-educational courses are regularly a part of the intervention process.

As it seeks to balance mercy and justice, the University strives to offer reliable and equitable processes and responses to student misconduct in a manner that is considerate of each individual. The University uses a decentralized system of conduct intervention, assigning residence hall and Student Life deans to cases within their respective communities. This maximizes the quality of rapport, care and follow-up in the intervention process. However, the determination of responsibility is centralized through the work of the Student Life Deans' Council, in an effort to maintain fairness and consistency.

In 2014, the University invested in a case management software system (Advocate) that allows designated staff to track conduct intervention processes and create electronic student records. This system is also used to track other types of student interventions (see section on the University Student Intervention Team).

Student Conduct Intervention Processes

When a report is made regarding a violation of the Code of Student Conduct, the Student Life or residence hall dean initiates a hearing and an initial investigation. This dean meets with the student to (1) share the report of the alleged violation, (2) provide an opportunity for the student to give their own account of the events, verbally as well as in writing, (3) seek relevant information in order to establish a factual pattern, and (4) offer care, insight and the facilitation of the intervention and restorative processes.

Minor misconduct is usually assessed informally, and established protocols are applied. If it is determined that there has been a serious violation of a University regulation, decisions for probation, suspension and dismissal are made by the Student Life Deans Council, chaired by the vice president for Campus & Student Life. Decisions for dismissal are made in consultation with the provost. All determinations of responsibility are made on the preponderance of evidence (“more likely than not”) standard.

Students facing an off-campus suspension or dismissal may be given the opportunity to select an advocate (generally a faculty or staff member) to accompany them throughout the process. Students may elect to seek counsel from an attorney at their own expense. However, since University processes are not legal criminal judicial proceedings, attorneys are not permitted to speak or otherwise participate in formal University proceedings.

Students have the right to request an appeal of a conduct-related decision. The limited grounds on which the University considers granting an appeal is one or more of the following: (1) new information of a substantive nature, (2) substantive procedural error and (3) a substantively disproportionate response. Appeals are heard by a separate Appeals Committee, chaired by a faculty member.

University Student Intervention Team

On the same day of the 2007 Virginia Tech mass shooting, a serious life-threatening attack occurred on the Andrews main campus. A taskforce was convened, led by the director of the Counseling & Testing Center. Several recommendations were made, including the development of a threat assessment team that could aggregate reports of concern from across campus. Several months later, the University Student Intervention Team (USIT) was established. Since then the seven-member team has received basic training from national experts and met regularly to process information gathered from the University’s online reporting tool and other campus sources. The USIT is primarily involved in case management, using tracking software (Advocate) to aggregate data regarding students of concern and to create care plans for those who exhibit signs of behavior that may pose a threat to themselves or others. This team also develops campus policies and processes related to mental health and offers campus training on how to respond to students of concern.

Grievance Processes and Ombudspersons

Matthew 18 clearly outlines a process for addressing grievances in an orderly manner (vss. 15–18). Consistent with this biblical guidance, the University details a grievance process that begins with the individual who is the subject of the complaint and then progresses along a chain of responsibility, as needed, until the matter is resolved. The Student Handbook specifies several lines of reporting, including those for academic grievances, housing and residence hall grievances, work-related grievances, student conduct intervention grievances, discrimination and harassment grievances, and grievances related to sexual misconduct, relationship violence, stalking, and discrimination based on sex or gender. In some cases, it may be appropriate and reasonable to “skip” a step in the process (e.g. contact with a perpetrator of abuse or Misconduct may not be advisable).

If a student has exhausted normal University procedures for resolving issues and the difficulty is still unresolved, the student is advised to contact one of two University ombudspersons. Ombudspersons facilitate understanding, communication and resolution of conflict among students, faculty and staff. Their work is both impartial and confidential. The office was established as part of the University's Christian commitment to foster a courteous and considerate climate conducive to accomplishing the mission of the University.

Student Self-Governance

Ellen White has made it clear that “Every human being, created in the image of God, is endowed with a power akin to that of the Creator—individuality, power to think and to do. The men [and women] in whom this power is developed are [those] who bear responsibilities, who are leaders in enterprise, and who influence character. It is the work of true education to develop this power” (“Education,” p. 17). In order to do this, the University gives students responsibilities for governing their own associations and organizations and teaches them to lead and influence others as they participate in various aspects of the University's mission and operation.

Student Associations

The Andrews University Student Association (AUSA) functions as the representative body of undergraduate students. The undergraduate body is divided into districts, and senators representing each district are elected to form the legislative body. A president, executive vice president, religious vice president, social vice president, Student Movement editor (student newspaper), Cardinal/CAST editor (student yearbook and directory) and senator-at-large are elected each spring. These positions, in addition to appointed officers, make up the executive branch.

The stated mission of the AUSA is to cooperate for the mutual benefit of the student body; maintain and uphold the purposes and objectives of the University; maintain academic freedom, academic responsibility, and student rights; improve student social, physical, and spiritual welfare; foster the recognition of the rights and responsibilities of student to the school and the community; and provide a means of training for leadership and service in the cause of God and humanity. The AUSA has recently supported institutional mission, culture and operations by implementing a bike share program, spearheading an effort to install coin-free laundry rooms in the residence halls, planning and coordinating monthly spiritual and social events, installing of rapid water bottle filling stations, identifying internet capacity and speed issues that led to improvements in the campus network, and renovating the Campus Center.

The Andrews University Graduate Student Association (AUGSA) functions as the representative body for graduate students. Six officers are selected each year, forming an executive team. The AUGSA exists to work together for the common good within the University's working policies; maintain and uphold the purposes of the University and its sponsoring denomination; promote awareness of the skills, capabilities and services available to graduate students in all disciplines; maintain academic integrity, research, responsibility and privilege; promote a clear understanding of the peculiar needs, challenges and responsibilities of graduate students; and provide a means of training for leadership and service to God and humanity. The AUGSA has recently supported institutional mission, culture and operations by planning and coordinating monthly spiritual and social events, renovating the Campus Center, providing whiteboards for James White Library study rooms, planning an annual Social Consciousness Summit, creating graduate student awards, and proposing an extension to James White Library's evening hours of operation.

Student Clubs and Organizations

Students are encouraged to organize and join student clubs and organizations in order to promote their common interests consistent with the values, mission and policies of the University and the Adventist church. Student organizations exist to encourage students to engage in activities that complement

classroom instruction; broaden and strengthen students' abilities and interests; enrich the campus culture and promote an ethic of service; and offer students opportunities to develop leadership skills. Student organizations are required to have a University-approved faculty or staff adviser, selected by the student organization. Advisers guide the student officers and units in line with the University's mission and values, but they do not arbitrarily seek to control the policies and decisions of the student organizations. Currently, the University has over 80 registered student clubs, including cultural, academic, religious, service and common interest organizations.

Other Student Involvement

Students are also involved in governance in other ways throughout the institution. For instance, student representatives serve on University committees such as the Communications Board, the Student Life Council, the Wellness Council, and the Alumni Association Board. They serve on key search committees (such as those recently formed to select a new president, provost and vice president for Diversity & Inclusion) and task forces (such as the LGBT Practices and Policies Taskforce). A University student leader is represented with voice and vote at the annual North American Division Year-End Meeting, and the University regularly asks students to present at the Student Experience and Faith Development subcommittee of its Board of Trustees. Students are heavily involved in the operation of their own living communities, serving as resident assistants and student deans and annually giving input on programming, facilities and resident expectations. They also assist one another by becoming academic tutors and volunteering to orient first-year and transfer students as new student mentors.

Educational Privacy for Students

While the Bible encourages believers to lead transparent lives with God and others (Heb. 4:12-13, 1 Cor. 12:26, Jas. 5:16), it also cautions against gossip and the betraying of confidences (Proverbs 11:13, 20:19). Therefore, the University treats students' confidential information as a sacred trust. It complies with the Family Educational Rights and Privacy Act (FERPA), the federal law that governs release of and access to student education records, granting the rights outlined within the Act to our students. For instance, a student has the right to inspect and review his/her educational records. A student has the right to consent to disclosure of personally identifiable information contained in his/her education records, except to the extent that FERPA authorizes disclosure without consent. The University has the right to disclose "directory information" without the written consent of the student, unless the student has informed the University Registrar in writing otherwise. These rights and others are fully detailed in the Student Handbook and the University's [FERPA website](#).

Electronic Resource Use Policies for All Employees and Students

At Andrews University, information technology resources must only be used in ways that support the mission of Andrews University. Christian values such as honesty, respect for others and sexual purity are to be upheld in the University's digital environment, just as they are on campus.

Prohibited activities on Andrews University computers and networks include: (1) Accessing, transmitting or storing pornographic or sexually-oriented video, images or text; documents containing profanity or obscene language or defamation of any individual or group; materials promoting hatred of any group or materials advocating lifestyles contrary to University policy and values. (2) Storage or transmission of copyrighted materials, unless you have legal permission from the copyright owner to do so. (3) Intentional introduction of viruses or other disruptive/destructive programs. (4) Attempts to evade or bypass system policies such as Web filters, firewalls or quotas. (5) Giving your password to another individual. (6) Forgery or attempted forgery of documents or email. (7) Harassment or intimidation of other users, including sexual harassment.

In the event that a student fails to comply with this policy, restrictions are placed on his/her access to information technology resources. Students are directed to a page that indicates why access has been restricted and offers ways to correct the problem. In the case of more serious policy violations, ITS staff

discuss the problem with the student, assist in correcting the cause of the problem and reinstate the access once the understanding and cooperation of the student is gained. In the case of actions that violates the code of student conduct, the case is referred to Student Life. Policy violations that involve legal issues are referred to Campus Safety or the appropriate law enforcement agencies. Appeals related to decisions made regarding this policy may be made through the appropriate managerial levels in ITS up through the Chief Information Officer.

Grading Policies

The University's grading system is clearly laid out in the Academic Bulletin, including the definition of a credit hour, how quality points are assigned to letter grades, types of grade notations, factors influencing grades, student responsibilities and how grade reports are delivered. Students who dispute a grade received for a course are encouraged to seek resolution through a series of steps, until a resolution is reached. In sequential order these include (1) an informal resolution in person with the instructor or, if necessary, the instructor's supervisor (2) a written grade complaint requesting an investigation of the grade, and (3) a grade grievance that is reviewed by a Grade Review Committee established by the dean or provost.

Academic Integrity

University learning thrives on the rigor of individual investigation, the authentic exchange of ideas, and a corporate commitment to integrity and mutual respect. It requires all members of the academic community to behave honestly—speaking truthfully to colleagues, co-learners and teachers and completing all homework, tests, papers and projects with integrity. Andrews University anchors its practices in the teachings of the Bible as well as in widely established and honorable academic traditions. Much as Paul calls us to authenticity in our Christian walk, so the University demands of its students true and accurate self-representation. Paul invites believers “to be renewed in the spirit of your minds” (Ephesians 4:23, NRSV). As scholars and Christ's servants, we build His living body through our honesty in all things, both small and great.

To this end, University students take an Integrity Pledge to adhere to a set of Integrity Standards outlined in an Academic Integrity Policy. The policy calls for the formation of a Student Academic Integrity Council and a Faculty Academic Integrity Council. In cases where a student is believed to have violated the policy, yet denies the charges, disputes the recommended sanction or has a record of multiple violations, an Integrity Panel is formed, consisting of members selected from each of the Councils. This Panel determines whether or not a student is responsible and, if so, what the appropriate sanction should be.

Student Co-Curricular Education

As part of earning an Andrews University degree, graduate and undergraduate students have many opportunities to engage in faith and learning outside the classroom. These opportunities complement academic courses and allow students to gain valuable skills and dispositions. Undergraduate students and Seminary students attending main campus agree to participate in a minimum number of co-curricular experiences each semester as part of earning their degree. All students are encouraged to be involved in out-of-class learning as part of the University's whole-person approach to education.

Currently, the director of Co-Curricular Education is engaged in two significant efforts to more effectively bridge the curriculum and co-curriculum. The first is the Andrews Core Experience Review Committee. In redesigning the University's undergraduate general education program, this group is giving serious consideration to the role of co-curricular learning in the educational process. The second is the Andrews University Unified Framework of Outcomes (AUUFO). As a result of this design process, faith and learning inside and outside the classroom will be mapped to a common set of outcomes.

There has been a growing consensus that the current co-curricular fine system is no longer appropriate as a means of accountability. The provost has agreed to explore a better way to set expectations and measure

performance for co-curricular learning. One possibility is the establishment of a co-curricular graduation requirement and the development of a [comprehensive student record](#) that showcases co-curricular achievements.

At the suggestion of the provost, the director of Co-Curricular Education is currently working with a team of faculty and staff to design and pilot a Critical Thinking badge as part of a [21st Century Skills Badging Challenge](#) hosted by the Education Design Lab. This micro-credential will be awarded to main campus students who participate in a five-hour co-curricular short course and complete ten additional hours of personal and group challenges. The badge will become part of a suite of badges being created by colleges and universities across the nation. Our hope is that this pilot program may lead to the development of several micro-credentials that could become part of the University's co-curricular delivery system.

Service Learning

While service remains a core value of the University, the institution's approach to service learning is in transition. In 2016 the position of service learning coordinator, located in the Department of Behavioral Sciences, was eliminated. The mandatory general education course, Philosophy of Service, continues to be taught on a contract basis, but the 40-hour service requirement for graduation has been suspended. Meanwhile, the Andrews Core Experience Review Committee is giving study to the best way to accomplish the University's service learning objectives within the general education program. Their work will be completed by 2018–2019.

Additionally, a Community Engagement Council was formed in 2016–2017 by the president and provost to bring University faculty and staff and community leaders to collaborate on several fronts: Civic Engagement, Education, Entrepreneurship, Funding, Health and Wellness, Interfaith Relations, Media and Service Day. On September 14, 2017, the University launched Change Day, a university-wide service day, as a springboard for engaging students in longer-term opportunities throughout the community. The date was chosen to be close to September 15, the day on which J.N. Andrews embarked on his own world-changing journey.

Policy Implementation for Non-Traditional Students

As technology has expanded the reach of Andrews University, and adults return to continue undergraduate and graduate studies after establishing family, work and community responsibilities, student policy applicable to particulate cohorts is shared through program-specific orientation and student support. In each academic year, students enrolling in online courses must review the community values statement and pledge to live by the Christian principles reflected in much of the student handbook's behavioral guidelines. Program orientations and course syllabi articulate academic policies and ethical online community engagement. Students are called to balanced Christian living, utilizing resources shared online to inspire personal spiritual, emotional and physical development, and increased service locally, applying their Andrews online learning experience.

Memorandum of understanding and site visits hold off-campus programs responsible to implement the same Andrews core values in contextually appropriate ways.

6.7. Any plans for development and improvement within this area.

As the number of non-traditional students living and studying away from main campus now exceeds the number of traditional students residing on or near campus, discussions at various levels of decision making have begun to revisit policies and procedures to ensure equivalent service is available for each population of students and employees.

Standard 7

Pastoral and Theological Education

AREA 7: PASTORAL AND THEOLOGICAL EDUCATION

Standard: The pastoral and theological education program results in graduates who have the practical skills, the theoretical/theological understanding, and the commitment to the message and mission of the church that are necessary for employment as a pastor, religion teacher and/or for graduate pastoral/theological education.

7.1 *The institution has a published statement of mission for the pastoral and theological education programs.*

Seventh-day Adventist Theological Seminary

Mission Statement

We serve 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.

Vision Statement

The Seventh-day Adventist Theological Seminary prepares spiritual leaders to impact the world for Christ. We are a culturally diverse learning and worshipping community that nurtures excellence, provides theological leadership, and shares our ministry and resources around the world.

Core Values

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

Note: Last reviewed by the faculty on August 23, 2012.

MA in Pastoral Ministry

We serve 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.

MA (Religious Education)

The MA (Religious Education) program prepares men and women to fulfill the teaching and discipling mandates of the gospel commission. (September 18, 2013)

MA in Youth and Young Adult Ministry

The Master in Youth & Young Adult Ministry program prepares men and women to fulfill the teaching and discipling mandates of the gospel commission. (Voted to base MAYYAM on MA ([Rel Ed]; September 18, 2013)

Master of Divinity

In harmony with the mission and core values of the Seventh-day Adventist Theological Seminary, the Master of Divinity degree equips called, committed men and women with practical biblical, theological, and ministerial knowledge and skills to prepare them for Christlike service as leaders and equippers.

Doctor of Ministry

Changing the people who change the World.

Doctor of Missiology

The purpose of the DMiss program is to advance theologically competent mission leadership for the global church. Although graduates may be asked to teach missions, this degree is not primarily a teaching degree but a professional one. The emphasis of the degree is on knowledge, skills, and mission research, which result in practical applications for effective mission. This degree is not earned by the mere accumulation of credits. It is conferred on those who demonstrate advanced knowledge in missiological themes and the ability to integrate theology and social science research into actual mission leadership and ministry.

Doctor of Philosophy (Biblical and Ancient Near Eastern Archaeology)

The mission of the PhD in Biblical and ANE archaeology program is to train scholars to have an expert understanding of the socio-political culture, material culture, and historical background of the Mediterranean and Ancient Near Eastern worlds that can provide an accurate context for better understanding and interpreting the Bible and thus provide greater support to the mission of Andrews University and the Seventh-day Adventist Church in sharing the Bible's message to the world.

Doctor of Philosophy (Religion) and Doctor of Theology

Our mission is to prepare teacher-scholars in the fields of New Testament Studies, Old Testament Studies, Theological Studies, Adventist Studies, and Mission and Ministry Studies for colleges and seminaries operated by the Seventh-day Adventist Church around the world.

Department of Religion & Biblical Languages

There is a clear, current statement of mission and identity for the Department of Religion & Biblical Languages. The department's mission statement is stated clearly in the bulletin and in the departmental handbook and communicated through various venues.

Mission Statement:

The Department of Religion & Biblical Languages seeks to engage majors and general education students through a biblically grounded, theologically astute and relevant process of spiritual formation; equipping and inspiring them to passionately serve the Seventh-day Adventist Church and the wider world beyond as dedicated laypersons and committed denominational employees in the expectation of the soon coming of Jesus Christ.

7.2 The programs of study are congruent with institutional and Church mission and are aligned with IBMTE/BMTE requirements.

The SDATS and Department of Religion & Biblical Languages are in compliance with the principles of IBMTE. See, for example, the *Delimitation of Academic Freedom for the Faculty and Staff of the Seventh-day Adventist Theological Seminary at Andrews University*. Previously in 2009, IBMTE accepted the findings of the Association of Theological Schools 2009 accreditation visit. [See *7.2 signed Delimitation of Academic Freedom* and *7.2 Dept of Religion Signed Statements* in Evidences folder]

7.3 The faculty is involved in the spiritual development and the professional formation of pastoral and theology students.

Seventh-day Adventist Theological Seminary

Through various community initiatives, programs, and classes taught in the Seminary, at extension sites, and in online courses, the seminary faculty are involved in the spiritual and professional formation of pastoral and theology students, helping to facilitate the achievement of the various programs' outcomes. From a global perspective, activities such as the carefully planned weekly worship experiences as well as workshops, all add to the spiritual life of the student.

Spiritual Development

These courses as taught or co-taught are focused most specifically on spiritual development of pastoral and theology students: The 3-credit class on the dynamics of the spiritual life, DSRE 541 Foundations of Biblical Spirituality, is the very first class that students are required to take in the Seminary. There are three phases to this class: theory, experience, and participation in small group. Students are encouraged to deepen their relationship with God through exposure to biblical devotional habits. The development of spiritual community through small groups is a strong emphasis in the class. These spiritual relationships are often maintained for the duration of the students' seminary experience.

All first-year students also attend a one-day spiritual retreat.

Programs that include this class or similar classes in their prerequisites or curricula are the following: DMin, DMiss, PhD (Religious Education), MA (Religious Education), MAYYAM, MAPM, MDiv.

Building on the foundation established by DSRE 541, the DSRE 503 Marriage, Family & Interpersonal Relationships class invites students to examine their own life stories including their history of brokenness so that they can experience for themselves the healing power of Jesus in their lives. This course is required for students in the MA (Religious Education) program with the Family Life Education Emphasis, the Family Life cohort in the DMin, the MAPM, and the MDiv programs.

Every student in the Doctor of Ministry program goes through the second module, DSRE 705 Theological and Historical Perspectives on Spiritual Growth, which is a major part of their program and they similarly follow the three phases of theory, experience and small group practice.

Teaching for Discipleship and Ministry to Youth & Young Adults are taught from the approach that the pastor's personal piety is essential to teach for discipleship and for ministry to youth & young adults. There is a lot of personal incorporation from those classes in the pastor's life before he or she can effectively minister to young congregants. Seminary faculty are committed to intentionally weaving spiritual life into their classes, even those that are the most theoretical.

The following results from the Seminary Assessment Questionnaire (SAQ) is evidence that faculty support spiritual development:

- For the question "How satisfied are you with the faculty support for my personal and spiritual growth?" an average of 4.15 on a 5-point scale, where 1=very dissatisfied and 5=very satisfied, was reported by 431 students.
- For the question "How effective has your program been in helping you have a closer personal walk with God?" an average of 4.16 on a 5-point scale, where 1=very ineffective and 5=very effective, was reported by 449 students.
- For the question, "How effective has your program been in increasing your commitment to the SDA church (or your personal faith community) and its mission?" an average of 4.18 on a 5-point scale, where 1=very ineffective and 5=very effective, was reported by 450 students.

Student-led organizations such as the Seminary Student Forum, Women's Clergy Network and New Life carry out a variety of spiritual life activities for their fellow Seminary students. For a more complete listing of support initiatives, many of them student led, see andrews.edu/sem/resources/.

The Seminary chaplain, the director of seminary worship and assemblies, and the coordinator of the weekly Seminary worship organize a very well-prepared and well-received worship and professional information experience for the students in the Seminary. These worship are almost completely student run under faculty supervision and are in tune with the current professional "hot-button" issues and the spiritual needs of the students.

Because of the nature of the Seminary programs and because many of the faculty have been pastors, faculty tend to engage in deep spiritual conversations with students. Among the Seminary faculty there are two professional counselors who deal with specific personal and spiritual issues that the students might have.

The faculty in each of the seven Seminary departments are committed to the biblical concept of wholeness as demonstrated by the Holy Spirit. Attention to Spirit empowered “Gifts” that provide content and competency in ministry is balanced with a commitment to a Spirit inspired practice of the “Fruit” that embraces the qualities of character that influence the relational qualities providing the context in which ministry is performed. This balance of character and competency is the goal for “spiritual development and the professional formation” of the men and women we train and equip for our beloved church.

Professional/Pastoral Development

Each of the Seminary departments contributes to the professional development of students in the various programs of study.

The competencies required to successfully lead a congregation or district of congregations in the Seventh-day Adventist church organization are taught, modeled, and experienced at the Seminary. These competencies span a wide range of practical challenges common to pastoral ministry—homiletics, pastoral counseling, evangelism, discipleship, finance, spiritual development, church policy and governance practices, conflict management, chaplaincy skills, and many of the other tasks and ceremonies common to church life. Many of these competencies have been addressed at the undergraduate level thus requiring us to determine the level of training provided at any of the several undergraduate schools of religion in an effort to reduce redundancy and build upon a common platform of knowledge and practice.

Faculty are intentionally assigned to classes within their particular field of expertise. Faculty who teach the same courses are assembled every 3 years to discuss variations of emphasis unique to each teacher and where common presentations are necessary adjustments are made to create a common classroom voice in those areas. Annual faculty reports to the chair assure that continuing education is being properly addressed as well as appropriate plans articulated for professional academic growth and service to the broader community.

The Christian Leadership Center, affiliated with the Department of Church Ministry, encourages faculty involvement in pro-bono teaching services to North American Division conferences and the global organizations who call on our services. This results in a robust travel schedule that helps keep faculty members current and aware of realities and conditions in the church at large and in the practice of pastoral ministry. In addition, the Christian Leadership Center publishes the Journal of Applied Christian Leadership in collaboration with the Andrews University Leadership Program. The Journal (JACL) is distributed to every Union and Division executive leader around the world and also to every tertiary SDA educational institution in the world.

The Doctor of Ministry program allows for postgraduate teaching opportunities for faculty educators that serendipitously brings them back into contact with students who had earned their MDiv degrees at the Seminary. These encounters allow for an informal assessment of students who have made intentional decisions to continue their education as a lifelong commitment.

The Seminary offers Theological Field Education (TFE) which ensures that, along with other practical experiences, MDiv students are involved in ongoing ministry with local congregations, the North American Division Evangelism Institute (NADEI) arranges for evangelistic field schools in which future ministers observe and assist experienced evangelists in conducting campaigns. Other practical experiences are offered in courses like DSRE 660 Field Practicum, which is a required course designed to assist MAYYAM students in their professional formation in work with Youth & Young Adult ministry in a real-life experience.

The Department of World Mission provides students in the various programs with insights and professional skills that prepare students to work in multicultural settings, not only in distant lands, but within the diverse communities that have become very much a part of the global village. Whether working in the more westernized and secular cultures, or in areas of the world that hold to traditional ideologies, religions, and values, the ministry of the Adventist Church must be prepared to skillfully present the authentic gospel of Jesus Christ, using approaches that are appropriate and meaningful in local contexts, and strategies that meet felt community needs. In providing these sorts of skills, the World Missions Department plays an important role in the professional development of Seminary students.

A new Seminary initiative will introduce the course DSRE 615 Collaborative Ministry, which will engage MDiv students in fostering stronger collaboration among Adventist churches and schools. The purpose is to develop Adventist schools into community centers that will offer quality education in local neighborhoods, and at the same time involve people in these neighborhoods with spiritual communities. These school-related communities will aim to meet the daily needs and interests of secular-minded parents. The long-term purpose is to foster lasting relationships and commitments between people living in local neighborhoods and the Adventist Church. Students in the class, required of all MDiv students, will participate in active fieldwork related to the objectives of the class. This initiative is an example of the vision of the Seminary to provide future ministers with professional skills that are relevant to the communities and culture in which they work.

There are various other courses that develop professional skills for students in a number of the programs. For example, GSEM Teaching Religion in College is an introductory preparation for the PhD (Religion), PhD Archaeology, and the ThD students for possible teaching careers in the future. Other courses such as Marriage, Family & Interpersonal Relationships, Human Sexuality, Internal Dynamics of the Family, Ministry to At-Risk Youth, Counseling Youth and Young Adults, and Foundations of Biblical Spirituality all provide professional development through their varied lenses, addressing the major concerns that face the Adventist Church and the broader community in terms of family life issues, the contemporary challenges of youth and young adults, and commitment to values that sustain a civilized and respectful society. These courses, each in their context, deal at the same time with the personal spiritual formation of Seminary students, recognizing that only as students grow personally will their ministry make a lasting impact in the church corporately.

Each of the more academic departments (Old Testament, New Testament, Theology and Christian Philosophy, Church History) provide important theoretical foundations for professional ministry and scholarship. These are the departments that foster in students the ability to understand and exegete scripture, explore and explain theology and doctrine, and give historical context to the Adventist Church and its mission. Without an understanding of the development of the biblical narrative, salvation history in the Old and New Testaments, and the providence and challenges of the Christian church over time, the students who will support the varied ministries of the Adventist church would be working without the context that brings meaning and motivation to the mission that Christ has set them to accomplish.

Students may opt to take some half-semester intensive courses offered by Seminary professors in Israel, adding life experience in the Bible lands to the academic and professional skills being learned. This sort of experience can add a lot of depth to future preaching, teaching, and ministry initiatives undertaken by the students.

Online and distance courses are well supported by the Seminary Online Learning Center, working in association with the School of Distance Education. Links to these entities provide more information about the academic, professional, and personal learning and development opportunities available, and attest to the high level of support and scholarship offered: andrews.edu/sem/sdlc/; andrews.edu/distance/.

Besides regular classwork and required practical experiences, the Seminary offers varied opportunities

for academic and professional learning through workshops, field schools, and mission trips (such as the annual Cuba trip), which aid in professional formation. Workshops include Time Management, Critical Thinking Skills, Managing Student Stress, and Writing Skills. Denomination history tours, and participation in hands-on activities such as archaeological digs, offer experiences which prepare people for their chosen professions in practical ways. Events such as the Worship, Word, and Music Conference, meetings dedicated to scholarship on Ellen White, the Adventist Conference on Family, Research and Practice, Swallen Mission Lectureship, SEEDS Church Planting Workshop, science and religion initiatives, preaching lectureships, archaeological presentations, and a number of other informative professional symposia are offered on an annual basis. Special conferences are called at appropriate times (for example, this year, 2017, a symposium on Luther is planned to commemorate the 500th anniversary of the beginning of the Protestant Reformation in 1517).

Conclusion

In terms of spiritual and professional development, the Seminary offers its students a rich array of opportunities for a well-rounded, holistic educational experience. A Seminary education is not only a preparation for service to God and the Church in the future. It is intended to give students insight, understanding, and a personal “experimental knowledge” (Ellen White, *Christ’s Object Lessons*, 114) of how the members of the community of believers can support each other “to prepare God’s people for works of service, so that the body of Christ may be built up until we all reach unity in the faith and in the knowledge of the Son of God, and become mature, attaining to the whole measure of the fullness of Christ” (Ephesians 4:12, 13 NIV).

Department of Religion & Biblical Languages

The Department of Religion & Biblical Languages conducts a weekly Religion Forum, with attendance often exceeding 125 students, many of whom are majors from other departments. The forum topics focus on many aspects of personal spirituality as well as pastoral ministry. The department also sponsors two spiritual retreats for students with an emphasis on living out one’s faith and calling.

Department faculty spend much time providing personal pastoral counseling and pastoral care for students. Faculty provide scriptural and spiritual care, relationship counselling, Bible studies and baptismal studies, career discussions (call to ministry) and student mission service orientation. Students regularly indicate that these one-on-one conversations with faculty are very meaningful.

Students in personal spirituality and discipleship courses are nurtured in practices of biblical spirituality such as spiritual journey journaling, interactive Bible study, biblical meditation, and service.

In recent years, department faculty have conducted several field schools of evangelism in the Lake Union, Cuba, Fiji and Honduras. Mission and evangelism tours are excellent mentoring experiences that foster students’ spiritual development through worships, Bible study, profound prayer experiences, and ministry experiences on-site in mission contexts. Additionally, students participating in the annual mission trips to Lebanon and Honduras rank these experiences as among their top five college experiences in the senior exit test results.

7.4 *The faculty members are involved in the life of the Church at various levels.*

Seventh-day Adventist Theological Seminary

One of the privileges of being a part of the Seventh-day Adventist Theological Seminary faculty is being able to serve the Seventh-day Adventist Church in a multitude of ways. One of the most common ways of serving is preaching ministry in local churches within the vicinity of the University as well as at worldwide locations. Many faculty members also speak at camp meetings around the world, present at Bible conferences and pastors meetings. Finally, some serve on various administrative committees at the

General Conference and North American Division. Service to the worldwide Adventist church is definitely a high priority for the faculty of the Seminary.

This global interaction from local to administrative levels helps a professor keep abreast of current cultural, theological, political, etc., trends and needs that the worldwide church is facing. This relevant information and personal experiences can then be shared with their students who will soon be pastors, teachers and administrators ministering around the world.

Just from May to August 2017, 19 faculty members (out of 52) reported 676 presentations in 33 countries.

Faculty annual report examples for JoAnn Davidson and Denis Fortin: [[7.4.a.J. Davidson File.pdf](#) and [7.4.b.D. Fortin File.pdf](#)]

Department of Religion & Biblical Languages

- The In-Depth program is designed to allow theology majors opportunities to preach to, interact with, and serve local congregations. This program was designed to further help students connect with local churches. During 2016–2017, students preached more than 200 sermons in churches around the region.
- Glenn Russell leads mission trips each year to foreign countries, most frequently Lebanon and Honduras.
- Ruben Munoz-Larrondo, Davide Sciarabba, Erhard Gallos and Glenn Russell have made presentations and taught classes and workshops across the U.S. and internationally in locations such as Fiji, Haiti, Brazil, Romania, Lebanon and Chile. Susan Zork and other faculty have conducted Weeks of Prayer in numerous locations; Erhard Gallos and Glenn Russell have been speakers at camp meetings in the Lake Union.
- Erhard Gallos and Glenn Russell directed the 2017 field school of evangelism in Honduras which resulted in seven new church plants and the establishment of two other congregations, in addition to numerous baptisms.
- More than 20 student participants in the most recent field school developed a holistic view of evangelism and had the opportunity to develop a passion for soul-winning.
- All the religion faculty are actively enrolled in their local churches. Erhard Gallos and Glenn Russell have served as elders and co-teach a collegiate Sabbath School class. Rahel Wells mentors majors as leaders in Pathfinders. Ruben Munoz-Larrondo and Davide Sciarabba are active in bilingual ministries in the area. Susan Zork is a pastor at One Place, a branch of Pioneer Memorial Church, and has participated in ministry there since its founding. All the faculty regularly fill preaching appointments locally, nationally and internationally.
- All of our faculty serve as mentors to students—both majors and non-majors—as non-majors frequently seek out religion teachers for spiritual advice. We believe strongly in the pastoral/counseling role that teachers in this department fill.
- Glenn Russell has hosted and faculty have participated in more than 1,000 weekly programs of Scriptural Pursuit, a media ministry conducted by the department. Scriptural Pursuit is broadcast locally and internationally.
- Ruben Munoz-Larrondo directs the Spanish Initiative ministry program, which is the first undergraduate online Adventist theology degree in Spanish in the United States.

7.5 *Pastoral and theological students are involved in evangelistic and nurturing activities connected with their educational experience.*

Seventh-day Adventist Theological Seminary

The Seminary has embedded evangelistic and nurturing activities in many areas. The following examples of engagement are provided.

Master of Divinity Program Evangelism Initiatives

The Cuba study tour, an annual initiative, now in its sixth year, has changed the lives of more than 100 seminary students, hundreds of pastors and Bible workers in Cuba, and thousands who have heard the good news that Jesus is their “true freedom.”

By immersing themselves in the world of the local church, students are able to learn valuable lessons in evangelism as they rub shoulders with pastors, Bible workers and lay people, and see firsthand how they have been successful soul-winners despite the repressive Communist system. The whole experience is meant to equip students to obtain an evangelistic mindset and to enlarge their worldview.

Students first take classes at Andrews on personal and public evangelism. Then, during their spring break, the Master of Divinity program organizes a study tour to Cuba to practice what they have learned and completely immerse the students in a new culture. They stay in local people’s homes and go door-to-door to either invite people to meetings or give Bible studies to those already prepared by the local Bible workers. While in Cuba, students receive training in the mornings, also called “field school”, and in the afternoon, they take to the streets. This personal contact is what many of our students cherish and they report that this way of evangelizing has revolutionized their lives and ministry.

North American Division Evangelism Institute

The objective of the course Field Evangelism is for students to have a positive learning experience in the field that will equip them by engaging in evangelistic ministry and will function as a model of evangelism for their own future ministry. This goal is achieved through the organization of field schools of evangelism in many various locations. Students are mentored and assessed by an experienced evangelist and participate in an evangelistic/reaping series that includes distinctive Christian principles and is designed to call for decisions from the unchurched to submit their lives to Christ.

The students work with the evangelist/mentor for a minimum of four weeks and participate in a combination of public meetings and individual contact with interested individuals. Students also collaborate and mentor local church members in visitation and follow-up with those who make a decision for Christ. A member of the seminary staff supervises each field school by participating in the field school, mentoring students and holding classes.

Learning outcomes include the ability to:

1. Explain Scripture in an exegetically and theologically sound manner
2. Engage in biblical and theological reflection as the basis for ministry
3. Lead out in biblically, theologically sound and contextually relevant encounters with the unchurched
4. Equip congregations for effective, ethnic, and cross-cultural mission and ministry
5. Demonstrate advanced understanding of Christian history; theology and practice; and the development of a Christian lifestyle
6. Conduct Bible studies and answer biblical objections as they grow in faith

7. Lead interested people to surrender to Christ, His commandments, and His church
8. Understand principles of evangelistic work
9. Develop greater personal biblical and spiritual growth
10. Experience ministry collegiality and develop relational skills for ministry

NADEI Assessment guidelines: criteria for active participation

Categories	Outstanding 33-point range	Engaged 25-point range	Satisfactory 20-point range	Disappointing 15-point range	Unsatisfactory 10-point range
Initiative	Goes beyond expectations in service, alertness to needs, and self-sacrifice	Meets expectations in service, alertness to needs, and self-sacrifice	Often meets expectations in service, alertness, and self-sacrifice, yet not always	Often fails to meet expectations in service, alertness, and self-sacrifice	Does not meet expectations in service, alertness, and self-sacrifice
Learning Interest	Takes notes in class, asks relevant questions, demonstrates interest in evangelism, listens carefully to evening messages	Is engaged in class, shows interest in soul winning, listens carefully to evening messages	Attends class, appears interested in soul winning, attends evening meetings	May miss class or be absent minded, does not seem particularly interested in soul saving, comes in late or is disengaged at evening meetings	Misses classes, shows disdain or disinterest in evangelism, is not engaged during evening meetings
Responsibility	Offers help to get things done, does not miss a chance to visit interests, is prompt at every meeting, carries a burden of prayer on behalf of the lost	Is willing to help when asked, follows through with visitation, attends every expected meeting, may participate in intercessory prayer	Helps most of the time, visits even if reluctantly, shows up to meetings though at time is late, misses some chances for intercessory prayer	Has to be asked to help others, visits reluctantly, is late to or misses meetings, is not present for intercessory prayer	Seems reluctant to help, avoids visitation when possible, is often late and sometimes absent, is not there for intercessory prayer
Relationships	Is eager to be a blessing to others, maintains a positive attitude in the face of challenges, readily engages with guests and others, genuinely loves other people	Is willing to be a blessing to others, does not complain when facing challenges, engages with guests and others, tolerates difficult people	Is at times a blessing to others, does not complain too much when facing challenges, is willing to talk to others, avoids difficult people	Tends to be a negative influence to the group, readily argues when facing challenges, misses good opportunities to talk to others, criticizes difficult people	Is a negative influence to the group, is constantly complaining, appears to have no interest in others, becomes a difficult person
Attendance	Is always on time, never misses a meeting, is ready for engagement, comes prepared	Is almost always on time, never misses a meeting, is open to engagement, is soon engaged	Sometimes is late, does not miss meetings	Is frequently late, misses some meetings	Is often late, misses appointments regularly
Class Policies	Fulfills all class policies handily	Fulfills almost all class policies well	Struggles with a class policy but fulfills others	Has difficulty with one or more class policies	Appears oblivious or belligerent regarding class policies

Grace Place

The Grace Place (TGP) is a four-year old community church plant. This differs from a regular church plant resulting from evangelism or church split in the following:

1. All members must be new to or returning to the Adventist faith
2. Transfers from other churches are not accepted
3. Building up the community's spiritual and physical health is paramount

Because evangelism is a lifestyle and not an event, we accomplish the above, primarily through the following strategies:

1. Just For Kidz (J4K), a monthly celebration of community children's birthdays in a VBS-like program where they learn about Jesus, receive gifts and lunch
2. Simple Acts of Kindness Evangelism (SAKE), a bi-monthly program of visitation in the community where the following is given along with prayer and Bible studies:
 - a. Fresh fruits, toothpaste, personal cosmetic items.
 - b. Bread—we teach recipients that Jesus is the Bread of eternal life
 - c. Detergent—we teach recipients that this washes clothes clean, but Christ is the only one who cleanses us from all sin.
 - d. Light bulbs—we remind recipients that Jesus is the Light of the world who invites us to live with Him in His everlasting, marvelous light.
3. An annual evangelistic outreach program with Seminarians as follows:
 - a. Six weeks of community visitation and personal Bible studies with candidates
 - b. Seven days of meetings (May 27–June 3, 2017)
4. A weekly fellowship lunch provided by TGP finances and prepared by TGP Hospitality Team. Both vegetarian and healthy regular meals are provided to accommodate the eating habits of community worshippers who now outnumber Adventists.

Seminarians who participate in TGP evangelistic programs are the primary reapers of these ongoing programs by participating in the following:

1. Several meetings with the senior pastor to learn how to plan, organize and implement every aspect of an evangelistic series.
2. Creating the theme, graphic designs and promotional videos for FaceBook and weekly worship service.
3. Community visitation using items 2 (a–d) above through weekly personal contacts.
4. Telephone contact and personal visits with said contacts for Bible studies to prepare them for baptism.
5. Participating in weekly Sabbath worship and meeting community guests at fellowship lunch and J4K.
6. During the evangelistic program, presenting half-hour seminars on health, stress management, dental care, financial management etc.
7. Presenting Bible studies for candidates and officiating at their baptism

Chaplaincy Program: Evangelism in Institutional Chaplaincy

The student will learn through classroom interaction, community outreach and evangelistic field meetings the various methods for sharing faith in a multicultural institutional context. Often, proselytizing of any sort is discouraged in multi-diverse organizations and institutions, whether in healthcare or corporate environments.

The philosophy and dynamics of non-persuasive ministry will provide case studies for sharing the Gospel in a non-confrontational and appropriate manner while honoring the institutional ethics. This will be accomplished in two field ministry opportunities: Advanced Care Planning Facilitator and Mental Health First-Aid Spiritual Support Specialist, both with Lakeland Health in St. Joseph, Michigan. The student will engage individuals in a matter that demonstrates the caring and compassionate ministry of Jesus Christ. They will learn how to “be with people” in a non-confrontational manner. Through this approach to sharing the Gospel, recipients will experience an inviting presence that will often generate spiritual questions or a moment of prayer.

Department of Religion & Biblical Languages

All theology majors take the following courses in nurture and evangelism: Evangelism and Personal Witnessing, which require field work. Through the In-Depth preaching outreach, students have preached hundreds of sermons in churches throughout the Lake Union. In recent years the department faculty have conducted several field schools of evangelism in the Lake Union, Cuba, Fiji and Honduras. Mission and evangelism tours are excellent mentoring experiences that foster students’ spiritual development through worships, Bible study, profound prayer experiences, and ministry experiences on-site in mission contexts. Additionally, students participating in the annual mission trips to Lebanon and Honduras rank these experiences as among their top five college experiences in the senior exit test results.

Some religion faculty mentor undergrad research assistants in scholarship and service. Faculty teaching Honors students regularly mentor students through honors research projects which involve scholarship and spirituality. Students gain media ministry skills and experience as guests on Scriptural Pursuit, a weekly media ministry that is broadcast locally and internationally.

Faculty mentor students in multiple ministries such as Sabbath School, Pathfinders, preaching, home vespers, the married students club, and the Andrews Ministerial Association, which is the student club for the department.

7.6 The Board of Trustees/Council holds the administration accountable to ensure pastoral and ministerial programs and faculty are focused on and supportive of the message and mission of the Seventh-day Adventist Church.

Seventh-day Adventist Theological Seminary

The University’s mission documents—bylaws [*Bylaws, section 3.3*], Board Policy Manual [*BPM section 2.0*], [Working Policy](#), bulletin [[Campus Resources](#)], and Strategic Plan [p. 1], —clearly identify Andrews University as a distinctive Seventh-day Adventist Christian institution. Its mission is to transform its students by educating them to seek knowledge and affirm faith in order to change the world. The bylaws identify the nature and scope of the University’s education programs and services as follows:

- To further the mission of the Seventh-day Adventist Church to carry the gospel to all the world;
- To educate students for generous service to the church and society in keeping with a faithful witness to Christ and to the worldwide mission of the Seventh-day Adventist Church;
- To provide courses of study, based upon a biblical foundation, which integrate faith, learning and research;

- To provide an educational experience that recognizes the priority of spiritual life and honors the value of diversity; and
- To offer its material and human resources to support local, regional, national and global outreach programs of the Seventh-day Adventist Church.

Seventh-day Adventist Theological Seminary Mission Statement:

“We serve 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.” Executive Committee, Seventh-day Adventist Theological Seminary, October 28, 2013.

Another example is the vote on point No. 5 in the delimitation of academic freedom (on March 5, 2017) of the Seventh-day Adventist Theological Seminary Executive Committee in regards to the code of ethics for SDA educators and the Pastoral Ethics:

VOTED: To accept the wording change of point No. 5 in the *Delimitation of Academic Freedom* Statement which now reads as follows (the changes are the bolded and italicized text):
 You will support monogamous, heterosexual marriage as the divine **pattern** in all your teaching, both in and out of the classroom, and in your publications as well as in your private life. ***Monogamous, heterosexual marriage is the only divine plan for marriage.*** In addition, you will abide by the “Code of Ethics for Seventh-day Adventist Educators,” and the “Pastoral Ethics.”

Furthermore, the Core Values of the Seventh-day Adventist Theological Seminary attest the efforts of faculty to uphold and support the message and mission of the Seventh-day Adventist Church. They are:

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

For specific examples of descriptions of program review policies and procedures in regards to pastoral and ministerial programs and the reports on the program reviews see the following:

- MA in Religion Program Review Report—March 18, 2014 [[7.6.a.MA \(Religion\).pdf](#)]
- MA Pastoral Ministries with responses—Program Review Report [[7.6.b.MAPM.pdf](#)]
- Youth and Young Adult Ministry—Program Review Report 2012–13 [[7.6.c.MAYYAM.pdf](#)]

Faculty appraisal policies and procedures with its reports confirm the efforts of faculty and administration to ensure the Board of Trustees that the pastoral and ministerial program faculty are supportive of the message and mission of the church, accordingly in three major areas: teaching, service and scholarship.

The following documents demonstrate faculty appraisal policies and procedures:

- Seminary Faculty Annual Reports
- Rank and Tenure/Continuous Appointment
- [Seminary Scholarship Symposium](#)

Department of Religion & Biblical Languages

- Search committees examine our candidates' convictions, reputations, academic work, and goals for teaching as a part of the wholistic search process. Conference, seminary and union personnel are a part of this process.
- Annual reviews encourage faculty to be held accountable, both personally and academically.
- Every several years, our program review—which is reviewed primarily by those in the theological and pastoral fields—is conducted to assess the strengths and weaknesses of our programs and to insure that the program is meeting the whole picture of what a pastor must become before entrance into the ministry.
- The department has completed a curriculum map charting where each religion class provides primary or secondary focus on each of the 28 fundamental beliefs.
- All current faculty have signed and all future faculty will sign the Delimitation of Academic Freedom document which requires:
 1. You will hold the Bible as your only rule of faith and practice.
 2. You will support the “28 Fundamental Beliefs of Seventh-day Adventists” inclusive of the Preamble, in all your teaching and mentoring, both in and out of the classroom, in your publications and lifestyle. At the same time, this does not preclude you from discussing or even raising questions about the beliefs responsibly and in the appropriate circles. Furthermore, you will support the GC documents “Methods of Bible Study” and “Academic and Theological Freedom and Accountability.”
 3. You may not interpret the Bible employing methodologies that undermine the authority of the Bible as the Word of God, including historical-critical presuppositions, either in your teaching, in or out of the classroom, or in your publications. This does not preclude you from discussing historical-critical methodologies in your teaching or publications, nor does it prohibit you from belonging to and actively participating in scholarly societies, conferences, or gatherings organized by critical scholars, or publishing in journals and books edited and refereed by such scholars. Neither does this delimitation preclude you from forming collegial relationships with such scholars for personal purposes or for scholarly collaboration.
 4. You may not employ theories of evolutionary creationism or theistic evolution to interpret the Bible and its creation account in your teaching, either in or out of the classroom, or in your publications. This does not preclude you from discussing or mentioning such ideas in your work or lectures.
 5. You will support monogamous, heterosexual marriage as the divine pattern in all your teaching, both in and out of the classroom, and in your publications as well as in your private life. Monogamous, heterosexual marriage is the only divine plan for marriage.
 6. In teaching and mentoring interactions with students and others, you will abide by the “Code of Ethics for Seventh-day Adventist Educators,” and the “Pastoral Ethics.”
 7. You may not make personal attacks against a colleague’s character and competence in your teaching, either in or out of the classroom, or in your publications, as well as in your private conversations. This does not preclude discussing their ideas in the context of respect and collegiality.

7.7 The dean/department chair and the other faculty in the department/school are selected to ensure that they understand the needs of the church and are fully supportive of its mission and beliefs.

Seventh-day Adventist Theological Seminary

The SDATS follows the AU Working Policy for selecting deans, chairs and faculty members. The protocols and policies listed below are available [here](#).

I. Qualifications and Conditions for Employment of Academic and Professional Personnel

- A. Qualifications for Employment
- B. Employment Status and Faculty Membership
- C. Procedures for Appointment of Faculty Members
- D. Conditions of Service
- E. Termination of Faculty Member's Employment

Note: When a search committee is organized, the GC and NAD are requested to appoint an appropriate representative to the committee.

The SDATS faculty and students fully support the Church's mission and beliefs as demonstrated in the following venues:

Faculty

1. Organize conferences and symposia.
2. Faculty are both NAD and international speakers and lecturers at Bible conferences, workers' meetings, camp meetings, retreats, evangelistic programs, etc.
3. Serves on GC and NAD committees.
4. Serves as a resource for the Church.

Issues statements in support of the Church's beliefs (e.g., *Teaching Biblical Spirituality; Seminary Statement on Creation*, etc.; see andrews.edu/sem/about/statements/).

Regularly participate in professional meetings organized by the Church or non-SDA societies (see, for example, 13th [Annual Seminary Scholarship Symposium](#), pp. 30–71).

Students

1. Regularly assist with or speak at NAD and international evangelistic meetings (e.g., Cuba), local churches, etc.
2. Volunteer for refugee assistance and local school mentoring programs.

Department of Religion & Biblical Languages

- Search committees examine our candidates' convictions, reputations, academic work, and goals for teaching as a part of the wholistic search process. Conference, seminary, and union personnel are a part of this process.
- All current faculty have signed and all future faculty are required to sign (signed copies attached) the delimitation of academic freedom document which requires them to agree to the items listed in 7.6.

7.8 *The institution has a formal system for evaluating faculty performance in the pastoral and theological programs.*

Seventh-day Adventist Theological Seminary

The Faculty Annual Report includes a listing of the professor's teaching, service and scholarship goals for the next year and reporting how they have met their previous year's goals [7.8.a.FAR.pdf]. All of the Seminary's current faculty members have signed the Seminary's Delimitation of Academic Freedom Statement [7.2 SDATS Signed Faculty Delimitation Statements.pdf].

Graduating student exit surveys for spring and summer 2017: [7.8.b.SP17 Exit Survey.pdf and 7.8.c.SU17 Exit Survey.pdf]. Additional statistics are available in the evidences for sections 7.11 and 7.12.

MDiv students assist in various Lake Union Conference churches. This part of their training is entitled Theological Field Education (TFE). See the following link for the program's description and policies: andrews.edu/sem/mdiv/tfe/mentors.html.

Department of Religion & Biblical Languages

- Faculty Annual Reports.
- Rank and Tenure Reports
- ATS Annual Reports
- Student Review (Our professors ranked high collectively and individually on student reviews)

7.9 *The program includes the evaluation of progression and placement procedures.*

Seventh-day Adventist Theological Seminary

Seminary Exit Survey (SES)

In the past, we obtained placement information via a questionnaire that was handed to those graduating in May and August to fill out at the Thursday evening practice. That meant that we did not receive data from all graduates and a number that marched did not receive their degree during that particular semester. Beginning with August 2016 semester, the Assessment coordinator instituted the online *Seminary Exit Survey* (SES), and the link is emailed the week prior to graduation requesting that they fill out the SES. Assessment continues to send it out to them for several weeks after commencement. We keep trying to come up with ways to encourage them to fill it out as ATS is encouraging us to decrease our number of "unknowns."

Ministry Opportunity Day

MOD is a career fair event where students visit with administrators from the North American Division to interview for potential jobs. Of the 53 (out of 75) 2016 MOD attendees who responded to the late early fall survey, approximately 40% (21) were hired. These numbers comprise positive responses to the survey (17) as well as verbal confirmations received much later (4). The numbers are probably a bit higher by now, as some of them were engaged in conversations with conferences at the time of the survey.

The 23 conferences who registered for the 2017 MOD indicated they were looking to fill 31 positions. Based on conversations with Hyveth Williams and the graduates, approximately 10, maybe a couple more, have been hired so far. A follow-up survey will be sent later in the summer, as a number of the conferences are still weighing decisions.

Statistics regarding the successful placement of graduates

2014–2015 Report to ATS



The Association of Theological Schools
The Commission on Accrediting
10 Summit Park Drive, Pittsburgh, PA 15275-1110

**ATS COMPLETIONS 2016
PLACEMENT RATES BY GENDER
PLACEMENT DATA FOR THE 2014 - 2015 GRADUATES**

SEVENTH-DAY ADVENTIST THEOLOGICAL SEMINARY

Respondent	Dorothy Show
Title	Executive Administrative Assistant
Phone	269-471-3536
Email	showd@andrews.edu

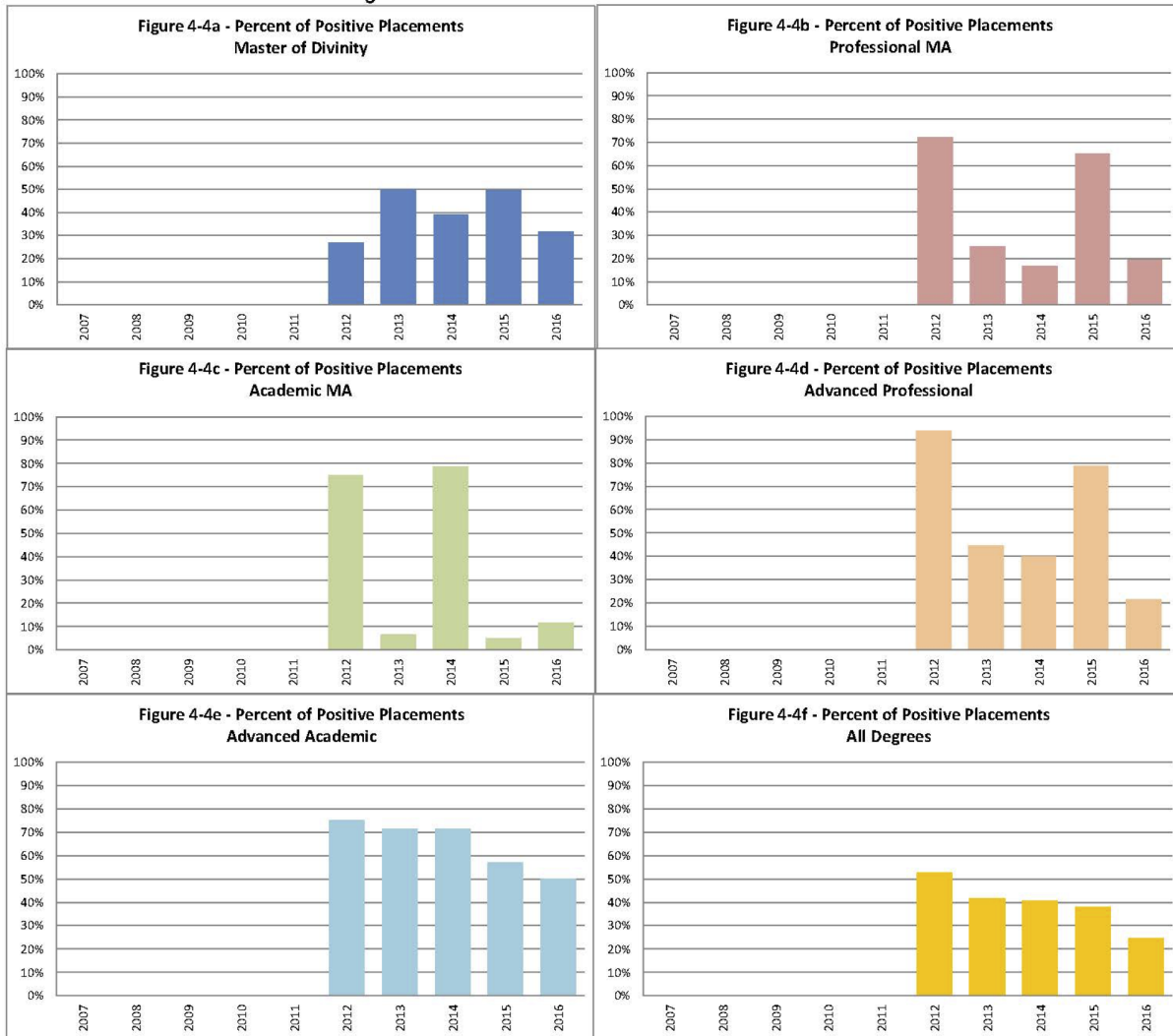
PLACEMENT DATA FOR THE 2014-2015 GRADUATES

PLACEMENT RATES	Basic Programs Oriented Toward Ministerial Leadership									
	MDiv		MRE/MCE/MA in RelEd/CE		MCM/MSM		MA in _____ (Special)		MPS/MAPS	
	Men	Women	Men	Women	Men	Women	Men	Women	Men	Women
Vocational placement	27	2	0	0	0	0	0	0	5	1
Non-vocational placement	0	0	0	0	0	0	0	0	0	0
Further study	7	2	0	0	0	0	0	1	1	0
Seeking placement	23	5	0	0	0	0	0	0	1	0
Other	5	2	0	0	0	0	1	1	1	1
Unknown	42	5	0	0	0	0	1	2	19	6
Subtotal	104	16	0	0	0	0	2	4	27	8

LEGEND: Approved degree Unapproved degree Auto calculated field

13 Responses

Figure 4-4: POSITIVE PLACEMENTS BY DEGREE CATEGORIES



Figures 4-4a through 4-4f show the percent of graduates that *within one year of graduation* either received a vocational placement, received a non-vocational placement, or went on for further study. Positive rates can be an important measure of your school's mission because they reflect the percentage of your graduates actually using their degrees in ministry, non-ministerial work, or further study. This data was first collected in 2013.

Your overall placement rate for 2016 was 25%.		Your placement rate compares to the following:	
All ATS Schools	76%	Mainline Schools	73%
Evangelical Schools	74%	Roman Catholic/Orthodox Schools	84%

Results from field evaluations of the effective formation of graduates, including assessments of ministerial interns by supervising pastors

Theological Field Education (TFE)

The Theological Field Education (TFE) program is built around the mentoring relationship between a ministry context mentor or seminary faculty and an individual seminarian in area churches or community ministry settings. It fosters the formation of ministry practitioners who are intentional about theological reflection to create insightful religious practice. This program spans two academic semesters.

Each student-minister completes a ministry contract together with an academic advisor and a pastoral mentor. This contract describes the proposed involvement project designed to gain experience and expertise in the following three areas:

1. Involvement in an area where the student is assessed for needed growth in ministerial competencies.

Students complete a self-assessment survey and the results will help determine areas where improvement is needed. This assessment is the basis to determine student learning outcomes that will become part of the TFE contract. At the end of the TFE program, the student will take the self- assessment survey for comparison purposes and to see whether the survey reflects individual improvement in the areas of learning.

2. Experience engaging and ministering to the unchurched.

Students develop an intentional plan for engaging in lifestyle evangelism with the unchurched in their circle of influence.

3. Gain expertise in ministering to members through a home visit.

Students express commitment to securing three in-home visits with church members sometime during the duration of the contract. At least one of the three visits will be scheduled together with a supervisor for assessment purposes.

Journal

At the initial interview with an academic advisor, the student receives a journal for writing reflections gained through conversations, interviews, meetings and activities in the field. The journal should contain dates and activities that facilitated these learning experiences. The journal should be signed by the mentor at each monthly meeting. This journal will be turned in to the advisor at the end of the semester. The advisor will confirm the student’s involvement, and return the journal with appropriate remarks. This journal will also be the basis for a final reflection paper summarizing the students’ involvement and learning outcomes.

At the end of the TFE experience, each student will schedule an exit interview with their advisor to debrief and reflect on the self-assessment results and areas for further improvement. The journal and the final reflection paper will be turned in at this time. In addition, the student must confirm that their mentor has filled out the Involvement Rubric online form.

The TFE exit interview and reflection paper can serve as a tool for MDiv program advisors.

THEOLOGICAL FIELD EDUCATION STUDENTS ASSESSMENT

Directions: This is a list of qualities for pastoral ministry. Assess yourself by marking (X) on one of the options of the scale below each quality.

1. Character is foundational to the core competencies.

1.1. Exhibits personal integrity that aligns closely with professed, biblical ideals.

Seldom Sometimes Often Most of the time Almost always No opportunity to observe

1.2. Passion for God

Seldom Sometimes Often Most of the time Almost always No opportunity to observe

1.3. Loyal to foundational beliefs and mission of the Church

Seldom Sometimes Often Most of the time Almost always No opportunity to observe

1.4. Inspires a climate of trust

Seldom Sometimes Often Most of the time Almost always No opportunity to observe

1.5. Honest

Seldom Sometimes Often Most of the time Almost always No opportunity to observe

1.6. Good reputation

Seldom Sometimes Often Most of the time Almost always No opportunity to observe

1.7. Has positive attitude

Seldom Sometimes Often Most of the time Almost always No opportunity to observe

2. Evangelism/Discipleship

2.1. Promotes community outreach and evangelism

Seldom Sometimes Often Most of the time Almost always No opportunity to observe

2.2. Successful in leading and promoting small group ministries

Seldom Sometimes Often Most of the time Almost always No opportunity to observe

2.3. **Evangelism** Committed in life and deed to connecting new people to Christ and to the distinct doctrines of the Seventh-day Adventist Church

Seldom Sometimes Often Most of the time Almost always No opportunity to observe

2.4. **Mission in the Local Community** Spends time in the local community developing relationships and assessing felt needs

Seldom Sometimes Often Most of the time Almost always No opportunity to observe

2.5. **Involvement in Mission Beyond the Local Community** Understands the mission of the church from a global perspective, encouraging support of the worldwide mission of the Seventh-day Adventist Church

Seldom Sometimes Often Most of the time Almost always No opportunity to observe

2.6. **Teaching** Strong commitment to teaching ministry; interpreting and teaching the scriptures, theological concepts, church history, providing instruction for church leaders and/or members

Seldom Sometimes Often Most of the time Almost always No opportunity to observe

2.7. **Educational Program** Identifies with the educational needs of persons; developing programs to meet those needs; helps to set the educational goals of the congregation working with youth, children or adults

Seldom Sometimes Often Most of the time Almost always No opportunity to observe

3. Leadership:

3.1. Equips members to minister.

Seldom Sometimes Often Most of the time Almost always No opportunity to observe

3.2. Promotes a clear, written strategy for the church

Seldom Sometimes Often Most of the time Almost always No opportunity to observe

3.3. Delegates effectively

Seldom Sometimes Often Most of the time Almost always No opportunity to observe

3.4. Models servant-leadership

Seldom Sometimes Often Most of the time Almost always No opportunity to observe

3.5. Inspires excellence

Seldom Sometimes Often Most of the time Almost always No opportunity to observe

3.6. Identifies and encourages others' skills and gifts in leading worship

Seldom Sometimes Often Most of the time Almost always No opportunity to observe

3.7. Demonstrates a high level of interest when listening to others

Seldom Sometimes Often Most of the time Almost always No opportunity to observe

3.8. Asks open-ended questions that encourage others to give their points of view

Seldom Sometimes Often Most of the time Almost always No opportunity to observe

4. **Worship:**

4.1. Promotes an enriching corporate and personal worship experience.

Seldom Sometimes Often Most of the time Almost always No opportunity to observe

4.2. Promotes/models life of prayer and Bible study

Seldom Sometimes Often Most of the time Almost always No opportunity to observe

4.3. Helps to organize well-prepared creative programming/special events

Seldom Sometimes Often Most of the time Almost always No opportunity to observe

4.4. Sensitive to the needs of diverse audiences

Seldom Sometimes Often Most of the time Almost always No opportunity to observe

4.5. Biblical Christ-centered sermons are interesting, instructive, and inspire spiritual growth

Seldom Sometimes Often Most of the time Almost always No opportunity to observe

4.6. Preaches doctrinally sound sermons

Seldom Sometimes Often Most of the time Almost always No opportunity to observe

4.7. Makes the sermon applicable to real life.

Seldom Sometimes Often Most of the time Almost always No opportunity to observe

5. **Management**

5.1. Responsible in financial oversight

Seldom Sometimes Often Most of the time Almost always No opportunity to observe

5.2. Communicates appropriately with staff and church leaders

Seldom Sometimes Often Most of the time Almost always No opportunity to observe

5.3. Promotes thoughtful evaluation of programs and processes

Seldom Sometimes Often Most of the time Almost always No opportunity to observe

5.4. Skilled in leading committees

Seldom Sometimes Often Most of the time Almost always No opportunity to observe

5.5. Manages time well

Seldom Sometimes Often Most of the time Almost always No opportunity to observe

5.6. Promotes stewardship

Seldom Sometimes Often Most of the time Almost always No opportunity to observe

5.7. Effective in communication

Seldom Sometimes Often Most of the time Almost always No opportunity to observe

5.8. Handles pressure well

Seldom Sometimes Often Most of the time Almost always No opportunity to observe

5.9. Balances family time with ministry

Seldom Sometimes Often Most of the time Almost always No opportunity to observe

6. Scholarship

6.1. A diligent and careful student of the Bible

Seldom Sometimes Often Most of the time Almost always No opportunity to observe

6.2. Enjoys continuous growth and learning

Seldom Sometimes Often Most of the time Almost always No opportunity to observe

6.3. Shows knowledge in doctrinal matters

Seldom Sometimes Often Most of the time Almost always No opportunity to observe

6.4. Masters exegesis based on solid hermeneutical principles

Seldom Sometimes Often Most of the time Almost always No opportunity to observe

6.5. Provides relevant application of biblical passages

Seldom Sometimes Often Most of the time Almost always No opportunity to observe

6.6. Preaching reflects deep, continual study

Seldom Sometimes Often Most of the time Almost always No opportunity to observe

6.7. Seeks member feedback for continuous professional growth

Seldom Sometimes Often Most of the time Almost always No opportunity to observe

7. Relationship

7.1. Able to control his/her emotions in public

Seldom Sometimes Often Most of the time Almost always No opportunity to observe

7.2. Relates well with different cultures

Seldom Sometimes Often Most of the time Almost always No opportunity to observe

7.3. Relates well with different age groups

Seldom Sometimes Often Most of the time Almost always No opportunity to observe

7.4. Relates well with different personalities

Seldom Sometimes Often Most of the time Almost always No opportunity to observe

7.5. Skilled in conflict resolution

Seldom Sometimes Often Most of the time Almost always No opportunity to observe

7.6. Loves people

Seldom Sometimes Often Most of the time Almost always No opportunity to observe

7.7. Adapts well to new situations

Seldom Sometimes Often Most of the time Almost always No opportunity to observe

7.8. Respects boundaries, confidentiality

Seldom Sometimes Often Most of the time Almost always No opportunity to observe

7.9. Models and ensures member visitation

Seldom Sometimes Often Most of the time Almost always No opportunity to observe

7.10. Takes criticism well

Seldom Sometimes Often Most of the time Almost always No opportunity to observe

7.11. Gives full attention to another person in a way that communicates an understanding of their experience

Seldom Sometimes Often Most of the time Almost always No opportunity to observe

Assessment guidelines (rubric) for final reflection paper

Elements	Exceptional 25 range	Proficient 20	Satisfactory 15	Emerging 10	Lacking 5	
Development of learning goals and intentional plan to engage with pre-Adventists	Learning goals and intentional plan are well thought out and evidences biblical reflection and ministry insights. Essential steps are identified and there is evidence of a logical progression that leads to learning goals and effective ministry to pre-Adventists. Even evidences the desire to equip others.	Learning goals and intentional plan are good. Essential steps are identified and there is evidence of a logical progression that leads to learning goals and ministry to pre-Adventists.	Learning goals and intentional plan is basic. Activities are proposed and there is some evidence of intentionality but is questionable whether learning objectives will take place.	A number of proposed activities are listed but they seem disjointed and there is no evidence of learning intentionality.	A few activities are mentioned but there is little or no evidence of strategy and planning to achieve desired outcomes. Proposed activities are tangential to the plan, limited to one fits all solutions.	25
Evidence a high level of self-initiative and engagement in ministry	The paper demonstrates a high level of initiative and engagement in ministry. Goes beyond expectations in service, alertness to needs, and self-sacrifice. Takes the initiative to build, involve and equip others.	Demonstrates above average initiative and engagement in ministry. Goes beyond what is expected and takes the initiative to be involved.	Demonstrates average initiative and engagement in ministry. Does ministry well when expected or asked to be involved.	Is involved only when prompted or to meet deadlines. Often fails to meet expectations in service, alertness, and self-sacrifice.	Very little initiative and commitment to ministry. Barely meets expectations. More an observer than participant in ministry.	25
Implementation of Self-assessment learning goals in a practicum context	High level of ownership in learning and growing in areas of weakness. Has demonstrated significant involvement and progress in the core competency. Followed their proposed plan and sought resources to improve outcomes. Has set realistic future goals for improvement.	Learning and growth in competency are evidenced through careful implementation of the student's plan. Has set realistic future goals for improvement.	Acceptable growth has occurred in core competency. Involvement was evident through activities that were tangential to the student's plan. Little or no plans for future growth are mentioned.	Implementation is sporadic and lacks clear intentionality. Tasks and activities are perfunctory (carried out with minimum effort and little desire to grow in area of weakness).	Implementation is lacking. Involvement is mainly limited to observation without the evidence of engagement in ministry.	25
Demonstrate a passion for mission and engagement with pre-Adventists	Exemplifies the heart of God for His lost children. Creates and looks for opportunities to initiate contacts and foster relationships. Demonstrates love and care for people. Initiates effectively spiritual conversations and relevantly ministers to pre-Adventists.	Demonstrates desire and willingness to minister to pre-Adventists. Has made significant contacts. Cares for people and evidences the desire to be more effective in reaching God's children.	Has engaged with pre-Adventists through programed activities of the local church. Initiative is evident in ministering, showing care and deepening relationships.	Has engaged with non-Adventists through programed activities of the local church. Little initiative is evident of going beyond encounters in the church.	Is limited to engaging with other believers. Has not demonstrated any tangible examples of intentional ministry with non-Adventists.	25

Assessment guidelines (rubric) for member visitation

Elements	Exceptional 25 range	Proficient 20	Satisfactory 15	Emerging 10	Lacking 5	
Application and balance between asserting, attending and coaching skills	Evidences a high level of desire to understand the member and was able to relevantly minister to the member and their family. Helped the family envision a place in service to the Lord through coaching.	Listening and asserting skills were used proficiently and the student was able to relevantly minister to the member and their family. Coaching skills were employed.	Listening and asserting were used mechanically. Some connection occurred between needs and ministry. The family was grateful for the visit.	Attending and asserting was awkward but displays evidence of a desire to learn. The student seemed more interested in sharing than ministering.	Poor listening skills. Overly passive attending or aggressive asserting was evidenced. The family felt imposed upon or communication remained trivial.	25
Faithful in visitation	Has gone beyond the required three visits in a members' home and established a friendship	Has done the three visits to members' home.	Has done the two visits to members' home.	Has done one visit to a members' home.	There is no evidence that members were visited in their homes. Visitation took place during church activities	25
Demonstrate good visitation skills: Disposition, courtesy, not burdensome, showing acceptance and care	Demonstrated a cheerful disposition, attending to common courtesies when entering the home. Made the members feel comfortable with their presence and created an atmosphere of acceptance.	Good home visits where common courtesies are evident. There is a desire to make people feel comfortable.	Average home visits where common courtesies are evident.	Tension was created because some courtesies were not evident.	The visit became a burden to the members.	25
Practice of effective pastoral care and member involvement in visitation	Evidence that the members considered the visit a blessing. They were grateful because they were reassured of God's guidance and providence through Scripture. They expressed their commitment to serve God through involvement in their church.	Members were grateful for the visit and expressed their satisfaction that they felt ministered to. Scripture was read in a relevant manner and members were encouraged to be engaged in ministry.	The visit was satisfactory. Pastoral care was limited to a tangential scripture reading and prayer. Members expressed appreciation that someone came to visit.	Pastoral care was evident but was limited to advise giving and telling members what they should do. The Bible was not read in the visit.	The visit was limited to a few moments of personal sharing.	25

PhD

Most graduates from the PhD in Religion and ThD programs seek employment within the Seventh-day Adventist system of colleges and universities around the world. While openings in any one area of the world has limits, those willing to serve throughout the world are often successful in finding employment. In the time period 1996–2011 the following chart illustrates placement of our graduates:

Year of Graduation	Number of Graduates	Employment within Profession
1996	9	8
1997	7	4
1998	6	5
1999	4	4
2000	5	5
2001	6	5
2002	4	4
2003	3	2
2004	3	3
2005	7	6
2006	3	3
2007	4	4
2008	8	7
2009	5	4
2010	9	7
2011	6	6

Placement plan and operation

The PhD office initiated in 2011 a program to take students to professional meetings. This gave them contact with professional employers, enhanced their networking with professionals in their field, and had the benefit of increasing their linkage into scholarship. In 2015, the PhD office initiated a reception for Adventist doctoral students and college teachers and administrators, which has proven successful in enhancing networking between our students and potential employers. One example was that at the reception held in November 2016, Southern Adventist University sent a representative to the reception because they are looking for a professor able to teach New Testament. The representative told the PhD program director at the end of the reception that he had spoken to nine potential candidates. The action plan is to continue this process to enhance networking.

MA in Youth and Young Adults Program

There are more requests for youth and young adult pastors than we can meet. These requests come from the Center for Youth Evangelism as well as from contacts with department personnel. The department lets MAYYAM students know about these opportunities and writes letters of recommendation upon request. We are also asking our students to supply information to us so that we can make an individual site for each student on our department webpage as a way that students can develop a profile for employers to see.

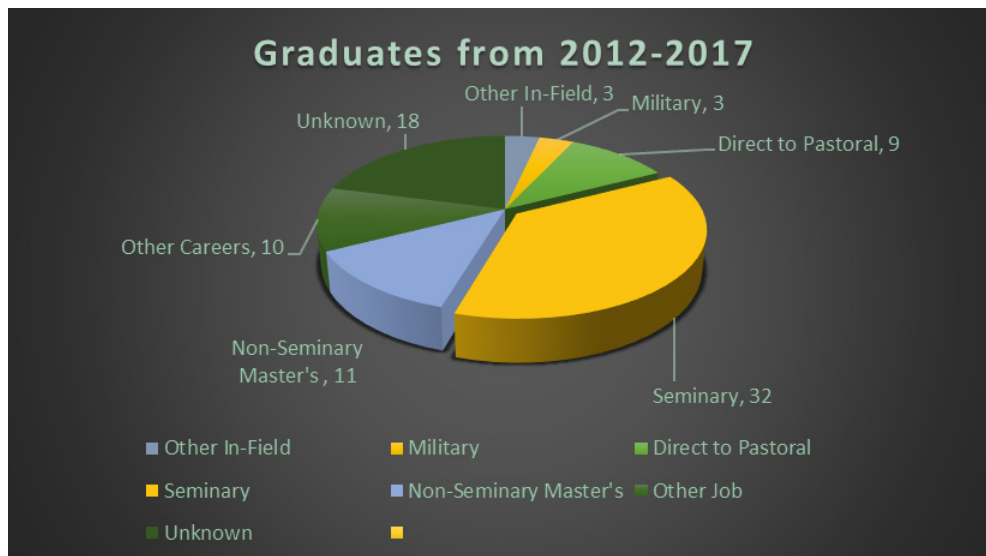
Department of Religion & Biblical Languages

The department regularly monitors student performance. This is the data gathered:

Student Progression

Program Outcome	Assessed By	1–5
PO 1: Foundational Knowledge Document foundational knowledge in the areas of Bible, history, and theology from an SDA perspective.	RELB 406, Studies in Daniel and Revelation	4.08 4.65 (Exegetical/ Research Analysis)
PO 2: Biblical Languages Possess skills in the major biblical languages of Hebrew & Greek.	BIBL 313, Greek III & BIBL 342, Hebrew II	4.46
PO 3: Effectively Communicate Mission Effectively communicate the global mission, beliefs, and heritage of the Seventh-day Adventist Church.	RELH 400, SDA History & Prophetic Heritage	4.31 4.9 (Research Analysis)
PO 4: Exhibit Growth Exhibit growth in awareness of Christian values and life skills.	RELP 485, Pastoral Ministry RELP 482, Ministerial Candidacy (Previously)	4.5
PO 5: Document Service Experiences & Skills Document service experiences & skills in community and cross cultural contexts.	RELP 350, Evangelism (for Religion students, RELP 485 can provide solid assessment and well.)	4.78

Student Placement



7.10 *Effective communication is sustained between the department/school and the wider Church constituency.*

Seventh-day Adventist Theological Seminary

Most of the Seminary faculty serve on various church committees from local churches through the General Conference as well as participate in service and educational activities both in North America and throughout the world.

For instance, at least eight Seminary faculty members serve on the Biblical Research Institute Committee (BRICOM) and many other of the faculty members have presented internationally at the BRI Bible Conferences for pastors. Another example of the level of service in GC committees is the number of Theology of Ordination Study Committee (TOSC) papers that were presented by our faculty members (at least 21).

There is heavy involvement in world missions not only by our Department of World Mission faculty but many of the faculty are participating directly in mission outreach projects and evangelistic series; the Cuba Project being a case in point. Especially the NAD Evangelism Institute (NADEI) faculty are continually involved in local churches in the NAD, along with their students, doing field evangelism. Also, faculty members have been presenting evangelistic series in Eastern Europe and the Philippines.

Another specific example of faculty participation with the wider church constituency is through the Adventist Theological Society. Both in terms of leadership in the society as well as in participation in local Adventist Theological Society (ATS) symposia, the Seminary faculty is always well represented. The ATS Academy website has literally dozens of presentations by Seminary faculty constantly available online. Recently, the ATS Academy educational thrust of the Society has undertaken specific video programs on doctrinal issues aimed at millennials and the general Church constituency. Over 50 of these programs have been produced and are being shown on Hope Channel as well as being available on the ATS Academy website. Another 50 programs are planned within the next year and a half.

The faculty has also been heavily involved in video and television ministries through Hope Channel including the Hope Channel affiliates around the world, as well as programming on 3ABN, Amazing Facts and North American Division Ministerial Association videos.

The Seminary regularly produces five journals (*Andrews University Seminary Studies*, *Andrews University Seminary Student Journal*, the *Journal of Adventist Mission Studies*, *Current*, and the *Journal of Applied Christian Leadership*, shared with the School of Education) through which we communicate to the larger academy as well as to the wider church constituency. Seminary faculty members also regularly contribute to the church periodicals like *Adventist Review* and *Ministry*. Faculty writing for the larger church is also displayed in the Adult Sabbath School Quarterlies, annual missionary books, and Bible commentaries as well as a constant stream of other books, both popular and academic.

Most of the Seminary faculty participate in preaching and lecturing in local church settings as well as conference and union camp meetings and pastors' meetings at least once a year, some many times every year.

Most of the faculty function as ongoing (occasional) mentors to our ministerial students both as they transfer from students to pastors in the field and for decades afterwards.

Department of Religion & Biblical Languages

Conference and Union officials regularly serve as presenters to our students.

Faculty members have conducted pastoral training: Bolivia, Chile, Haiti, Cuba, Dominican Republic, United States, Mexico, Germany, Romania, Fiji, Brazil, Lebanon, UAE, Romania, and Honduras. Religion

faculty regularly speak at camp meetings, conferences and youth rallies in the United States, Honduras, Mexico, Chile, Fiji and New Zealand.

Faculty serve on various conference committees as requested.

Faculty conduct weeks of prayer at schools locally, within the Lake Union and internationally.

7.11 The institution has in place means to assess and improve the effectiveness of the pastoral and theological education program.

Seventh-day Adventist Theological Seminary

The Seventh-day Adventist Theological Seminary relies on direct and indirect assessment data to improve the effectiveness of all of its programs both in North America and at international locations. Direct assessments include rubric data from benchmark courses and capstone projects, and results from practicums including the Theological Field Experience (TFE). Indirect assessment instruments include Course Surveys, and a variety of other surveys administered to students.

Direct Assessment

The Seminary uses a backward design approach (Wiggins & McTighe), beginning with desired outcomes for each program and aligning those outcomes with core, or benchmark courses within each program. A curriculum map for each program serves to align the outcomes with those core courses used to assess the outcomes. Department-voted rubrics are used to grade key, integrative assignments in each of those benchmark courses. As part of their training, MDiv students are also required to engage in a Theological Field Experience (TFE) sometime during their second year in the program, results of which are also used for program improvement. At the end of every grading period, the Seminary Assessment Coordinator collects and aggregates benchmark course rubric results and makes them available to program directors and department chairs in a specified electronic location. They in turn study the results to determine areas of strength and weakness in their programs, and meet with departmental faculty to generate action plans to improve areas of weakness.

In addition to data from benchmark courses, the Seminary uses Capstone assignment results to assess the effectiveness of its programs. Examples include results from the Oral Assessment Rubric (OAR) and the Ministry Development Plan Reflection Paper Rubric (MDPRPR) for the Doctor of Ministry program, comprehensive exams and doctoral dissertation for the PhD/ThD programs, a synthesis capstone class and portfolio and comprehensive exams for the MA and PhD in Religious Education programs, a master's thesis and comprehensives for MA Religion, and comprehensives and a required practicum for the MA in Youth and Young Adult Ministry.

Indirect Assessments

The Seminary makes an effort to have the instruments used for indirect assessment translated into the relevant international languages so that all students at all locations can have access to the surveys. Those indirect survey instruments include the following: Course Surveys, Module Surveys (for DMin program), the Seminary Exit Survey, the Seminary Assessment Questionnaire, the Alumni Survey, and the Entering Students Questionnaire (ESQ)—generated from the Association of Theological Schools—ATS.

At the end of every course, students are asked to complete a course survey to evaluate both the course and the professor. For the Doctor of Ministry program, the parallel to the course survey is the DMin Module survey administered towards the end of every DMin module. The SES is administered to graduating students each semester shortly before graduation, and in addition to demographics and information on where they are headed, it provides a snapshot of their perspectives as students throughout their sojourn in the Seminary. Unlike the SES which is for graduating students only, the anonymous SAQ, administered every other spring, is for all Seminary students and affords them the opportunity to have their voices heard in terms of what works well and what doesn't in each of their programs and courses, and also in

their educational experiences at large. The alumni survey follows graduates into the workplace. Among other inquiries, the survey seeks to determine to what degree graduate employment aligns with the degrees earned, income level, and much more. Finally, the ESQ provides a snapshot of the kinds of students that are coming into the Seminary to study, and the various experiences that make them who they are. Such information can help the Seminary to be proactive in meeting the needs of new students.

Data Analysis by Location

The Andrews University Theological Seminary serves the world church and operates international locations as well as those within North America. It is therefore held responsible to see that the education delivered at international sites compares favorably with what is delivered at the Main campus, not only in academics, but also in terms of resources and services. This tenet undergirds the practice of comparing direct and indirect assessment results by location when preparing important reports for accountability purposes. See sample direct assessment file attachment below.

Following are samples of employment-related data from the Alumni Survey which is administered once every two years, and also from the Seminary Exit Survey which is administered to graduating from the Seminary each semester. Table 1 is based on the alumni surveys for 2014 and 2016 respectively. Table 2 and Figure 1 reflect data from the 2012, 2014, and 2016 alumni surveys. Figure 2 is based on the Mission and Faith section of the last three alumni surveys; and finally, Table 3 is based on the two most current Seminary Exit Surveys reflecting how a sampling of programs helped graduates with goal attainment.

Table 1
Employment/Enrollment Status One Year after Graduation, by level: Compiled from the Alumni Survey Reports 2014 and 2016—Office of Institutional Effectiveness, Andrews University (in percentages)

2016	Employed	Enrolled in Further Studies	Employed & Enrolled	Not Employed or Enrolled
Associates (n=2)	100%	0%	0%	0%
Bachelors (n=198)	58	15	14	14
Master’s (n=153)	77	6	6	12
Specialist (n=5)	80	20	0	0
Doctoral (n=72)	92	0	4	4
Total (n=430)	71	9	9	11
2014	Employed	Enrolled in Further Studies	Employed & Enrolled	Not Employed or Enrolled
Undergraduate (n=93)	49%	17%	20%	13%
Master’s (n=101)	74	8	8	10
Doctoral (n=46)	76	4	9	11
Total (n=240)	65	11	13	11

Table 1 provides a snapshot of employment situations for alumni one year after graduation. For the 2014 survey, 87 percent of undergraduates were employed and/or enrolled in further studies one year after

graduation, while 13 percent were not employed or enrolled in further studies. Comparatively, for the 2016 survey, 86 percent of undergraduates were employed or enrolled in further studies while 14 percent were unemployed and not enrolled in further studies.

At the master’s degree level, 90 percent of 2014 graduates were employed or enrolled in further studies one year after graduation while 10 percent were not employed or enrolled. Comparatively, for the 2016 survey, 88 percent were employed or enrolled and 12 percent were not employed or enrolled in further studies.

Employment data at the doctoral degree level showed some improvement over 2014 in the 2016 survey. In 2014, 89 percent of doctoral graduates were employed one year after graduation versus 11 percent who were not employed or enrolled. Comparatively, in the 2016 survey, 96 percent of graduates were employed and/or enrolled in further studies versus 4 percent who were not enrolled or employed one year after graduation.

Table 2, based on the Alumni Survey reports for 2012, 2014, and 2016 respectively, reflects graduate responses to five employment-related questions in relation to their most recent Andrews degree. Figure 1, based on Table 2, provides a snapshot of the ratings at the two highest levels of the scale for four of the questions, three of which have identical response options.

Table 2
Relationship of Employment to Most Current Andrews Degree: Compiled from the Alumni Survey Reports for 2012, 2014, and 2016—Office of Institutional Effectiveness, Andrews University. A hyphen (-) in a cell indicates that the specific option was not included in the survey for that year.

How related was your employment (one year after graduation) to your most recent Andrews degree?						
Answer	2016		2014		2012	
	Count	Percent	Count	Percent	Count	Percent
Very related	249	72.8	124	66.3	46	69.7
Somewhat related	52	15.2	35	18.7	14	21.2
Unrelated	41	12.0	28	15.0	6	9.09
How related were your further studies to your most recent Andrews University degree?						
Very related	49	62.8	37	64.9	13	68.4
Somewhat related	22	28.2	16	28.1	5	26.3
Unrelated	7	9.0	4	7.0	1	5.3
What is your current employment/enrollment status?						
Employed	306	71.2	164	68.4	73	83.0
Enrolled in further studies	30	7.0	25	10.4	-	-
Employed and enrolled in further studies	61	14.2	30	12.5	-	-
Not employed or enrolled in further studies	33	7.7	21	8.8	15	17.1

How related is your current employment to your most recent Andrews degree?						
Very related	249	67.8	129	66.5	51	69.9
Somewhat related	72	19.6	41	21.1	9	12.3
Not related	46	12.5	24	12.4	7	9.6
(For "not related" responses)						
What best describes why you are working in a field unrelated to your most recent Andrews degree.						
No jobs were available in my field	17	37.0	13	54.2	3	42.9
I wanted/needed better pay or benefits	3	6.5	3	12.5	1	14.3
I was no longer satisfied with my field	1	2.2	-	-	-	-
I became interested in another field	9	19.6	2	8.3	-	-
Other	16	34.8	6	25.0	3	42.9

Figure 1

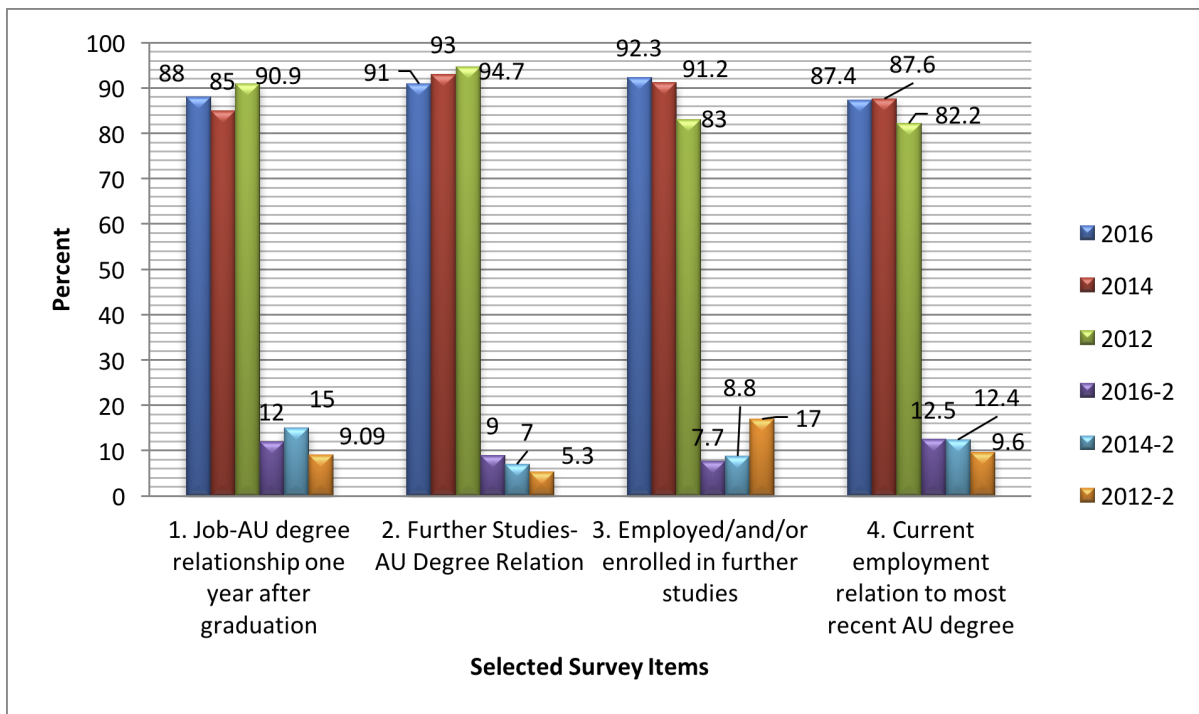


Figure 1: Employment data in relation to most current Andrews University degrees, 2012, 2014, 2016. Compiled from Alumni Survey Reports for 2012, 2014, and 2016—Office of Institutional Effectiveness, Andrews University *Key for 2016, 2014, 2012:* very related/somewhat related (for Questions 1, 2, & 4); employed and/or enrolled in Further Studies (Question 3). *Key for 2016-2, 2014-2, and 2012-2:* unrelated (for Questions 1, 2, & 4); not employed or enrolled in further studies (Question 3). (Based on Table 2).

Figure 2

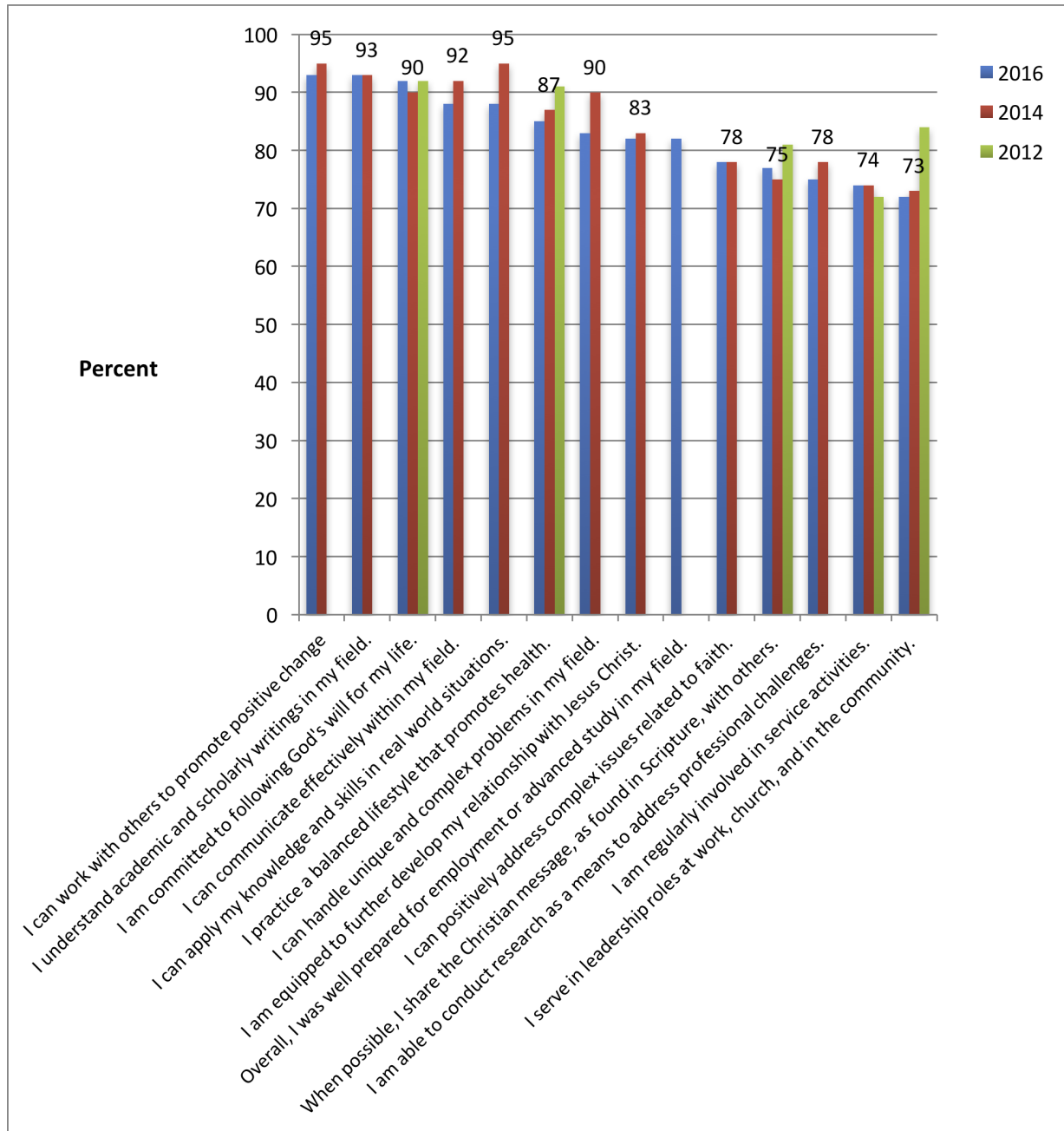


Figure 2: Mission and Faith Experience: Strongly Agree/Agree categories compiled. Scores for the three Alumni surveys represented ranged from 72% to 95% for these two categories (data labels included for 2014 only). Data based on Alumni Survey reports for 2012, 2014, and 2016 respectively—from Office of Institutional Effectiveness—Andrews University. Other categories for that survey item consisted of Neutral, and Disagree/Strongly Disagree. Less than three bars for a given question indicates that some items were not included in the survey for all three years, which is typical when surveys are revised from time to time.

Finally, Table 3, based on the Seminary Exit Survey for fall 2016 and spring 2017, showcases the degree to which students attained the goals or outcomes for a sampling of programs.

Table 3

The Degree to Which Seminary Programs Helped Graduating students to Attain Selected Goals: From Seminary Exit Survey Fall 2016 (N=38) and Spring 2017 (N=43)—Andrews University Theological Seminary.

Outcomes/Goals for Three Programs: Fall 2016 and Spring 2017	Scale: 1–4	
	Averages Fall 2016	Averages Spr 2017
Program 1 Goals (n=14; n=19)		
1. Demonstrate spiritual growth through the use of spiritual disciplines.	3.21	3.06
2. Explain Scripture in an exegetically and theologically sound manner from an Adventist perspective.	3.71	3.44
3. Engage in biblical and theological reflection as the basis for ministry.	3.64	3.50
4. Design and lead biblically, theologically sound and contextually relevant public worships that incorporate calls to a decision for Christ	3.50	2.89
5. Apply the principles of pastoral care to all aspects of ministry.	3.29	3.11
6. Equip congregations for effective, ethnic, and cross-cultural mission and ministry.	3.14	2.94
7. Demonstrate advanced understanding of Christian history; Seventh-day Adventist history; theology and practice; and the influence of Ellen G. White on Adventist history, theology, and lifestyle.	3.71	3.42
Program 2 Goals: (n=5; n=5)		
1. Deliver effective biblically-based sermons.	4.00	3.75
2. Demonstrate proper biblical interpretation skills.	3.80	3.75
3. Understand the historical-theological development of the Adventist Church.	4.00	3.75
4. Capable of training church members for evangelism	3.40	3.25
5. Demonstrate an understanding of how to empower church members for leadership.	3.80	3.25
6. Capable of reaching specific social groups.	3.80	3.00
Program 3 Goals: (n=8; n=10)		
1. Develop deeper biblical spirituality	3.63	3.50
2. Experience enrichment of personal and family life	3.50	3.13
3. Intensify commitment to ministry	3.63	3.50
4. Develop an Adventist perspective of evangelism, mission, and ministry	3.63	3.63

5. Experience positive collegial relationships	3.63	3.63
6. Develop a global view of society and ministry	3.50	3.63
7. Gain theoretical knowledge that contributes to advanced ministry.	3.13	3.63
8. Develop an understanding of the biblical model of servant leadership.	3.50	3.25
9. Able to evaluate ministerial practices through theological reflection.	3.50	3.38
10. Able to use appropriate tools to analyze the needs of churches and communities.	3.50	3.38
11. Develop skills that facilitate more effective ministry	3.75	3.50
12. Able to articulate theological and theoretical understandings that advance global ministry.	3.50	3.63
13. Develop habits of study that contribute to lifelong learning.	3.50	3.38

In most instances, student ratings have been favorable, with scores ≥ 3 based on a scale of 1–4. The three lowest scores were as follows: (1) *Design and lead biblically, theologically sound and contextually relevant public worships that incorporate calls to a decision for Christ*: 2.89 in Spring 2017, down from a score of 3.50 in Fall 2016; (2) *Equip congregations for effective, ethnic, and cross-cultural mission and ministry*: 2.94 in Spring 2017, down from a score of 3.14 in Fall 2016; and (3) *Capable of reaching specific social groups*: 3.0 for Spring 2017, down from a score of 3.80 for Fall 2016. A casual look at the data for the two semesters also shows that with few exceptions, student ratings were higher for fall 2016 than for spring 2017 for all three programs. It might be worthwhile to look into possible reasons for this trend.

Action Plans

Program directors and department chairs receive aggregated data from both direct and indirect assessments for each program. They in turn review the data and in collaboration with faculty, generate action plans which they present to their colleagues at the annual Assessment Retreat each August. They are held responsible at each new assessment retreat to update their colleagues on the progress of their action plans from the previous year’s retreat.

Following are some examples of instances in which survey data has been used to improve Seminary programs:

- After Seminary students voiced their concern that the first year in the program was not the most fitting time to have the Theological Field Experience, it was moved to the second year.
- An extensive revision of the MDiv Program is currently in progress, largely due to various recurring themes in survey responses including the SES and SAQ, in which students have been asking for change.
- Two African American professors were recently hired in response to students voicing their desire to have more ethnically diverse faculty who would more closely reflect the diversity in the student population.
- In response to MAPM students voicing their concern about shortfalls in the registration process, they are now permitted to pre-register online.

Department of Religion & Biblical Languages

- Course evaluations help us to tune our classes to our student's needs. When concerns about learning style are raised, we address them by looking at the structure of classes and whether certain things are no longer working.
- The program review that occurs approximately every seven years allows us to review the vision and final goals of the department as well as allowing peers from outside the department to provide evaluation and new ideas regarding our program.
- The senior exit exam allows us to see how students are performing overall in our program and what areas need to be addressed. Students particularly have the option to leave constructive feedback for us to review.

7.12 *Any plans for development and improvement within this area.*

Seventh-day Adventist Theological Seminary

The Seminary is actively engaged in visioning for the improvement of pastoral and theological education. That visioning is done both wholistically as the Seminary and departmentally by program [7.12 *Future Improvements*].

Department of Religion & Biblical Languages

Spanish Ministry Initiative:

Ruben Munoz-Larrondo is the program director for the Spanish theological education initiative. Davide Sciarabba assists in the new program which has been launched in the fall of 2017 with the first classes and the first students. The next phase of development will include increasing the enrollment, and assessment of the effectiveness of the course content and delivery mechanisms.

Established in Cycle: 2016–2017

Implementation Status: In-Progress

Priority: High

Implementation Description: Dr. Munoz-Larrondo is the program director for the Spanish theological education initiative. The program has been launched and the next phases of development will include increasing the enrollment, and assessment of the effectiveness of the course content and delivery mechanisms.

Projected Completion Date: Fall 2019

Responsible Person/Group: Ruben Munoz-Larrondo and Davide Sciarabba

Priority Focus on the development of the practical ministry fieldwork program.

Our new professor, Rodney Palmer, is focusing on redeveloping the practical ministry portion of our program which will result in a more integrated, well-developed approach to ministry for the theology program.

Established in Cycle: 2016–2017

Implementation Status: In-Progress

Priority: High

Implementation Description: Rodney Palmer will be developing the program over the next year. Depending if bulletin changes are necessary, we will implement all or part of the revised program in fall 2018 and it will be assessed over the coming year, concluding in summer 2019.

Projected Completion Date: Summer 2019

Responsible Person/Group: Rodney Palmer and Department Chair

Mission Emphasis

We are working to further develop the missions mission and certificate for the department.

Established in Cycle: 2016–2017

Implementation Status: In-Progress

Priority: High

Implementation Description: Glenn Russell is leading an analysis of the religion minor and potential development of a major, as well as other means to inspire and equip students for mission service.

Projected Completion Date: Summer 2019

Responsible Person/Group: Chair, departmental assistant and faculty

Section C

Showcase on Health and Wellness



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INTRODUCTION

Andrews University has been working diligently, purposefully and strategically to make health and wellness a main foundational principle of its vision, mission and campus culture. Several key components have been a part of this renewed focus of providing a holistic education at Andrews University, encompassing body, mind and spirit:

1. Making health and wellness a main priority for the campus
2. Developing a wellness-focused master plan
3. Founding a School of Health Professions (SHP)
4. Improving Dining Services
5. Hiring a director for University Health & Wellness (UHW)
6. Building an innovative, new Health & Wellness Center (HWC)

EXHIBIT A: University Health & Wellness (UHW) Initiative

Prepared by Dominique Gummelt | August 2, 2017

“Wellness is an active process of optimizing every aspect of our multidimensional self to harmoniously reflect the image of our Creator.” ~Andrews University

The new director for UHW was hired on July 1, 2015 and the UHW initiative had its official inception shortly after that, on September 23, 2015. A Health and Wellness Council was established, consisting of administration, faculty, staff, students and community members, to assist and advise the new director in developing a strategic plan for UHW and provide input during the implementation of initial initiatives. Based on a thorough campus assessment, it was concluded that Andrews University has done a satisfactory job in focusing on the “mind” and the “spirit”, but that the “body” was an area that needed serious improvement. Further, it was observed that various campus entities focused on specific dimensions on health and wellness needed to fuse to harmoniously work together to pursue a holistic approach.

The vision of UHW is to create a vibrant culture of health and wellness to support our philosophy of “living wholly” at Andrews and beyond. The mission of UHW is to value, emphasize and reestablish care and training for the physical body as foundational to spiritual, mental, relational and professional wellness. Further, UHW aims to make Andrews University the healthiest university in the world. Specific goals and objectives were identified, a strategic plan (see Appendix A) for implementation was developed and numerous initiatives have been launched with many more in current development.

Since the start of UHW in 2015, the following initiatives have been launched and successfully grown:

1. UHW website including information, resources and opportunities for involvement
2. UHW social media accounts
3. Wellness Lounge in the Campus Center offering: state-of-the-art massage chair, full body scans, information, training, exercise equipment, consultations and resources
4. Wellness Ambassador initiative across campus
5. Regular Wellness Menu
6. Employee Wellness (including a customized e-wellness platform)
7. Special events to promote health and wellness across campus and beyond
8. Annual Health & Wellness Fest
9. Wellness Transformation scholarship
10. Wellness Transformation documentary production

11. Certified Healthy Departments
12. Wellness assessments (employees & students)
13. Creating active work and learning spaces
14. National and international health and wellness partnership development

EXHIBIT B: School of Health Professions

Prepared by Emmanuel Rudatsikira | August 2, 2017

The School of Health Professions (SHP) was founded in 2012. SHP brought together five existing programs that were in the College of Arts & Sciences. One of the reasons for starting the new school was to create synergy among existing programs, develop new programs, promote interdisciplinary education, research and practice, create new partnerships and shore up existing partnerships with educational and healthcare institutions.

The mission statement of the SHP is to provide excellence in education for healthcare professions that fosters collaboration, research and service within a Christ-centered environment.

SHP has five departments: 1) Medical Laboratory Science; 2) Nursing, 3) Physical Therapy; 4) Public Health, Nutrition & Wellness; and 5) Speech-Language Pathology & Audiology.

In the last five years, with God's help, new programs were developed and new initiatives implemented.

1. New programs: Online RN to BSN in partnership with Lakeland Health; Online Master of Public Health in Nutrition and Wellness; Bachelor of Science in Public Health, Environmental Health Concentration; Master of Science in Speech-Language Pathology; Graduate Certificate in Dietetics; Doctor of Nursing Practice; On-campus transitional DPT and Doctor of Science in Physical Therapy
2. New interdisciplinary courses: Fundamentals of Spirituality and Ethics in Health Care (undergraduate); Integration of Spirituality in Health Care (graduate); Education Techniques for Health Care Providers (graduate); and Pathophysiology for Health Professions (undergraduate)
3. Support for faculty research, which has resulted in increased publications and presentations at national and international conferences
4. New clinical faculty track, which has allowed to recruit more faculty
5. Interdisciplinary community clinic at Herbie Clinic in Benton Harbor
6. International interdisciplinary tour in Honduras
7. New wing for Speech-Language Pathology and new laboratories: Laboratory for Medical Laboratory Science; Neuroanatomy laboratory for Physical Therapy; and Skills laboratory for Nursing
8. Interdisciplinary learning events
9. High pass rates on state licensure exams
10. Annual Health Professions Career Fair

Master of Public Health (MPH) PROGRAM

The Andrews University MPH Program is among the new academic programs that have demonstrated and lived the experience of the University's mission and values. The program has prepared and continues to prepare MPH graduates to be public health professionals equipped with mental, physical, social and spiritual (holistic) perspectives of addressing public health challenges in different communities with evidence-based solutions.

Highlights of the MPH:

1. This program is the only premier online MPH program in the country emphasizing nutrition and wellness with a unique emphasis on vegetarian nutrition. The concentration is offered in both standalone and dual (MDiv/MPH) degrees.
2. The MPH program admits and trains health professionals including doctors, nurses, registered dietitian nutritionists, along with Master of Divinity students and current pastors serving in the field for this mission of united health and gospel work.
3. The MPH program fulfills the University mission and is in line with the exhortation of the Spirit of Prophecy for preparing and equipping gospel ministers to reach out to the communities with a strong health and wellness message.

Ellen G. White wrote, “God wants us to educate the world about the basic principles of health, and the Church is responsible for training workers to teach these principles. Health evangelism is called the entering wedge and the right hand of the gospel. Physicians, nurses, and other health-care providers are to be trained to educate and give aid to those suffering from physical diseases.” “Health Evangelism,” introduction.

EXHIBIT C: Dining Services

Prepared by Mark Daniels | September 15, 2017

Andrews University’s focus on the health and wellbeing of the campus community has fundamental roots in the on-campus food service program. All of these programs are managed by Bon Appetit Management Company whose commitment to locally sourced food, scratch cooking, guest wellbeing, and transparency in nutritional content supports the mission of the University to achieve optimal wellness campus-wide. We have been partnered with Andrews University since 2010 and we continue to work hand-in-hand with the University to achieve its goals. Most recently we have worked to support the Wellness Initiative campus-wide. These accomplishments follow a shared philosophy, a commitment to guiding principles, initiatives to support those commitments, and unique actions that apply directly to our institution.

We believe that our responsibility in regard to wellness starts with the food—how it is sourced, how it is prepared, when it is prepared—all with a sensitivity to and focus on the needs of the University. We serve food that is alive with flavor and nutrition, prepared from scratch, and sourced in a socially responsible manner. This philosophy takes shape in the actions that we take with the food. This is especially true as we have a responsibility to meet the needs of a broad spectrum of guests. Because Bon Appetit shares with Andrews University a commitment to wellness, we have made a series of commitments that include: 1/3 of our dishes meet a wellness standard and are mainstream in our cafes, “stealth” nutrition accomplished with cooking techniques and fresh ingredients, reasonable serving sizes, tactful and eye appealing placement of dishes that encourage guests to make better choices, and standardized menu signage that allows guests to find dishes that meet their specific needs. These are just a sampling of our commitments to Andrews University.

To support our philosophy and uphold our promise, we put into practice a series of initiatives to enable us to achieve our goals and to educate our guests. All of the initiatives are followed by all Bon Appetit accounts across the nation, but they are particularly applicable to our campus community as we endeavor to achieve holistic wellness. Not only do these initiatives empower us to meet our commitments, they allow us the opportunity to educate our guests. Our Farm to Fork program sets a goal for us to purchase 20 percent of our food from small owner operated farms or artisans within 150 miles of Andrews University. With our annual Farmworker Awareness Week, we highlight the farm workers whose labor brings us the great produce we enjoy in our cafes. The Circle of Responsibility initiative provides our guests with easily recognizable icons to identify menu items that meet their specific dietary needs. We also implement Food

for Your Wellbeing each month to highlight specific dietary practices or culinary techniques in an effort to educate our guests on best practices.

In addition, here at Andrews University we have taken steps to provide a tailored dining experience to our guests and to support the University's wellness goals. Obviously, we have continued to avoid all animal protein (with the exception of eggs) and caffeinated beverages as these practices closely align us with the teachings of the church. To further accommodate the uniqueness of the Andrews University community we meet with students who have strict dietary restriction and/or medical conditions to create individual meal programs tailored to their needs. Our menus are carefully crafted to match up with our varied and diverse campus population and to allow others to learn new flavors and dishes from around the world. To meet the needs of a population that has increasing issues with gluten, we have created two separate stations that only serve dishes made without gluten containing ingredients. Just as important is the growing concern for nutritional information that allows guests to make choices the help them achieve their personal goals. As of the fall semester 2017, we have included this nutritional information on all dishes that we serve on a regular basis and all soda has been removed from our main café and been replaced with teas and fruit infused waters. Finally, we have revised our catering menus to present our on- and off-campus clients the opportunity to choose "AU Fully Alive" options. These options take a classic menu item and make it overtly healthy. Often that choice allows for every dish to be prepared for vegan dining.

EXHIBIT D: Health & Wellness Center Development

Prepared by Dominique Gummelt | August 2, 2017

Andrews University has been working diligently to raise the funds for building a brand-new, state-of-the-art Health and Wellness Center to create a new, mission-focused, innovative health and wellness space to provide opportunities to **live wholly**, **explore** concepts of health and wellness **intentionally**, **learn deeply** about the extraordinary bodies God created and **purposefully engage** the campus, local and global community together in living healthful lives connecting body, mind and spirit, extending the healing ministry of Christ.

The mission of the AUHWC is to value, emphasize and reestablish care and training for the physical body as foundational to living a highly qualitative life by creating a healing, inspiring and supportive environment for all of its members and the community. The new Health and Wellness Center will provide innovative and wholistic opportunities and accessibility year-around for the campus and local community. It will offer a variety of safe, professional and enjoyable physical activity and wellness opportunities, which are in line with current evidence-based practices, standards, trends, interests and needs. The center will provide a harmonious, peaceful and inviting environment and atmosphere that promotes health and healing, incorporating the eight principles of health valued by the Seventh-day Adventist Church. Further, education opportunities, curricular and co-curricular, will be offered to provide theoretical and practical learning experiences. Modern technology and innovative programming will deliver effective ways to motivate, incentivize and engage the local and global community to live more healthfully and extend the healing ministry of Christ.

TIMELINE

- Spring 2018: start of construction
- Fall 2019: opening of new Health & Wellness Center

FUNDING

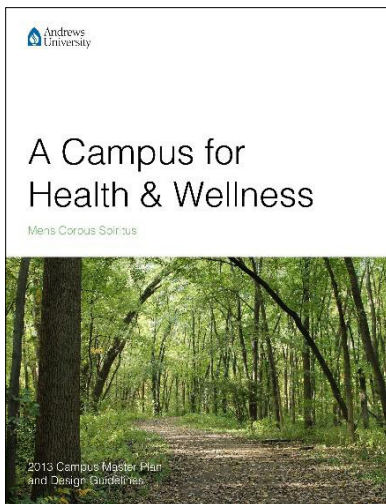
\$17.5 million of the \$18.5 million have been successfully raised (October 2017)

The new Health and Wellness Center will contribute to:

1. Improving student and employee physical activity levels
2. Lowering employee healthcare costs
3. Increasing student enrollment
4. Improving employee and student satisfaction
5. Increasing employee and student retention
6. Attracting and developing best faculty and staff
7. Attracting and developing the best and more students
8. Creating healthier and more fit employees and students (=lower costs, better performance, greater productivity)
9. Fulfilling the mission of Andrews University and the worldwide Seventh-day Adventist Church

EXHIBIT E: Wellness-focused Campus Master Plan Design 2013

Prepared by Andrew von Maur | September 14, 2017



1. Led by Biblical Whole Health Principles

The plan's key organizing principles are rooted in the Seventh-day Adventist health message and promote:

- **Natural Setting**
Design for contact with nature, visible order and harmony with nature, and the celebration of God's creation.
- **Faith and Community**
Design for collaborative learning, for the work of hands and minds, and for community ministry.
- **Active Living**
Design for outdoor life, walking, and agricultural activity.
- **Stewardship**
Design that promotes Bible-based independent thinking, economy, and environmental care.

2. Health & Wellness Center

Among other items, Goal 2 of the Campus Master Plan highlights concepts for a new Health & Wellness Center at the physical heart of campus.

3. Connect with Creation

Goal 3 of the Campus Master Plan highlights various planning tools to promote regular contact with nature, environmental stewardship, and the campus as an arboretum. Examples include:

- Landscape access regulating plan to promote access for all
- Strategic goals to preserve and promote agricultural activity on campus
- Building frontage design guidelines to promote views, light, air and outdoor life
- Basic healthy materials and systems design guidelines
- Building massing design guidelines to promote views, light and air.

4. Promote Walking and Cycling

Goals 4 and 5 highlight various planning tools to promote walking and cycling as a preferred transportation choice. Examples include:

- Plan to expand a system of paths and trails, including community connections
- Street design guidelines for safe and comfortable pedestrian and cycling activity
- Parking design guidelines for pedestrian safety and comfort, and to enhance environmental care through stormwater management
- Parking location plan to promote walking over driving on campus
- Strategic goals for bike storage and pedestrian safety and comfort enhancements

5. Home-like Living

Goal 6 highlights various planning tools to promote student housing designs for whole health lifestyles. Examples include:

- Strategic goals to enable a diversity of student housing options that cultivate faithful independence, outdoor life and Christian fellowship.
- Design guidelines for outdoor spaces in student housing facilities

Showcase Appendix

A: UNIVERSITY HEALTH & WELLNESS INITIATIVE

STRATEGIC PLAN: 2017–2022

1. Proposal of University-wide Wellness Model Adoption
2. Focus: Physical Wellness (Definition & Examples)
3. Vision, Mission, Goals and Objectives
4. SWOT Analysis
5. Internal Strategic Initiatives
6. External Strategic Initiatives
7. Action Plan

1. Proposal of University-wide Wellness Model Adoption

The Health and Wellness Council (HWC) proposes that Andrews University (AU) adopt a university-wide wellness model to unify and solidify all health and wellness efforts grounded in a clear approach and philosophy. Further, the HWC proposes a separate group be formed to work on the development of an appropriate wellness model more clearly articulated than the general mind, body and spirit overarching concept.

2. FOCUS of new University Health & Wellness Initiative: Physical Wellness

Definition: Physical Wellness

Promotes proper care of our bodies for enjoyable, balanced and optimal living.

Examples of “Physical Wellness” aspects:

- Active living
- Healthy eating
- Adequate hydration
- Sufficient rest
- Drug, alcohol and tobacco free
- Consistent hygiene
- and more...

3. Vision, Mission, Goals and Objectives

Vision: “LIVE WHOLLY”

We envision creating a vibrant culture of health and wellness at Andrews University.

Preamble:

Because Seventh-day Adventist education is grounded in a wholistic philosophy that calls for the harmonious development of body, mind and spirit in service to others.

Because physical activity, exercise and a healthy lifestyle have historically played a significant role in the daily routines of faculty, staff and students in Adventist educational institutions.

Because Adventist educators have been counseled that “both mental and spiritual vigor are in great degree dependent upon physical strength and activity” (“Education,” p. 195).

We have determined to affirm to the roots of Adventist education by establishing the following mission, goals and objectives for Andrews University in the 21st-century context:

Mission: “BEGIN WITH THE BODY”

Our mission is to value, emphasize and reestablish care and training for the physical body as foundational to spiritual, mental, relational and professional wellness.

Goals:

1. Practices and Assessment

Train and support students, faculty and staff in the development of important physical health and wellness practices and assess the impact of those practices.

Objectives

- a. Increase the proportion of students and employees who report getting sufficient sleep as measured by self-reported survey and objective accelerometer data.
- b. Decrease the proportion of students and employees who report experiencing moderate to severe stress as measured by self-report survey.
- c. Increase the proportion of students and employees who complete the new online annual “Health & Wellness Education Module” (*to be created) as measured by objective online data.
- d. Increase the proportion of students and employees who report consuming adequate amounts of fruits, vegetables and whole grains daily according to USDA guidelines as measured by self-report survey.
- e. Increase the proportion of students and employees who report drinking enough water daily as measured by self-report survey.
- f. Increase the proportion of students and employees who report meeting current national guidelines for aerobic physical activity, muscle-strengthening activity for all major muscles groups and flexibility on a weekly basis as measured by self-report survey and objective accelerometer data.
- g. Increase the proportion of students and employees who report sitting and/or being sedentary for less than three hours per day as measured by self-report survey and objective accelerometer data.

2. Inclusion and Accessibility

Provide multiple physical health and wellness facilities and opportunities, curricular and co-curricular, indoor and outdoor, maximizing inclusion and accessibility year-round.

Objectives

- a. Offer a Wellness Menu with many different services and opportunities for all students and employees.
- b. In partnership with Student Life, offer a variety of co-curricular credit options in relation to physical health and wellbeing for students.
- c. Build a new, co-ed health and wellness center on campus accessible to all students, employees and the community.
- d. Adopt a physical health and wellness e-platform, which allows students and employees to participate in various challenges and manage personalized physical health and wellness facts and practices.
- e. Offer a physical health and wellness co-curricular credit certificate for students.
- f. Evaluate and revise accordingly the current Fitness Education ACE curriculum (in collaboration with appropriate entities on campus) during fall semester 2016.
- g. Create an online health and wellness module each student and each employee will have access to via the e-wellness platform.

3. Structure and Alignment

Align institutional structures with the educational imperative of physical health and wellness, removing obstacles and providing incentives where necessary.

Objectives

- a. Develop effective strategies to ensure each student and employee has the opportunity for a proper lunch break during the school/work day, including the chance to engage in some form of physical activity.
- b. Provide healthier food options via the vending machines on campus.
- c. Strategically and gradually transform offices, meeting rooms, dorm rooms and classrooms to active work and learning spaces, including standing desks and functional fitness equipment (e.g. resistance bands, resistance balls, etc.)
- d. Make all University Health & Wellness sponsored services and offerings affordable for students.
- e. Transition each regular water fountain on campus to be replaced with a filtered bottle filling station.
- f. Create a “Recommended Healthy Food Options” list for all University events encouraging students, faculty and staff to offer items on the list for their events.
- g. Partner with PMC Health Ministries to combine resources and efforts to work toward the common goal of transforming, changing and saving lives through health and wellness.

4. Motivation and Support

Utilize the power of peers, technology and role modeling to provide the motivation and social support necessary for creating and maintaining a culture of physical health and wellness.

Objectives

- a. Adopt a physical health and wellness e-platform, which allows students and employees to participate in various challenges and manage personalized physical health and wellness facts and practices.
- b. Provide each student with the opportunity to obtain some form of affordable wearable physical fitness technology (e.g. Fitbit) and provide comprehensive training sessions on how to use such devices effectively.
- c. Have a minimum of one Wellness Ambassadors in every office/department at Andrews University.
- d. Strategically publicly engage AU’s leadership among faculty, staff and students to serve as positive role models in relation to physical health and wellness behaviors.
- e. Develop and implement the “Certified Healthy Department” initiative.

SWOT Analysis

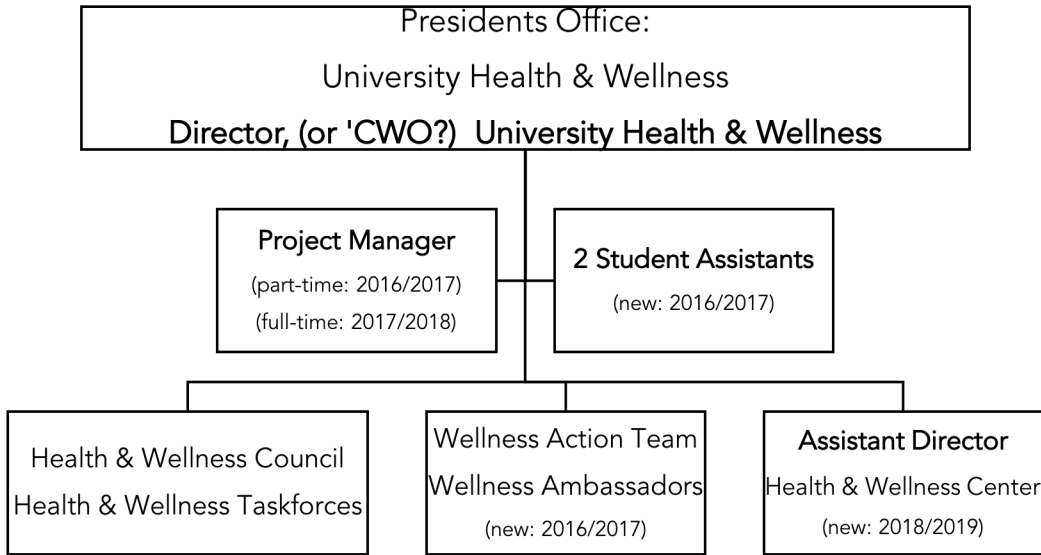
STRENGTHS	WEAKNESSES
<p>The Initiative: New initiative = Momentum Focus all-inclusive (students, employees & community) Wholistic approach/foundation Built on core strength: LIVE WHOLLY Support of administration Establishment of Health & Wellness Council & Wellness Action Team Active launch of Wellness Menu The Campus (which impacts initiative): SDA health message foundation Alcohol-/drug-/smoke-free campus Vegetarian campus Sabbath rest practice Planning of new Health & Wellness Center Some wellness incentives for employees</p>	<p>The Initiative: New initiative = need to earn buy-in from all people & entities Small operating budget Little paid support staff Perception of institutionalized wellness</p> <p>The Campus (which impacts initiative): Different cultures within campus (faculty, staff, graduate students, undergraduate students) No or little incentives for wellness for graduate students and employees An SDA cultural attitude of health as abstinence rather than proactive living.</p>
OPPORTUNITIES	THREATS
<p>The Initiative: Celebrate wellness & create new positive trajectory Reframe how we think about wellness: positive/meaningful be a living testimony Create a culture of health & wellness that carries beyond the time & walls at AU Reformulate co-curricular education to emphasize/prioritize wellness Impact reformulation of ACE curriculum in relation to fitness/wellness/health Utilize campus research connections Become a leader in health promotion New Health & Wellness Center & outdoor opportunities: inclusion; community Comparison with other institutions Change, transform & save Lives Become the healthiest campus Obtain grant money for initiative</p>	<p>The Initiative: Lack of definition of functional structure within the university infrastructure Compartmentalization of existing Wellness activities throughout campus Fear of change Health trends in U.S. society Re-packaging of ACE curriculum in relation to fitness/wellness Baggage of SDA health identity Associations/definitions of fitness exclusively happening in dedicated facilities</p>

What do you see as the major influences impacting your unit in the next five years?

- Leadership changes in administration
- Infrastructure of University Health & Wellness initiative
- New Health & Wellness Center
- Financial support
- Integration of University Health & Wellness into the overall University strategic plan

5. Strategic Initiatives (internal)

- 1) Develop an effective infrastructure for University Health & Wellness:



- a. University Health & Wellness serves: Andrews University students, Andrews University employees & families, the local community and the global community (=unique)
 - b. University Health & Wellness assists with connecting campus entities around health and wellness efforts, promotes open communication, action & advancement to support the Andrews core strength of “LIVE WHOLLY”
 - c. The director should report to the president of Andrews University
 - *Note: The President should decide if title of CWO or other is more appropriate considering the overarching broad responsibilities and opportunities for growth*
 - d. The director should be given the ability to focus on pro-action rather than management exclusively
 - e. A full-time assistant director tasked with managing the new Health & Wellness Center is an absolute necessity for the survival of the initiative
 - f. Any existing health/wellness committee on campus should have the director for University Health & Wellness as an ex-officio member to improve coherent cooperation
 - g. All health-related efforts, programs, initiatives, etc. should obtain input from University Health & Wellness to encourage streamlining
- 2) Expand the Health & Wellness Council Membership
- *Note: The Health & Wellness Council is appointed by the president in collaboration with the director for University Health & Wellness and serves as an advisory group, which meets once per semester. The director for University Health & Wellness serves as the chair of this council. The service term for each council member is three years.*
1. **One representative from each school:**
 - a. College of Arts & Sciences
 - b. School of Architecture & Interior Design
 - c. School of Business Administration
 - d. School of Distance Education & International Partnerships
 - e. School of Health Professions
 - f. Seventh-day Adventist Theological Seminary
 2. **One representative from each of the following areas:**
 - a. Student Life Representative

- b. Campus Ministries Representative
- c. Residence Hall Representative
- d. Faculty Wellness Representative
- e. Staff Wellness Representative
- f. Community Wellness Representative
- g. PMC Wellness Representative
- h. Undergraduate Student Representatives (2; must include AUSA representation)
- i. Graduate Student Representatives (2; must include AUGSA representation)
- j. Academic Administration Representative
- k. Human Resources
- l. Dining Services
- m. ACE Committee
- n. Advancement/Development Representative
- o. Alumni Services Representative
- p. Library Representative
- q. Facilities/Plant Services Representative
- r. Recruitment/Enrollment Services Representative
- s. Lakeland Health Representative
- t. Campus Safety Representative

3) Establish Health & Wellness Taskforces

**Note: The Health & Wellness taskforces are made up of volunteers from the Health & Wellness Council, from the Wellness Ambassadors and the Wellness Action Team, that have a particular passion to be involved in more detail related to students, employee or community health and wellness initiatives and actions. These task forces serve to provide more regular input and feedback for the University Health & Wellness initiative. The director for University Health & Wellness serves as leader of these Taskforces. The service term for each task force member is one year, however, can be extended.*

MEMBERSHIP:

The taskforces should not exceed a membership of five to eight individuals per year per taskforce and should have a balanced representation from the Health & Wellness Council, Wellness Ambassadors, the Wellness Action Team and the community. Individuals can express interest in serving on a task force by completing an application, which will be reviewed by the president and the director for University Health & Wellness.

4) Form effective and impactful partnerships:

- a. Lakeland Health
- b. Whirlpool
- c. Lake Michigan Conference/Lake Union Conference
- d. NAD Health Ministries (and other divisions in the world)
- e. GC Health Ministries
- f. American Lifestyle Institute
- g. European Society for Lifestyle Medicine
- h. President's Council on Fitness, Sports & Nutrition
- i. American Council on Exercise
- j. American College of Sports Medicine
- k. Others....

6. External Strategic Initiatives

- 1) **HEALTHY SPACES:** transforming all spaces on campus into accessible, active and healthy experiences
 - a. Drinking Fountains (install filtered drinking fountains across campus)
 - b. Healthy Grab & Go options (Gazebo, vending machines, etc.)
 - c. Accessible Health/Wellness/Fitness facilities/options (now and in the future)
 - d. Transform Spaces into Active Learning & Working Environments (e.g. standing desks, fitness equipment, etc.)

- 2) **HEALTHY SYSTEMS:** changing operational procedures to maximize healthy living on campus
 - a. Institute one-hour lunch break for all (12:30–1:30 p.m.)
 - o Offer 20-minute lunch workouts/walking groups
 - o Promote getting healthy lunch each day
 - b. Promote “Walking/Standing Meetings”
 - c. Institute “Movement Breaks” every hour for students and employees throughout the day
 - d. Create Certified “Healthy Department” Initiative
 - e. Build an effective partnership with Dining Services to improve healthy food options

- 3) **HEALTHY STRATEGIES:** motivating all to engage in healthy behaviors
 - a. Launch a customized e-wellness platform for students & employees
 - b. Offer extensive Wellness Menu
 - c. Host yearly Health & Wellness Fest
 - d. Provide each student with a wearable physical fitness technology (e.g. Fitbit) that ties into the new e-wellness platform
 - e. Wellness Ambassadors (one in each office on campus)
 - f. Develop and improve comprehensive wellness communication strategies

- 4) **WELLNESS RESEARCH & EDUCATION:** incorporating qualitative wellness education into the formal and informal learning curricula at Andrews University
 - a. Institute Co-Curricular Health & Wellness Certificate
 - b. Evaluate Health & Wellness ACE Curriculum
 - c. Implement E-Wellness Platform (employees & students)
 - d. Website, Social Media, Video/Film

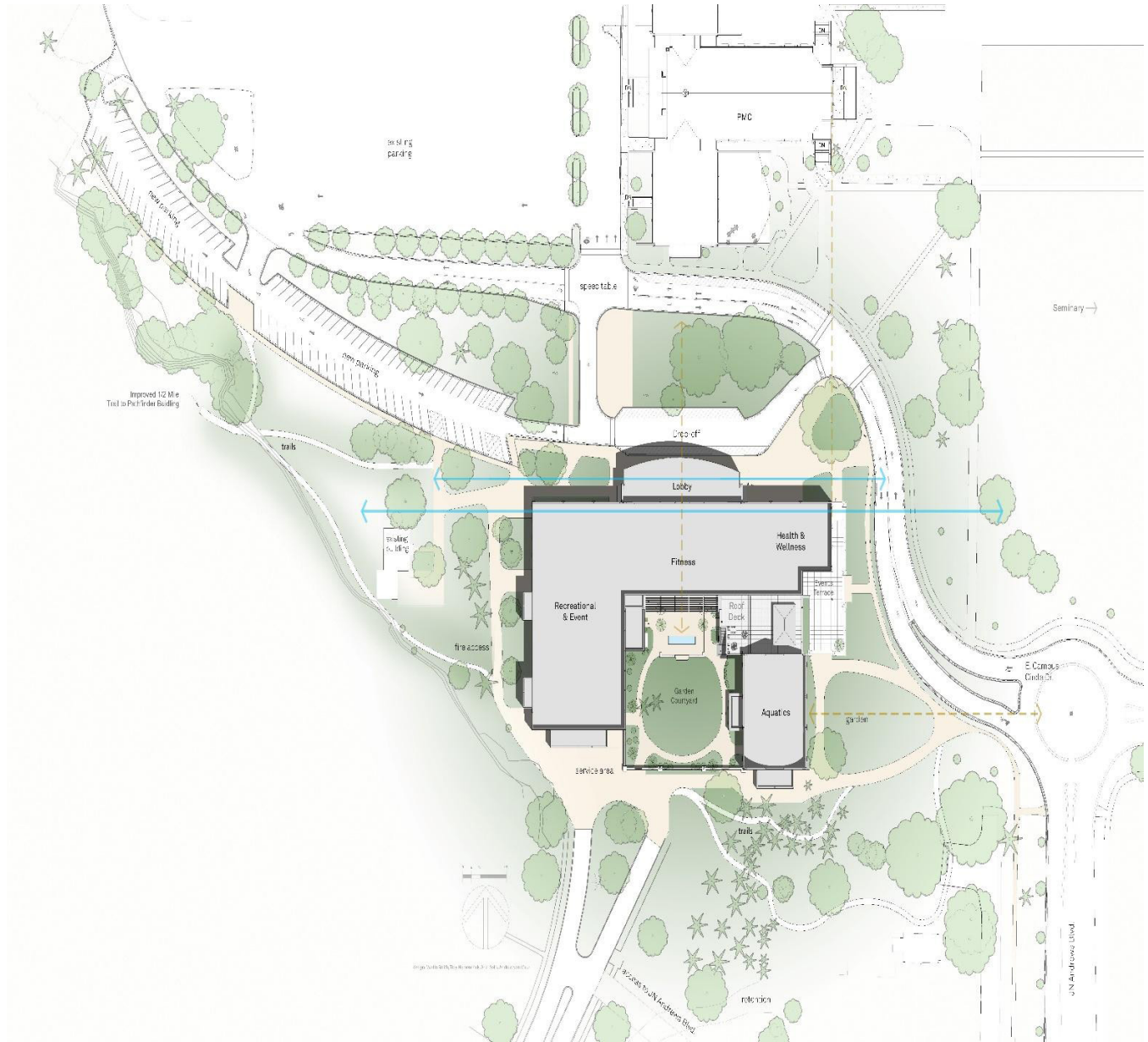
- 5) **HEALTH & WELLNESS FACILITIES**
 - a. Build Health & Wellness Center
 - b. Develop year-around outdoor activities & facilities
 - c. Improve outdoor sports and recreation facilities
 - d. Create walking-friendly parameters around campus

7. Action/Implementation Plan

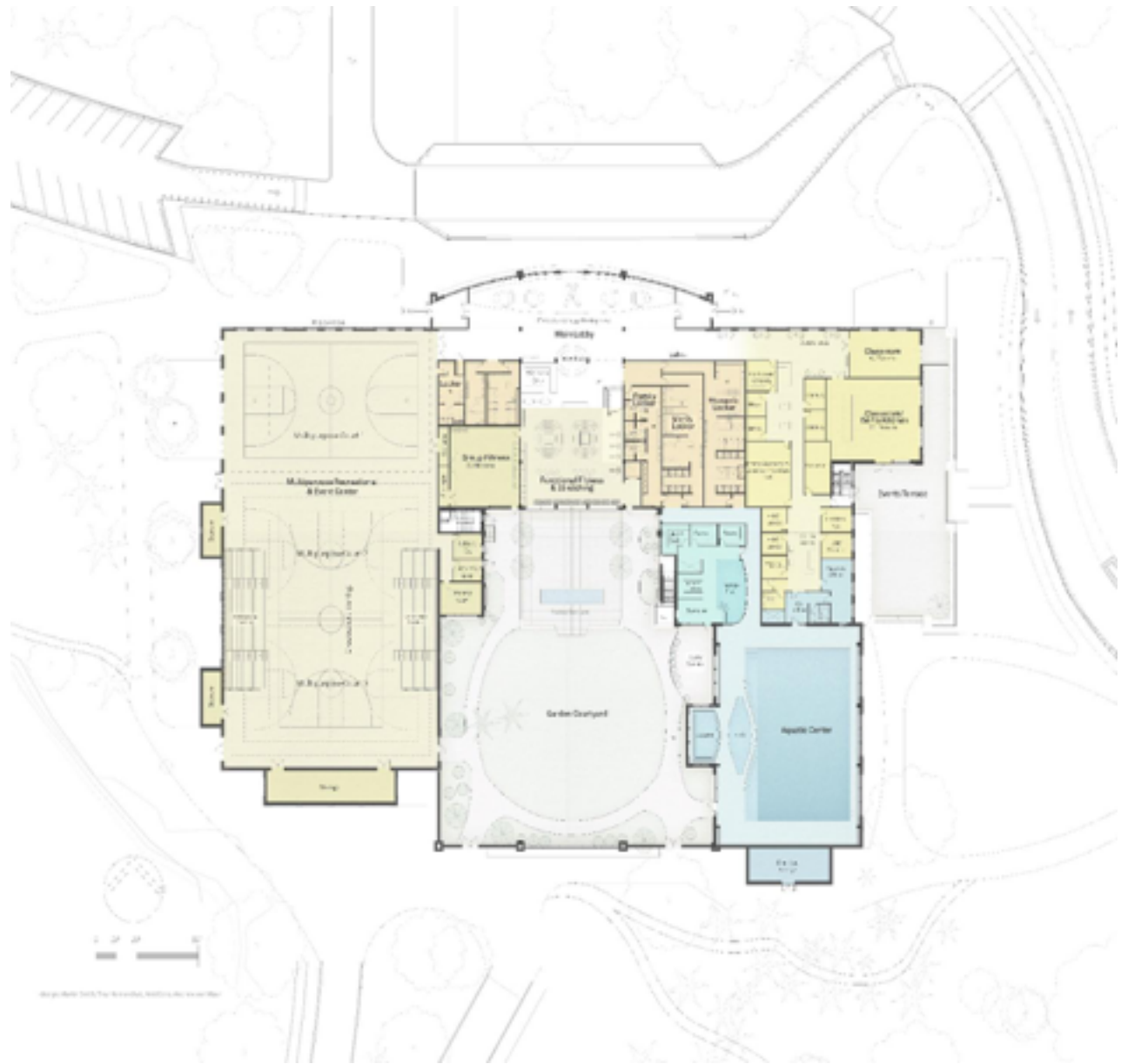
	16/17	17/18	18/19	19/20	20/21	21/22
Launch new E-Wellness platform for employees (funded by HR)	April ✓	TBC	TBC	TBC	TBC	TBC
Launch "Filtered Water Fountain" campaign	May ✓	TBC	TBC	TBC	TBC	TBC
Work with Bon Appetite on Health Grab & Go options	May ✓	TBC	TBC	TBC	TBC	TBC
Apply for Grants (Ardmore Institute of Health = 16/17)	May ✓		?	?	?	?
Hire Student Assistant #1 (PR/Marketing/Journazine)	May ✓	TBC	TBC	TBC	TBC	TBC
Continue building partnerships (Lakeland & Whirlpool)	June 7 ✓	TBC	TBC	TBC	TBC	TBC
Wellness Ambassadors Initiation 2016/2017	June 8 ✓	SWAs	TBC	TBC	TBC	TBC
E-Wellness platform launch (for students)				Fall		
Wellness Research Launch (E-Wellness Platform)	August 15 ✓	TBC	TBC	TBC	TBC	TBC
Hire Student Assistant #2 (Wellness Lounge/Body Scans etc.)	August 22 ✓	TBC	TBC	TBC	TBC	TBC
Launch 2016/2017 Wellness Menu (includes initiatives, events, etc.)	August 22 ✓	TBC	TBC	TBC	TBC	TBC
Health & Wellness Council/Task Forces commences	Sept 1 ✓	TBC	TBC	TBC	TBC	TBC
Form Partnerships (on and off campus)	Sept ✓	TBC	TBC	TBC	TBC	TBC
Evaluate Health & Wellness ACE Curriculum (Taskforce)		Spring	TBC			
Explore opportunities to implement regular lunch breaks		Spring	TBC			
Explore opportunities to affect AU policies to include activity		Spring	TBC	TBC	TBC	TBC
Health Risk Assessment for students (in partnership with IPA)		Spring	Spring	Spring	Spring	Spring
Launch Strategic Plan to Transform All to Active Spaces		Fall ✓	TBC	TBC	TBC	TBC
Institute Co-Curricular Health & Wellness Certificate			Fall	TBC	TBC	TBC
Certified 'Healthy Departments'		Fall ✓	TBC	TBC	TBC	TBC
Expand UHW impact to AU Distance Education			Fall	TBC	TBC	TBC
Expand UHW impact to local/global community			Fall	TBC	TBC	TBC
New Health & Wellness Center opens				Fall	TBC	TBC
Hire Health & Wellness Center Manager			Fall	TBC	TBC	TBCs

B: HEALTH & WELLNESS CENTER

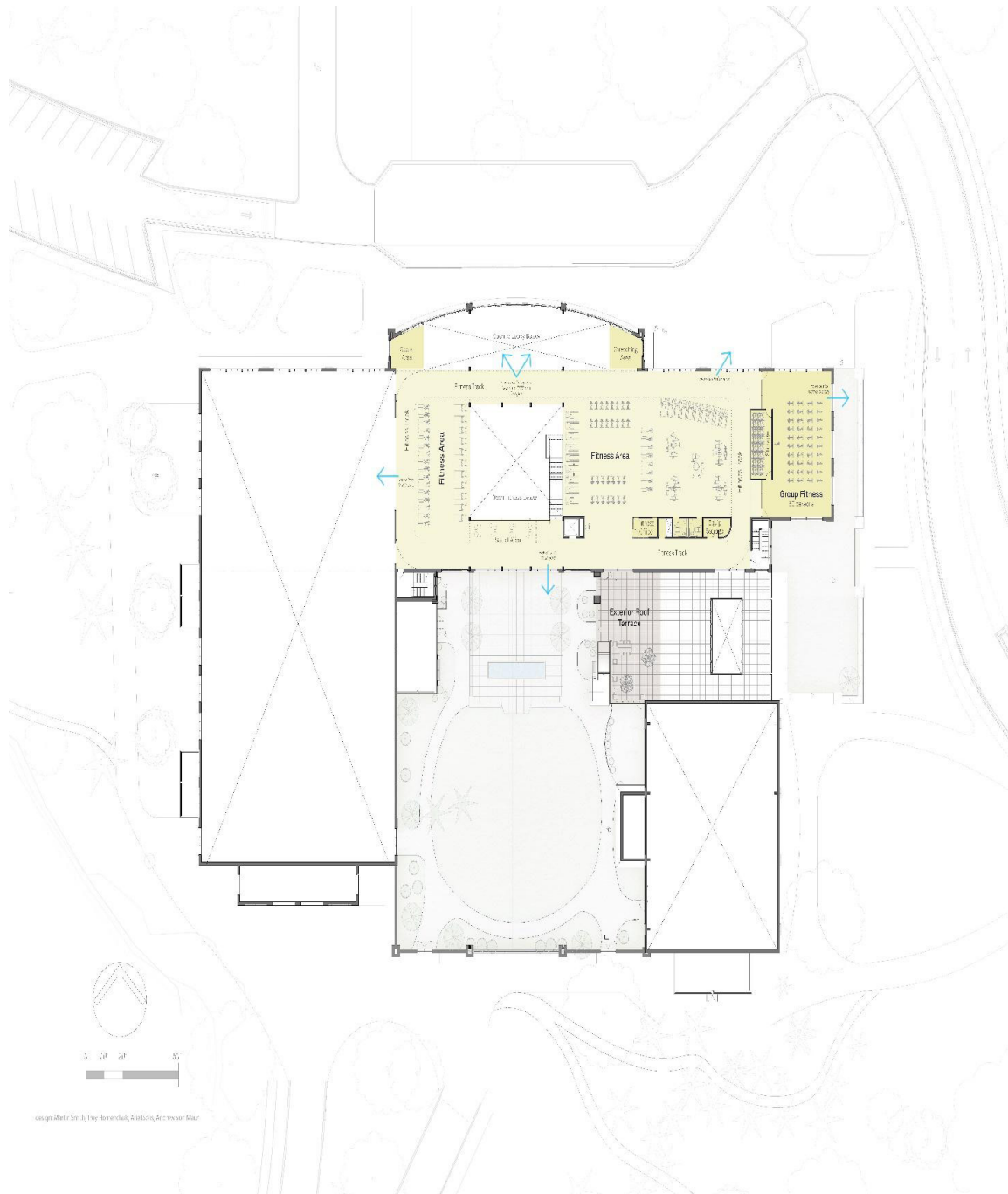
1) Site Plan



2) First Floor



3) Second Floor



4) Entry View



5) Campus View



6) Courtyard View



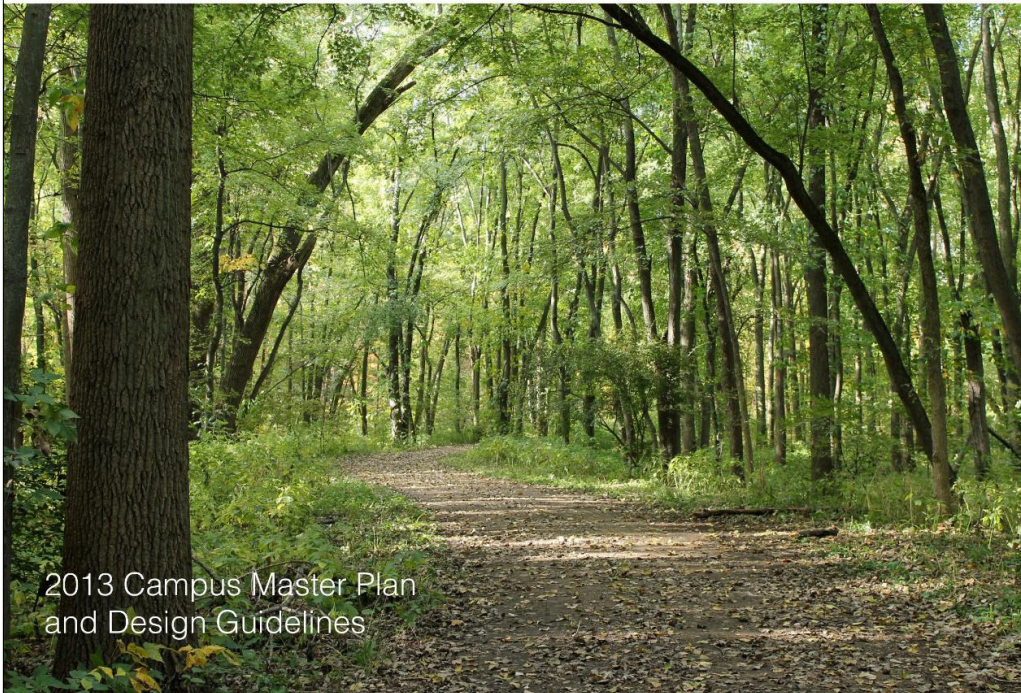
7) Lobby View





A Campus for Health & Wellness

Mens Corpus Spiritus



2013 Campus Master Plan
and Design Guidelines

D: ARCHITECTURE BUILDING AS HEALTH & WELLNESS CASE STUDY

HEALTH & WELLNESS IN THE ARCHITECTURE BUILDING

Case Study: Shaping a healthier learning environment

Prepared by Andrew von Maur | September 14, 2017



1. Promoting outdoor life

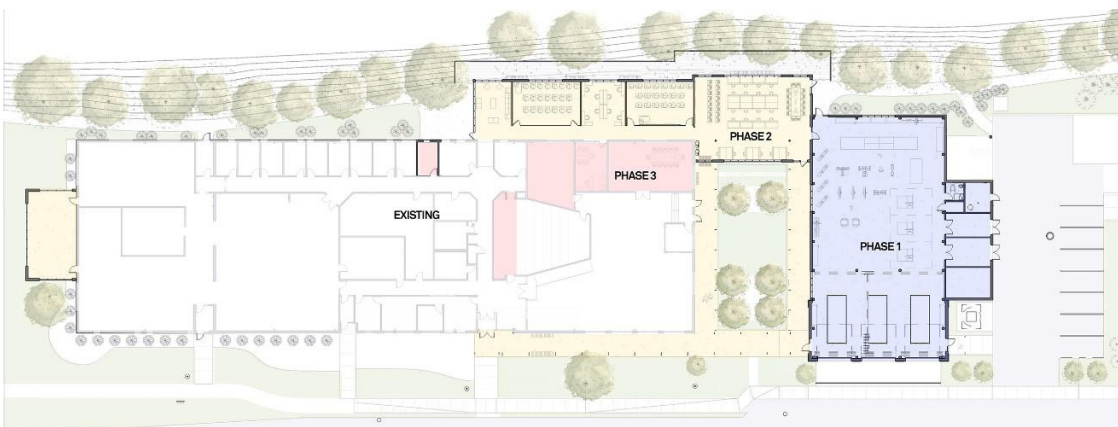
In keeping with the design guidelines of the 2013 Campus Master Plan, the planned additions and renovations of the Architecture Building will promote more outdoor life, fresh air and sunlight for our students and faculty. Examples include:

New **“front porch”** and redesigned seating areas on front façade, connecting the new graduate wing with existing building. This is for social interaction and soaking up the sun at this southwestern exposure. Light colors bounce light around for Michigan winter.

New **courtyard** between the existing ARC library and the new graduate wing. This is designed as an outdoor classroom and for passive recreation and social gathering.

New **“back deck,”** rear patio and walkway overlooking the St. Joseph River valley forest. This is intended for passive recreation, nature viewing and social gathering.

Frequent and **convenient** access to outdoor spaces from student activity centers.





2. Promoting fresh air, natural light, and views

The planned additions and renovations prioritize healthy indoor learning environments. Examples include:

New **classrooms feature operable windows** overlooking the St. Joseph River valley forest, replacing existing interior classrooms with no windows.

Enlarged windows in the ARC library will increase views and access to natural light.

New graduate studio design facilitates **cross-ventilation** and light from two sides.

Design-build shop includes three **all-glass garage doors** to enable ventilation, natural light and social interaction.

New hallways, lounge and work areas are designed to **maximize natural light**.

New learning spaces celebrate **wood** as a prominent natural material.



3. Promoting active learning environments

The planned additions and renovations prioritize physical activity in learning. Examples include:

New design-build shop emphasizes learning through the **work of hands and minds**, especially manual labor and physical construction of full-scale buildings.

New graduate studio facilitates collaborative learning and features **stand-up desks** as well as indoor **monkey bars** for informal personal fitness activity.

New rear patio features **outdoor exercise stations** for informal personal fitness activity.

