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transforming minds. engaging culture.

QUALITY ENHANCEMENT PLAN

Prepared for the Commission on Colleges of the
Southern Association of Colleges and Schools

Think It, Link It, Live It:
Transforming Minds, Engaging Culture

Southeastern University
1000 Longfellow Boulevard
Lakeland, Florida 33801

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I. EXECUTIVE SUMMARY

The Quality Enhancement Plan (QEP) of Southeastern University (SEU) will address the issue of student learning by focusing on one component of the First Year Experience: the Christ, Culture, and the University (CCU) course, which is required of all first-year students. This course has been taught for two years, and according to significant assessment results, needs to be restructured.

The purpose of the QEP will be to enhance the student-learning environment by introducing students to three essential elements of Southeastern University's ethos: Academics, Spiritual Formation, and Social Responsibility. These areas are directly related to the Mission Statement of the University. Higher learning, personal faith, and service, all born out of Southeastern's mission, will form the core of the restructuring of the CCU course, its content and context. The plan is to introduce the QEP through the redesigned CCU course to new traditional freshmen in Fall 2011, begin to assess the first cohort in 2012, then introduce the redesigned course to transfer students in Fall 2013, and to evening/online populations in Fall 2014.

One of the ongoing faculty concerns has been development of critical thinking as an important factor in student learning. The QEP will enable Southeastern to address this issue in the context of Christian worldview, personal awareness, and cultural engagement. The three main components of the QEP are Academic Expectations (Foundations of Critical Thinking), Spiritual Formation (Foundations of Personal Awareness), and Social Responsibility (Foundations of Cultural Engagement). These components will form the core of the CCU course and are expressed in the QEP theme: *Think It, Link It, Live It: Transforming Minds, Engaging Culture*. Curricula, strategies, and assessments have been developed to achieve these intended student learning outcomes.

This theme captures the threefold emphasis of the data gathered from the stakeholders of the university: integrating faith with academics, spiritual formation, and practical life experiences. Best practices, course evaluations, student surveys, faculty discussions, academic outcome results, and student focus groups indicate that the CCU course continues to need improvement in methodology, content, and outcomes. This is the logical venue to introduce students to these essential elements of SEU's ethos and culture. Students who successfully complete the redesigned CCU course will be able to do the following:

- Think critically about a Christian worldview (Think It)
- Demonstrate awareness of personal gifts, calling, and temperament (Link It)
- Practice cultural engagement (Live It)

The enhancement of the learning outcomes for students will be measured according to the following:

- Academic Expectations: Foundations of Critical Thinking
- Spiritual Formation: Foundations of Personal Awareness
- Social Responsibility: Foundations of Cultural Engagement

These three areas of focus are directly related to the Mission Statement of the University:

Southeastern, a dynamic, Christ-centered university [Think It], fosters student success by integrating personal faith and higher learning [Link It]. Within our loving Pentecostal community, we challenge students to a lifetime of good work and of preparing professionally so they can creatively serve [Live It] their generation in the Spirit of Christ.

Higher learning, spirituality, and service, all born out of this statement, will form the core of restructuring the Christ, Culture, and the University course. The QEP will enhance student learning by emphasizing critical thinking, personal awareness, and cultural engagement.

II. PROCESS USED TO DEVELOP THE QEP

In order to discern which areas would be appropriate for a Quality Enhancement Plan, Southeastern University's Office of Institutional Research has been gathering data and opinions for several years from its various stakeholders. Numerous surveys, focus groups, and discussions have been conducted and the resulting data has been analyzed in order to determine the general direction of the QEP. In 2007, a Steering Committee consisting of faculty, administrators, and staff began meeting to discuss the data and an appropriate focus for the plan.

Over the last three years, administrative changes have caused some interruptions and re-starts in the QEP planning process. Initially, from 2007 to 2008, the effort was led by the Vice President of Student Development. The Steering Committee met several times (see minutes from November 1, 2007 and November 15, 2007)¹. The initial direction was to design a "comprehensive student-oriented system for academic and spiritual development" that would follow a student from the freshman to the senior year with a different emphasis each year. Gradually, the plan began to focus more on redesigning First Teams (Southeastern's freshman small-group-experience) into a more academically rigorous and spiritually challenging First Year Experience, including a for-credit course: Christ, Culture, and the University.

In 2008, the newly appointed Vice President for Academic Affairs was asked to lead the QEP Steering Committee. New committee members were added, including additional faculty, staff, a member of the Board of Regents, a student, and an alumnus. The VPAA led the committee until the summer of 2010 when he stepped down from the vice presidential position and returned to the College of Business faculty. In Summer

¹ Throughout this document, meeting minutes, attachments, and other documentation will be referenced. Because of space limitations, these documents are noted in parentheses and archived in the documentation folder on the reaffirmation website.

2010, a new VPAA was appointed, and he took over the leadership of the QEP in Fall 2010. At that time, the Dean of Institutional Research was appointed as Co-Chair of the Steering Committee with the VPAA. The final Steering Committee that was responsible for formalizing the QEP and drafting the document consisted of the following:

Member	Position
Dr. Edgar Lee (Co-Chair)	Vice President for Academic Affairs
Dr. Andrew Permenter (Co-Chair)	Dean, Institutional Research
Dr. Velmarie Albertini	Associate Professor, Department of Social Work
Ms. Ashley Barrett	Director, Events (Development)
Dr. Samuel Bennett	Dean, College of Education
Ms. Hillary DeMeo	Director, Activities (Student Life)
Ms. Janet Galton	Budget Officer
Ms. Flora Haire	Alumnus
Ms. Phyllis Hendry	President, Lead Like Jesus
Dr. Gordon Miller	Dean, College of Arts and Sciences
Mr. Michael Mutz	President, Student Body Leadership Council
Rev. Terry Raburn	Acting Chair, Board of Regents
Ms. Grace Veach	Dean, Library Services
Dr. Robert Waddell	Associate Professor, College of Religion

Early meetings of the QEP Steering Committee determined that the implementation of the QEP should be faculty-centered and focus on enhancing and improving student academic outcomes (see [12/1/2008 QEP Committee minutes](#)). Further meetings of the QEP Committee noted that while some Southeastern students are well-prepared for college-level rigor, others enter with limited skills in reading, writing, and critical thinking. It was noted that the plan would have to be for all students

rather than for a select group, e.g., Honors or underprepared. One proposed theme that arose from these discussions was “Fired Up for Critical Thinking and Creative Writing” (see [12/11/2008 minutes](#)).

Eventually, the QEP Steering Committee passed three topics to be taken to the Faculty: (1) Fired Up for Critical Thinking and Writing; (2) Think It . . . Link It . . . Communicate It; and (3) The Three “R’s”, Reading, Reasoning, Reflecting (see [2/16/2009 minutes](#)). The Faculty voted for the theme of “Think It . . . Link It . . . Communicate It” (see [04/07/2009 faculty meeting minutes](#)).

As the Steering Committee began to consider the practical aspects of the plan, it became clear that the best delivery system for such a plan would be through a reorganization of the First Year Experience, with particular emphasis on the CCU. The theme was changed to “Living Together Better: Think It . . . Link it . . . Communicate It,” and it was approved by the Faculty at the April, 2010 faculty meeting (see [minutes](#)). By integrating academic rigor (specifically critical thinking), spiritual formation, and community service, the QEP Steering Committee sought to link academics and student life.

In August 2010, the faculty seminar devoted several hours for faculty small group discussions regarding the QEP (see [focus group narratives](#)). In attempting to develop the theme, the faculty discussed a number of foci, implementation methods, and assessments ([Appendix A](#)). The consensus was that the CCU course would certainly be a reasonable venue to implement the plan. Also noted was that a service learning or community service component was needed, and that the current theme was too broad.

As the Fall 2010 semester began, the QEP Steering Committee began an earnest, in-depth look at all the data and information that had been gathered. Preliminary work had been done to ensure that the plan would genuinely reflect broad-based input

from various campus stakeholders, while at the same time being sufficiently focused to be practically feasible. Six sub-committees of the Steering Committee were formed: drafting, curriculum, literature review and best practices, budget, assessment, and marketing. The sub-committees recruited additional faculty, staff, and students to provide consensus, ownership, and broad-based buy-in for the plan.

After much study and continuing deliberation, the Steering Committee voted unanimously, on September 13, 2010 (see minutes), on the theme to be presented to the faculty: *Think It, Link It, Live It: Transforming Minds, Engaging Culture*. On September 28, 2010 (see minutes), the Steering Committee finalized the rationale for the theme. The rationale included brief explanations of the goals of the redesigned CCU course, the intended learning outcomes, and the theme's connection with the university's mission and purpose. (The rationale later became part of the Executive Summary, Section I.) On October 5, 2010, the theme and rationale were presented to the full faculty for discussion, and were approved unanimously (see minutes). The Marketing Sub-Committee held a contest among students and selected the best design for the QEP logo. Students, staff, and faculty wrote, directed, and produced three videos that were presented to the campus community during the Fall semester.

During their Fall 2010 meetings, the Cabinet and Board of Regents pledged their full support for the QEP. On October 29, 2010, the six sub-committees submitted first drafts of the final QEP document. A special chapel service was held on November 9 in order to present the QEP to the larger student body. The full document was edited and corrected over the next few weeks and approved by the steering committee on November 29 (see minutes). The QEP was then forwarded to the entire faculty for review and approved by unanimous vote on November 30 (see minutes).

III. IDENTIFICATION OF THE TOPIC

Over several years, a plethora of data from many of the university's stakeholders (faculty, staff, administration, students, alumni, and parents) has been gathered and analyzed. Student surveys that have informed the process include Noel-Levitz; NSSE; Senior Exit Survey; Alumni Surveys; Christ, Culture, and the University (CCU) Survey; and Freshmen Focus Groups. A Faculty Survey specifically geared to the QEP was conducted in 2008. Another survey of faculty, staff, students, and alumni was conducted in Fall 2010. The 2010 Faculty Seminar devoted several hours to small group discussions on the QEP. Also in Fall 2010, a focus group of student leaders was conducted. Several consultants (Scannell & Kurz, Crane Marketing, and Carol Aslanian) have gathered data, conducted focus groups with faculty, students, and staff, and provided data analysis and recommendations for a variety of initiatives.

In July 2008, the Office of Institutional Effectiveness (IE) summarized data from a number of the above sources and provided analysis for the Executive Committee. An excerpt from the report ([Appendix B](#)) shows that two of the four major themes emerging from the data resulted in recommendations from the IE Office: 1) "Increase emphasis on academic skills and vocational competence in general education and major disciplines through utilization of direct assessment measures," and 2) "Continue to link spirituality, vocation, and intellectual life."

In Fall 2008, Southeastern began utilizing the ETS Proficiency Profile test in order to measure general education competencies in math, verbal, and critical thinking skills. The test is administered to new freshmen and seniors prior to graduation (see [ETS results](#)). The ETS Proficiency Profile test results indicated that even though Southeastern students generally reach national benchmarks in critical thinking proficiency by their senior year, those results are still far below the level that SEU would

prefer. As it stands, only 10% of seniors are deemed proficient in critical thinking prior to graduation (national benchmark, 9%). Awareness of this result strengthens the case for improving academic outcomes among our students, particularly in critical thinking.

In Spring 2010, the National Survey of Student Engagement (NSSE) was administered to freshman and senior classes. The results of this survey (see [NSSE summary](#)) indicated that Southeastern freshmen often do not engage in the kind of rigorous study habits as their peers at similar schools; these results reinforce the notion that increased rigor leading to improved academic outcomes should be emphasized. Another result noted was that SEU freshmen participate in fewer community-based activities than their peers (16%-21%), but by their senior year, they participate more (80%-71%). Southeastern's mission of service to the world, combined with the evidence of lower levels of freshmen participation in service activities, led the Steering Committee to conclude that a community service component would be an essential element of a plan geared toward freshmen students. Student leaders also urged the committee to include a community service experience in the QEP.

Throughout the process of identifying a topic, the faculty has consistently advocated a plan to improve students' academic outcomes, especially in the general education curriculum ([Appendix C](#)). Southeastern is essentially an open enrollment university and thus admits a number of underprepared students who need additional help. Southeastern's rapid growth in enrollment, programs, and quality facilities and faculty has also resulted in the enrollment of many highly qualified students who need a more challenging curriculum.

Freshman Focus Groups ([Appendix D](#)) and Senior Exit Surveys indicated that the discrepancy in academic expectations between the general education courses and the upper-division courses was relatively high; most students feel that general education

courses are less challenging than upper division courses. In some cases, this contributes to students being underprepared for the challenges of some of their discipline-specific requirements. This has led the committee to believe that there is a need to increase rigor in some general education courses, and to introduce students more clearly to the demands of college-level expectations in the CCU course.

Decreasing the average class size and increasing the overall number of small classes were also identified as important goals.

Since the new freshman orientation course, Christ, Culture, and the University (CCU), began in Fall 2008, surveys have been conducted with the participants. These surveys (see [CCU survey results](#)) indicate that the course's strength lies in the small group setting rather than the large group. Following the first semester the course was offered, the Vice President for Academic Affairs (VPAA) added small groups to the larger group in response to students' feedback and based on best practices for these kinds of courses. In the small groups led by faculty and key administrators, students clearly expressed a greater level of engagement with the material, interaction with one another, and enculturation into the university ethos.

Also in Fall 2010, additional surveys ([Appendix E](#)) were launched and a student focus group was conducted. The surveys were distributed to faculty, staff, students, and alumni. Each of these groups gave the highest rating to the theme "Enhancing the academic, social, and spiritual life of our students," and the combined results rated "Thinking critically from a biblical perspective" second highest. A focus group of student leaders strongly advocated linking academic outcomes and practical life experience through earlier and more sustained emphasis on internships, community outreach, and missions, depending on a student's major. The consensus was that there should be more emphasis on synthesizing academic knowledge and spiritual growth in one's work

and life through the incorporation of experiential learning. The students' suggested theme was: "Think it, Link it, Live it." The Steering Committee liked this idea and added the subtitle, "Transforming Minds, Engaging Culture." As explained in Part II, this theme reflects key elements of the university's mission.

The three primary learning outcomes of the plan, explained in more detail in Part IV, are 1) think critically about a Christian worldview (Think It – Foundations of Critical Thinking); 2) demonstrate awareness of personal gifts, calling, and temperament (Link It – Foundations of Personal Awareness); and 3) practice cultural engagement (Live It – Foundations of Cultural Engagement). The primary purpose of the QEP will be to introduce these foundational elements of Southeastern's educational and cultural experience to new students through the CCU course. Introducing these concepts at the very beginning of the students' experience will serve to emphasize their significance. Even though these elements will be continually reinforced, enhanced, and assessed throughout the curriculum, the primary focus of the QEP is in the introduction of these concepts in the CCU course.

IV. DESIRED STUDENT LEARNING OUTCOMES

Using the Southeastern QEP theme of *Think It, Link It, Live It: Transforming Minds, Engaging Culture*, the QEP Curriculum Sub-Committee (CSC) was assigned the task of developing the curricular parameters, content, and activities for the QEP. The official syllabus of the Christ, Culture, and the University (CCU) course was reviewed to see how that course could be redeveloped in a way that would productively enhance student learning in the areas of critical thinking (academic expectations), personal awareness (spiritual formation), and cultural engagement (social responsibility). Though an original syllabus (based on best practices for first-year experience courses) was developed several years ago, it was not used when the course was initially implemented. Instead, in an attempt to remedy high student attrition rates, the initial iteration of the CCU course departed from the original design and focused on student satisfaction more than student learning outcomes. The student course evaluations demonstrated that the students perceived little if any benefit from the course. In review, the University acknowledged this challenge, noted that the course had limited faculty engagement, and found that the course was offered on a pass-fail basis, which also lessened its perceived value and importance for students.

The original (more academically rigorous) course was piloted in the Fall 2009 semester through the SEU Honors Program, which sought a more engaging approach to student enculturation into the Southeastern community, with viable assessment measures beyond the scope of the primary non-honors course. As evidenced by high student evaluations (see [Fall 2009 results](#)) and quality student papers/writings, the pilot honors course was well-received. Student writing from the honors course reflected student growth in critical thinking skills and supported the belief in the potential for enhanced student learning through a more in-depth academic program with greater

focus on student outcomes as they relate to the three areas mentioned above. A small group component was added to the non-honors program in Spring 2009, and met with a notable measure of success.

As part of its initial work, the CSC recognized the success of the small group component and the need to combine that component with readings, learning opportunities, and student engagement offered in the honors version of CCU. This led the CSC to develop three student learning outcomes to be achieved by a fully revised CCU curriculum ([Appendix F](#)). These student learning outcomes interconnect with the University's mission and the QEP theme: *Think It, Link It, Live It: Transforming Minds, Engaging Culture*. Students who successfully complete the Christ, Culture, and the University course through the QEP will be able to do the following:

1. Think critically about a Christian worldview (Think It)
2. Demonstrate an awareness of personal gifts, calling and temperament (Link It)
3. Practice cultural engagement (Live It)

Members of the sub-committee represented various academic sectors of the University and worked with the chair of the academic Curriculum Committee, in concert with faculty representatives, to ground and vet the decision-making process properly. The three new intended learning outcomes developed for the CCU course are consonant with the outcome goals for the QEP program in its entirety. The learning outcomes of the QEP are all infused with the core value of the university, faith integration.

The university's definition of faith integration borrows language from Arthur Holmes' *The Idea of a Christian College*. Holmes lists four approaches to faith integration: attitudinal, ethical, foundational, and worldview. The university is using three of these approaches to define faith integration in the CCU course—worldview, attitudinal,

and ethical. Each of these three correlates with one of the intended learning outcomes in the course. The worldview approach correlates with the first ILO (think critically about a Christian worldview). The attitudinal approach correlates with the second ILO (demonstrate an awareness of personal gifts, calling and temperament). The ethical approach correlates with the third ILO (practice cultural engagement). Holmes' fourth category of faith integration, the foundational approach, should be added in touchstone and capstone courses within the disciplines.

The redesigned catalog description of the CCU course states the following:

This course serves as an introduction to the mission of Southeastern University and the academic tradition of liberal arts education. The course prepares students for academic and social success by focusing on the areas of critical thinking [Think It], personal and spiritual formation [Link It], and social responsibility [Live It].

The University has affirmed the following definition of critical thinking:

Critical thinking is the intellectually disciplined process of actively and skillfully conceptualizing, applying, analyzing, synthesizing, and/or evaluating information gathered from, or generated by, observation, experience, reflection, reasoning, or communication, as a guide to belief and action. In its exemplary form, it is based on universal intellectual values that transcend subject matter divisions: clarity, accuracy, precision, consistency, relevance, sound evidence, good reasons, depth, breadth, and fairness. (Foundation of Critical Thinking, www.criticalthinking.org).

The University's affirmed definition of a "Christian worldview" is adapted from *The Idea of a Christian College*: "A Christian worldview looks without, at life and thought in other departments and disciplines, in order to see these other things from the standpoint of revelation and as an interrelated whole" (60). A Christian worldview is comprised of four characteristics:

1. Holistic or integrational: "A systematic understanding and appraisal of life" (58).

2. Exploratory: “Not a closed system worked out once and for all but an endless undertaking that is still but the vision of possibility, an unfinished symphony barely begun” (58).
3. Pluralistic: “Diversity exists not only because of the theological difference but also because we explore Christian perspectives on the world of thought at different points and by different paths and with different concerns and backgrounds. This is why academic freedom and intellectual honesty are so essential” (59).
4. Confessional and perspectival: “We start with a confession of faith, with an admixture of beliefs and attitudes and values...ours is still a confessional stance and from the perspective of this confession we look at life...we see things from a Christian point of view” (59).

Test scores and faculty input identified critical thinking as a high priority need.

Southeastern also places a high emphasis on guiding students to define and develop a Christian worldview. To that end, the first QEP intended learning outcome (think critically about a Christian worldview—Think It) is to provide students with experiences and opportunities to assess critically both the components of a Christian worldview and the processes whereby that worldview is applicable.

The second ILO of the QEP (demonstrate awareness of personal gifts, calling, and temperament—Link It) challenges students to connect their understanding of how a Christian worldview applies to their personal and professional lives. Once the students have an understanding of a Christian worldview, they must have a means to identify and understand their personal gifts, calling, and temperament. Southeastern acknowledges there is a clinical distinction between “temperament theory” and “psychological types (personality types) theory.” Temperament theory focuses on overt behavior while psychological type theory focuses on mental process and preferences. For the

purposes of the QEP, the term “temperament” is used as a general term which includes, but is not limited to, aspects of both psychological (personality) theory and temperament theory. As students understand the traits that make them individually unique, and can express, describe, and celebrate those traits, they will be better able to integrate their unique gifts with their understanding of a Christian worldview and move toward life-application decisions as they fulfill their identified calling. In many ways, the self-awareness of personal gifts, calling, and temperament will form the bridge that links their Christian worldview with the decisions they will make as they engage their culture at all levels.

The third QEP goal (practice cultural engagement—Live It) challenges students to look beyond the immediate or local and identify ways with which they can impact culture at a broader level. In a Christian worldview, “culture” has more meaning and application than just the immediate surroundings in which a person functions. According to *Civic Responsibility and Higher Education* (2000, Thomas Ehrlich, editor), cultural engagement can be defined as “working to make a difference in the ... life of our communities and developing the combination of knowledge, skills, values and motivation to make the difference.” The “Civic Engagement Value Rubric” on the Association of American Colleges and Universities website notes that [cultural] engagement involves individual participation “in activities of personal and public concern that are both individually life enriching and socially beneficial to the community.”

Although traditional community service in its broader sense can be a significant part of cultural engagement, Southeastern University’s inclusion of it as a part of its QEP focus implies that it will go beyond the traditional. Consistent with Southeastern’s mission statement, students will critically define a Christian worldview, demonstrating understanding of their faith as it is integrated with the other components of their

personality, calling, and gifts. This process will guide them in effectively engaging their culture at multiple levels.

The benefits of the QEP to the University will be enhanced levels of student critical thinking skills, student affirmation of the Southeastern community of faith, and fulfillment of the University's stated mission to "challenge students to a lifetime of good work and of preparing professionally so they can creatively serve their generation in the Spirit of Christ." Through the QEP, Southeastern students will learn to Think It, Link It, Live It, transforming their minds to enable them to engage their culture.

V. LITERATURE REVIEW AND BEST PRACTICES

Within the context of the first-year seminar class, Christ, Culture, and the University (CCU) Southeastern University has chosen three areas for the development of the Quality Enhancement Plan (QEP): critical thinking, personal awareness, and cultural engagement

The Freshman Focus Groups and Senior Exit Surveys conducted in Spring 2010 indicate that (1) Southeastern freshmen do not often engage in the same kind of rigorous study habits as their peers at other similar schools; (2) students see a discrepancy in academic expectations between general education courses and upper-division courses; and (3) students desire more emphasis on synthesizing academic knowledge and spiritual growth through experiential learning. Thus, the primary purpose of the QEP will be to introduce and better incorporate the foundational elements of Southeastern's educational and cultural experiences—critical thinking, personal awareness, and cultural engagement—to first-year students. Introducing these concepts at the very beginning of the students' experience will emphasize their significance and provide a foundation for other general education and major core courses.

First Year Experience (FYE)

Southeastern's decision to focus on the FYE is supported by Mary Stuart Hunter, who points out that higher education is an introduction to a whole new culture, requiring intentional and substantial enculturation, both for retention and for student learning. Hunter says that successful first-year programs address the whole student, "...developing academic and intellectual competence, establishing and maintaining interpersonal relationships, exploring identity development...considering the spiritual dimensions of life, and dealing with diversity" (5). Successful first-year initiatives address "institutional mission, student demographics, and campus culture" (6). The three areas

of Southeastern's QEP, along with Southeastern's faith integration, address several of these first-year areas of development.

Because this level of student engagement is strongly correlated with retention, the work of Ishler and Upcraft is relevant for Southeastern's QEP. These authors explore the relationship between the first-year seminar and retention and propose several relevant variables. They say, first, that faculty members should be supportive and approachable. Attachment to a significant other or peer group is also a coping mechanism that predicts success (38). Small classes, problem-based learning, cooperative learning, study groups, focused writing assignments, and student study groups are also indicated (41); furthermore, the authors' findings verify that first-year students who take first-year seminars are more likely to be retained than those who do not (42).

Shere, Huff, and Curran report on a qualitative study that used individual student and focus group interviews at seven Council on Christian Colleges & Universities (CCCCU) schools to evaluate perceptions of integration of faith and learning (IFL). Researchers discovered that students' perception of effective IFL revolved around the concepts of "relationships" and "competence." Effective faculty were perceived as those committed to developing relationships with students both in and outside of the classroom. The faculty also demonstrated competence by maintaining an authentic relationship with God and showing commitment to their beliefs, including using scripture as a primary reference and life guide. They also assisted students in applying their beliefs in various settings/disciplines, emphasized a holistic approach to knowledge, and maintained an appropriate balance between commitment to truth and appreciation for diversity. The authors list faculty competencies for IFL that include "provide[ing] support, nurturance, and guidance while confirming and challenging students' religious beliefs;

have[ing] vast expertise and experience in the core curriculum areas; provide[ing] specific IFL experiences; and develop[ing] a classroom environment where students feel a sense of belonging and acceptance” (27). Because Southeastern is a CCCU school, this data is particularly applicable for its revision of the CCU course.

Betsy Barefoot also recommends that the structure of the first-year experience and curriculum include “create[ing] an institutional mechanism or structure for oversight of the first year (60)...structure[ing] numerous opportunities for informal interaction between first-year students and faculty...[and] understand[ing] the impact of class size on the retention and academic performance of first-year students” (61). Southeastern’s CCU class is coordinated by its own institutional mechanism, is focused on student-faculty interaction, and is committed to small class size to create the optimal environment for student enculturation.

Erickson, Peters, and Strommer focus on the kind of instruction in first-year classes to challenge students to “persist and succeed in college” (xii). They clearly define three themes: first, that instructors “meet [first-year students] where they are, with *reasonable rigor and appropriate support*,” second, that “first-year instruction demands variety—in approaches, examples, presentation style, assignments, [and] evaluation;” and third, that “instruction in our first-year courses is effective only to the extent that it succeeds in *engaging* our students” (xiii). They argue that “to elicit...deep learning, we need to attend to [first-year reading assignments] more intentionally than we do in our upper-division classes” (129). Ways to teach more intentionally and “transformationally” include “problem-based learning, learning communities, and service learning” (158). Southeastern’s QEP meets the authors’ challenge to commit to institutional and curricular change—through rigor, variety, and intentional engagement—to provide a strong first-year experience for students.

Achieving and Sustaining Institutional Excellence for the First Year of College is a collection of best practices case studies. The schools included were chosen based on five criteria: 1) Evidence of an intentional, comprehensive approach to improving the first year that is appropriate to an institution's type and mission; 2) Evidence of assessment of the various initiatives that constitute this approach; 3) Broad impact on significant numbers of first-year students; 4) Strong administrative support for first-year initiatives, evidence of institutionalization, and durability over time; and 5) Involvement of a wide range of faculty, student affairs professionals, academic administrators, and other constituent groups. These five criteria led to success in enculturation and retaining first-year students. A key exemplar is Drury University, which "connects out-of-class and classroom experiences" (148), connects small groups of students with a faculty member, and incorporates a service project, selected readings, and a self-reflection paper. These specific practices and institutional criteria inform Southeastern's CCU class and its administration.

Mary Stuart Hunter and Carrie Linder give a broader context for the first-year seminar, defining it as a small discussion-based course in which students and their instructors exchange ideas and information (275). They write that the first-year seminar exists in some form on nearly 74 percent of U.S. campuses (276). They report the most frequently listed goals, most frequently reported topics, and essential staffing, and normal divisions of specific student subpopulations, such as students within a specific major, academically underprepared students, honor students, students in a learning community, and adult students (282). This research shows that the FYE is, by general consensus, one of the best practices in higher education.

James Monks and Robert Schmidt examine the impact of class size on learning outcomes in higher education; this is an area of concern for a Southeastern CCU course

that should promote interaction and rigor while also accommodating about 900 students every fall semester. The authors found that the more students in the class, the lower the self-reported perception not only of “amount learned” but also of the instructor, the course overall, and the expected grade. This perception is largely due to less opportunity for critical thinking, less helpful class presentations, and less stimulation of student interest. The authors conclude that “reducing class sizes...will lead to significant improvements in student outcomes” (16).

George Kuh et al. emphasize the importance of the early months of the first year of college and the importance of active learning. Especially since not all students are well-prepared for the challenges of academia, *student engagement* must be promoted early and effectively, getting students to invest the needed time and effort into their studies and allocating resources to connect students early to appropriate academic help. The authors argue that policies, programs, and practices must be *aligned* with both student academic needs and institutional resources and personnel in ways that complement the university’s mission, value, and culture. This alignment stemming from the mission also promotes policies that integrate social support with academic support and helps students develop their talents. In addition, efforts to improve educational effectiveness must be *sustained* beyond the first or second cycle. According to the authors, what makes a university excel, beyond good graduation statistics and high-performing students, is that it continually assesses and implements program improvements, especially for students in their critical first year.

Critical Thinking

Following Michael Scriven and Richard Paul’s statement on critical thinking, Southeastern defines critical thinking as follows:

. . . the intellectually disciplined process of actively and skillfully conceptualizing, applying, analyzing, synthesizing, and/or evaluating

information gathered from, or generated by, observation, experience, reflection, reasoning, or communication, as a guide to belief and action. In its exemplary form, it is based on universal intellectual values that transcend subject matter divisions: clarity, accuracy, precision, consistency, relevance, sound evidence, good reasons, depth, breadth, and fairness.

Support for this definition can be found among other scholars.

Taking Bloom's taxonomy as a starting point, Robert Ennis defines critical thinking as "the process of reflectively and reasonably deciding what to believe or do" (11). Ennis gives an outline of critical thinking skills and processes broken into dispositions and abilities. Dispositions are mental attitudes which would put the student in the correct mindset for critical thinking; such attitudes are "try[ing] to be well informed" and "be[ing] open-minded" (12). Ennis divides "abilities" into four basic areas: clarity, basis, inference, and interaction. According to David Moseley, Ennis says that students should be taught to *clarify* the issue under consideration, including setting out important definitions and analyzing key arguments; to judge the evidence to determine if it is a credible *basis* for a conclusion; to *infer* warrants and logical connections and judge their value; and to effectively promote *interaction* between their different abilities and dispositions, charting a clear course through the reasoning process without giving in to social pressure or cognitive dissonance (154-55).

James H. McMillan's review of twenty-seven studies concerning "changes in college students' critical thinking" (3), covers research from 1951 to 1985. From his studies, McMillan suggests that "the design of programs to enhance critical thinking includes features to permit strong causal inference and measurement that will be sensitive to the specific changes desired" (16). This suggestion has influenced the assessment of critical thinking in Southeastern's QEP, expanding the assessments to measures both during and after the CCU class, but still revolving around the learning outcomes of the class.

In contrast to revisions in program structures, Daryl Smith focuses on classroom behaviors that enhance critical thinking capabilities. Specifically, he examines four factors to critical thinking: faculty encouragement of students, faculty questioning of students—especially open-ended questioning—student participation in class, and peer-to-peer interaction. Smith’s hypothesis is that as these behaviors increase, students’ critical thinking would also improve. Three of these four factors did show a positive correlation with increases in critical thinking, with only the second, faculty question of students, showing an insignificant correlation. Southeastern’s CCU class is designed to incorporate all four of these classroom behaviors/characteristics.

Patrick Terenzini examines the improvement of students’ critical thinking skills as related to in-class and out-of-class experiences during college. The study covers the students’ first year of college and reviews the courses they took, their classroom experiences, their out-of-class experiences, and the relative importance of those influences on critical thinking. Terenzini found that in-class and out-of-class experiences had a nearly equal effect on students’ critical thinking abilities and recommended that “ways must be found to overcome the artificial, organizational bifurcation of our educational delivery systems” (13). Southeastern’s CCU class, building a first-year experience that is both in-class and out-of-class, attempts to overcome that bifurcation to provide a better foundation and model for critical thinking throughout students’ academic careers.

Personal Awareness

Connecting to Ennis’ “dispositions” and the impact of reflection on critical thinking, the literature also discusses the question of whether personality/strengths testing can provide students with self-knowledge that may enhance their growth in critical thinking. The CCU course uses the Myers-Briggs Type Indicator (MBTI) to

enhance students' self-awareness to develop their critical thinking skills, thus meeting one of Southeastern's QEP goals.

Carolin (sic) Kreber also explores the possible relationship between critical thinking and Personal Empowerment through Type (PET Type), which is closely related to the MBTI. Kreber describes experiential learning, which is fundamentally connected to PET type, as moving between the abstract and the concrete and the reflective and the active. In order for learning to thrive, both ends of these spectrums need to be engaged. Kreber recommends "select[ing] assignments which will spark students' imagination, ask[ing] them to envision alternatives, and require[ing] them to pose questions as a way of developing the intuition function." Because this approach is more difficult to assess than "sensing" types of learning activities, such as memorization, teachers might have been reluctant to adopt it. However, by requiring students to engage in experiential learning, Southeastern's CCU class encourages students to move between reflection on ideas and values and action in their classes and communities.

Finally, personal and group reflection on service experiences has been shown by Carol Sedlak et al. to develop and enhance critical thinking skills. While not requiring students to participate in service learning per se, the CCU class at Southeastern does require cultural engagement in the form of group community service, providing the opportunity to gain more self-perspective and community perspective, two aspects that Sedlak sees as essential to critical thinking.

Cultural Engagement

Getting students reflectively involved in their own and others' cultures is an important aspect of the mission of Southeastern University. In the context of the QEP, cultural engagement means allowing students to apply their critical thinking skills and self-awareness to real world situations. Specifically, CCU community service projects will

spur students to engage other worldviews and differing cultures with their developing Christian worldviews.

Alexander Astin's studies have shown that such service during the undergraduate years is linked to later civic involvement and improvement in critical thinking. Though many of these studies are local and short-term, his article, "Long-Term Effects of Volunteerism," indicates that service participation positively affects students' commitment to their communities, to helping others in difficulty, to promoting racial understanding, and to influencing social values. In addition, service participation directly influences the development of important life skills such as leadership ability, social self-confidence, critical thinking skills, and conflict resolution skills. (188)

The amount of time spent volunteering in college has a direct correlation not only with the amount of time spent volunteering after graduation but also with the students' sense of empowerment and their sense of having gained practical experience. In their comprehensive study *How Service Learning Affects Students*, Astin et al. provide qualitative and quantitative longitudinal data for over 22,000 college students between 1994 and 1998. The authors found that service learning contributed positively to academic performance—including GPA, writing skills, and critical thinking skills—and to leadership skills. These outcomes were enhanced when students performed reflections through journaling, discussions with peers or faculty, reflective essays, etc. Service learning in many cases allowed for the unification of binaries: faculty/student life, theory/practice, thinking/emotion, and cognitive learning/personal development. Service learning as a model of holistic life practice, then, allows students to graduate with the ability "to use their intellect to enhance their emotional and behavioral competence" (91). Southeastern's QEP utilizes the community service and guided reflection aspects of

service learning, addressing those binaries at the beginning of the students' academic careers to enhance their experience the rest of the way.

Southeastern's institutional focus on Christian servant leadership connects with Ken Blanchard and Phil Hodges' book *Lead Like Jesus*, which examines servant leadership using Jesus Christ as a model. Blanchard and Hodges propose four main areas of leadership style, represented by heart, head, hands, and habits. Servant leaders' "hearts" are motivated by that which benefits their followers, not that which will bring them the most personal glory. Once the motivation is reoriented, the servant leader studies leadership theories based on the servant leader model and puts them into action ("head" and "hands").

In *Desiring the Kingdom*, James K. A. Smith envisions a model Christian education program. While not rejecting the concept of a Christian worldview, Smith emphasizes worship and Christian practice over worldview, concentrating more on holistic "formation" than "information." He says that as people pursue what they love, their pursuit becomes what he calls "cultural liturgies," a praxis that transcends mere knowledge. Smith also encourages students to examine cultural practices (theirs and others'), critically thinking about the relationships between form, function, and meaning. Smith's focus on reintegrating learning with the *practice* of faith is key for the type of cultural engagement and critical thinking which Southeastern is implementing in its CCU course.

Approaching the same issue from a different perspective, Eric L. Dey and associates report on and discuss key findings from the Personal and Social Responsibility Inventory (PSRI) given to 24,000 students and 9,000 academic professionals at 23 participating institutions at every tier. The main objective of the survey was to find out "whether college students have ample opportunities to recognize

and act on the obligation to inform one's own judgment and engage diverse and competing perspectives as a resource for learning, citizenship, and work" (ix). The survey indicates that all stakeholders—students, faculty, and administrators—agree that “engaging difference” and weighing perspectives “should be an essential—not optional—outcome of college.” Some of the key findings of the inventory are that students who engage in community service, “students who interact with faculty outside of class,” and students who participate in “out-of-class activities” all report greater ability and comfort-level with engaging in diverse perspectives (xiii).

Arthur Holmes' seminal book, *The Idea of a Christian College*, promotes the value of experience with other cultures and worldviews as an essential part of a Christian academic education and as such it is an important foundation for Southeastern's approach to academic cultural engagement. Holmes identifies four characteristics of an academic Christian worldview, saying that it will be holistic, exploratory, pluralistic, and confessional. Holmes answers the question of the usefulness of a Christian liberal arts education by providing a longer focus than the immediate job market. What education will do *to* the student is more important, he says, than what the student will do *with* the education.

Michael Sherr, Diana Gardland, and Terry Wolfer focus on the non-academic factors that affect Christian cultural engagement, examining the relationship between adolescents' participation in Christian practices and their participation in community service. Christian practices include such activities as worship, Bible study, prayer, confession, financial giving, providing hospitality, telling and listening to the Christian story, talking together about meaningful life experiences, serving others in need, and working for social justice. Using secondary data analysis, the authors evaluated surveys of 7403 participants from 35 congregations in six states. In addition, participants

completed a brief version of the Faith Maturity Scale (FMS) and a Christian Faith Practices Scale (CFPS) based on the theoretical work of Bass and Dykstra. Adolescents with scores 20 points higher on the FMS were 25% more likely to be personally involved in community service, and those who scored 20 points higher on the CFPS were 200% more likely to be personally involved in community service. The authors conclude that those who want to help young people “develop a rigorous, meaningful faith life should involve them in meaningful service” (51).

James Hunter provides the bridge between the QEP focus on cultural engagement and faith integration by redefining culture in terms of worldview, saying that “the prevailing view of culture is a weak view and the strategies for change that emerge from it are ineffective...” (32). Seeking effective cultural change in and through its students, Southeastern sees Hunter’s eleven propositions about culture and cultural change as foundational, especially his idea of “faithful presence” as the significant practice that has the greatest potential for affecting culture.

Conclusion

The literature supports Southeastern’s plan to enhance critical thinking through the integration of its faith tradition, the academic culture, and the multiple cultures encountered through peer, faculty, and community interaction, especially through the small group seminar and community service. The QEP’s focus on the First Year Experience is supported by both theory and general university practice and can be expected to enculturate students to Southeastern’s academic programs, support systems, and to their peer and faculty communities. The CCU will encourage students to take responsibility to grow through critical thinking, personal awareness, and cultural engagement.

VI. ACTIONS TO BE IMPLEMENTED

Think It, Link It, Live It: Transforming Minds, Engaging Culture has three clearly defined intended learning outcomes (ILOs). Upon completion of the Quality Enhancement Plan (QEP), students will be able to do the following:

1. Think critically about a Christian worldview (Think It).
2. Demonstrate an awareness of personal gifts, calling, and temperament (Link It).
3. Practice cultural engagement (Live It).

The process by which the University arrived at its decision to focus on the Christ, Culture, and the University (CCU) course is discussed in Sections II, III, and IV.

Southeastern University has identified five actions in its QEP that will enable students to achieve the program's intended outcomes.

1. Enhanced CCU Course: Revising the CCU freshman course with a strong small group format and greater emphasis on student development as it relates to the ILOs.
2. Assessment and Testing: Direct and indirect measures of critical thinking skills, personal awareness, and cultural engagement.
3. Faculty Development: Training faculty small group leaders to empower them with the tools needed to facilitate student success in the three identified ILOs.
4. QEP Coordinator: Creating a position for a QEP Coordinator to oversee and administer the multiple components of the plan.
5. CCU Lecture Series: Required topic-specific large gatherings of the combined CCU small groups linking the ILOs, assignments, and discussion group components of the QEP.

Action 1: Enhanced Christ, Culture, and the University Course

Students will be divided into small groups with a faculty member assigned to each group. Faculty members will oversee the small group discussions and assessments that specifically relate to the course. The QEP Coordinator (see Action 4) will coordinate the day-to-day administrative aspects of the program, faculty training, and his/her office will serve as the collective storehouse for testing and assessment records and documentation.

A. Student Reflection Papers

Three reflection papers will be required as part of the CCU course. Rubrics will be distributed to the faculty to use in evaluating the papers so there will be a consistency of focus and grading. Each paper is specifically targeted to focus on a particular aspect of the course and the ILOs.

1. Critical Thinking Worldview Paper with Rubric (Think It) – Students will write a reflection paper demonstrating their ability to think critically about a Christian worldview. The foundation for the paper will come from group discussions and required readings. Though this will be the first paper the students will write, it is foundational for the rest of the course. For a copy of the rubric, see [Appendix G](#).
2. Personal Awareness Reflection Paper with Rubric (Link It) – After completion of the section on their personal gifts, calling and temperament, students will write a reflection paper demonstrating their awareness of the unique gifts, talents and skills that are part of their individual identity. This paper will be a progressive step from their first paper, incorporating their understanding of a Christian worldview with their awareness of who they are and how that awareness can guide them in fulfilling their life calling. For a copy of the rubric, see [Appendix H](#).

3. CCU Community Engagement Paper with Rubric (Live It) – The third paper will focus primarily on the students’ introspective review and response to the opportunities for cultural engagement (community service), as designed through their small group experience. The students will apply their understanding of a Christian worldview and their awareness of personal gifts, calling, and temperament as all of these specifically impact the cultural engagement experience. For a copy of the rubric, see Appendix G.

B. Cultural Engagement

The third ILO specifies that students who complete the CCU course will practice cultural engagement. The cultural engagement component is designed to instill a sense of social responsibility and set the groundwork for future cultural involvement and awareness. Part of the freshman orientation experience includes a group community service project in the local community. That experience will serve as the initial model for the individual/small group cultural engagement projects. The CCU cultural engagement component can take many forms and will be coordinated by the small group faculty member in conjunction with the QEP Coordinator and the QEP Council. A minimum of 15 hours outside the small group setting will be devoted to cultural engagement.

C. Texts

All participants in the CCU course will read the following:

1. *Desiring the Kingdom* by James K. A. Smith ... The book was written out of “a desire to communicate to students (and faculty) a vision of what authentic, integral Christian learning looks like, emphasizing how learning is connected to worship and how, together, these constitute practices of formation and discipleship ... the goal is to push down through worldview to worship as the matrix from which a Christian worldview is born—and to consider what that

means for the task of Christian education and the shape of Christian worship” (11).

2. *Gracious Christianity* by Douglas Jacobsen and Rodney J. Sawatsky ... The book is specifically designed to guide the reader “to reflect on [his/her] own beliefs about God, the world, others, and [himself/herself]” (9). It is intended to provide a catalyst for open dialogue as students think critically about a Christian worldview and develop an understanding of how their gifts, calling, and personal temperament connect with that worldview.
3. *Lead Like Jesus* by Ken Blanchard and Phil Hodges ... The book is a companion to Southeastern’s emphasis on servant leadership. Using Jesus Christ as the model, the book focuses on four main areas of leadership style: head, heart, hands, and habits. “It is designed to guide [the reader] in exploring [his/her] personal response to Jesus’ call to ‘Come, follow me’ and to put into action the principles of servant leadership” (xi).
4. *What Type am I? Discover Who You Really Are* by Renee Baron ... The book explains the complexities of the Myers-Briggs Type Indicator (MBTI) in simple lay terms. It will serve as a companion to the discussion of student personality type and temperament as presented through the MBTI testing.

D. Group Size

Although oversized classes are inconsistent with the best practices described in the research and literature on first-year experience courses, 100% of the students in the original implementation of the CCU course in Fall 2008 were enrolled in a single section. The decision to format the course in this manner was made to ensure a high level of quality control by utilizing only the strongest communicators in areas of their expertise.

The new QEP will be structured around a small group model, with a once-a-month large group lecture series component (see Action 5). The size of the small groups will be determined in some part by the number of students involved in the CCU and faculty available to facilitate the group discussions. Southeastern's consultant recommended a group size of 15-20 students. Logistically, maintaining that range may be difficult. Therefore, Southeastern has set a cap of 25 per group. The exception to this would be the Honors Program small group (see Item F) which would be determined by the number of students actively enrolled in that program's freshman cohort.

E. Student Mentors

A student mentor/guide will be assigned to each group to assist the professor and help facilitate discussion. The mentors will be selected through the Student Life First Year Experience program. After the first year, student mentors will be chosen from students who have successfully completed the CCU course.

F. Honors Version

Honors Program students will be assigned an Honors-specific CCU small group section. In addition to the books listed previously, those students will have additional readings to enhance their discussion. All other requirements for the Honors section will be the same as those required for all CCU groups. Suggested additional texts include the following:

1. *The Life of the Mind* by Clifford Williams ... The book "is an answer to the question, Why should Christians study things that have little bearing on their future jobs or that do not aim to make them good witness to their faith ... explains how learning can invigorate one's Christian life" (12).
2. *The Fabric of Faithfulness* by Steven Garber ... The book focuses on learning to connect beliefs about the world with how life is experienced. "Whether one's

calling is to music or to the marketplace, to the academy or to the pulpit, to the gallery or to the construction site, to the city or to the plains and the mountains ... do I have a *telos* that is sufficient to meaningfully orient my *praxis* over the course of life? Or in the language of the street, and therefore a little more playful: "Why do I get up in the morning?" (22).

Action 2: Assessment and Testing

In support of the QEP, students in the CCU course will participate in specific assessment exercises. (The detailed assessment plan is found in Section X.) These will include three exams specifically related to the course readings, as well as assignments and instruments designed to assess the effectiveness of the CCU course learning outcomes.

For the first learning outcome, critical thinking skills will be assessed by the ETS Proficiency Profile and the Christian Worldview Paper with Rubric. The ETS Proficiency Profile will provide students and instructors with a baseline evaluation of academic skills. It will be administered again during the senior year to measure growth and development. The paper will measure critical thinking within the context of a Christian worldview. The paper will be evaluated by the instructor using a standard rubric and used to facilitate class discussions to encourage further thought on the subject.

For the second learning outcome, students will complete the MBTI and the Spiritual Assessment Inventory (SAI). These two instruments will provide students with an assessment of their personality and awareness of their Christian faith. Each student will then write a personal reflection paper using these results. CCU instructors will evaluate the papers according to a standard grading rubric.

The third learning outcome focuses on cultural engagement. Each student will choose a service opportunity to complete during the CCU semester. After the fulfillment

of fifteen hours of service, each student will write a reflection paper that CCU instructors will evaluate using a standard rubric. In addition, the National Survey for Student Engagement (NSSE) will be used to assess this learning outcome.

Action 3: Faculty Development

An important element for the success of the QEP is the implementation of a faculty development process whereby the faculty members who will be teaching sections of the enhanced CCU course will have the opportunity to participate in multiple workshops designed to equip them for success. Faculty workshops will be offered each year. The initial workshop is scheduled for May 2011 and will focus on the topics of faith integration, a Christian worldview, personal awareness, and cultural or community engagement. All sections of the CCU course will use a standardized syllabus. The workshop attendees will be given copies of the textbooks for the CCU course and a set of rubrics for the reflection papers required in the class. In addition to the textbooks for the course, the attendees will also receive a copy of *The Idea of a Christian College* by Arthur Holmes. Holmes' text will serve as a starting point for the dialogue about a Christian worldview and the integration of faith and higher learning. The faculty members attending the workshop will also be given the Myers-Briggs Type Indicator (MBTI) and the Spiritual Assessment Inventory (SAI) in order that each instructor will be able to lead discussions of these assessment tools in class. The workshop will be conducted by the QEP coordinator in conjunction with other select faculty members. Before the fall semester begins, another workshop will be offered so the faculty will have an opportunity to dialogue about the various ideas and strategies they have developed over the summer months in preparation to teach the course.

In January of each year, faculty will complete surveys and attend a focus group in order to evaluate all aspects of the effectiveness of the course. Suggestions for

course enhancements will be considered and implemented whenever possible.

Following the evaluation and analysis of information from the survey, focus group, and course assessments, the QEP Coordinator, in conjunction with the QEP Council, will determine which changes are indicated for the coming year, and present the new course design at the May Faculty Development Workshop.

Action 4: QEP Coordinator

The creation of a QEP Coordinator position is essential to successful implementation and oversight of the QEP. The Executive Committee will appoint the Coordinator. He/she will have faculty status with six hours of release-time per semester. The Coordinator will manage the day-to-day operational requirements of the CCU program (including recruitment and training of CCU faculty) and will chair an ongoing QEP Council. The Council will serve in an advisory capacity, assisting the Coordinator in program oversight and assessment. Section VIII (Organizational Structure) of this report includes more detailed discussion of the responsibilities of the QEP Coordinator, the QEP Council, and the CCU Faculty.

Action 5: CCU Lecture Series

Another key component in the revision of the CCU course will be a lecture series. While the revised CCU course will include a reduction of class size, with multiple class sessions averaging no more than twenty students per section, the Curriculum Sub-Committee (CSC) recognizes that there are significant benefits to having the entire enrollment of the CCU course share certain common academic experiences together. Thus, a new lecture series is being launched as part of the revised approach to this course. While these lectures will be open for the entire university population, they will be required for all the students in the CCU course as a supplement to the regular small class sessions.

The goal for these large-scale lecture sessions is to provide vivid, dynamic presentations by effective communicators that relate to key areas addressed by the QEP. In-depth reflection and practical application will be implemented in the regular small CCU classes.

The series will include four lectures, one per month from August through November. The first three lectures will be delivered by outstanding professors from our own faculty. The final lecturer will be one of the authors of one of the course texts or another noteworthy guest lecturer. The presenters of the lectures will be selected by the QEP Council, and they will receive a stipend. Presenters' stipends have been included in the QEP budget.

The first lecture in August will focus on practicing cultural engagement. The second lecture in September will address the issue of a Christian worldview. The third lecture in October will cover the topic of the MBTI and the necessity of being aware of personality types of oneself and others and how these influence vocation and relationships. The final lecture by the guest lecturer will address the overarching theme of integrating faith and higher learning.

Summary

Each spring semester, the QEP Coordinator and the QEP Council will review the assessment results and evaluate the success of the CCU course with regard to the students' demonstrated attainment of the ILOs covered in the course. (Section VII details the timeline of gathering and analyzing the assessment results.) Since the CCU course will only meet during the fall semester, the spring semester will give the Coordinator and QEP Council time to adjust and/or strengthen the course toward continued successful completion of the ILOs. Faculty will be encouraged to reinforce the QEP through intermediate, major-specific courses and the major capstone courses.

VII. TIMELINE

PRELIMINARY ACTIVITIES	
July 2007	Accreditation liaison attends SACS Summer Institute on Quality Enhancement.
Fall 2007	Liaison briefs Executive Cabinet on QEP.
Fall 2007 – Fall 2008	QEP Steering Committee formed. VPSD leads effort. Student focus groups are conducted and a survey is developed. Steering Committee begins to work on “Life Track” plan to develop vocational awareness and calling in SEU students.
July 2008	Accreditation liaison attends SACS Summer Institute on Quality Enhancement. Briefs Executive Cabinet.
Fall 2008 – Summer 2010	VPAA is named Chair of Steering Committee. Additional faculty and others are added to committee. Committee continues to meet and analyze data provided by the IR Office.
April 2009	Initial theme (Think It . . . Link It . . . Communicate It) is approved by faculty.
July 2009	Two faculty members from Steering Committee attend SACS Summer Institute on Quality Enhancement. They brief Accreditation Liaison and VPAA.
January 2010	Consultant from Rollins College (Jim Eck) analyzes QEP and advises Steering Committee.
April 2010	New, enhanced theme (Living Better Together: Think It . . . Link It . . . Communicate It) is approved by faculty.
July 2010	SACS representative (Cheryl Cardell) reviews QEP and briefs Steering Committee.
Fall 2010	New VPAA assumes co-chair of QEP Committee with Dean of Institutional Research (IR). Additional members are added to committee.

CREATION OF THE QEP	
Fall 2010	<p>Additional surveys/focus groups are conducted. Six sub-committees are formed including faculty, administrators, students, staff, and alumni. Steering Committee and sub-committees meet weekly. Marketing sub-committee produces graphics and a series of short films to introduce theme to campus community.</p> <ul style="list-style-type: none"> • Final theme and rationale approved by faculty on October 5. • First drafts of each section submitted to Drafting Sub-Committee on October 29. Re-writes and edits are exchanged weekly. • Theme is unveiled to student body in chapel on November 9. • Final draft approved by Steering Committee and faculty in November 2010. • Final draft submitted to on-site team January 2011.
Spring 2011	QEP Coordinator named. Duties to begin in Spring 2011
PHASE ONE (A): FIRST COHORT	
May 2011	<p>FACULTY DEVELOPMENT:</p> <ul style="list-style-type: none"> • Faculty assessment pretest: Foundations Effectiveness Faculty Version Survey Pretest • Faculty Workshop #1: Best practices in addressing three QEP outcomes, rubrics, syllabus development, course management and assessment
August 2011	CCU Faculty Fall Workshop
August 2011 – December 2011	<p>LAUNCH FIRST COHORT IN CCU [0-18 Credits]:</p> <ul style="list-style-type: none"> • Assess QEP outcome # 1 using ETS Proficiency Profile pretest [0-18 credits] • Assess QEP outcomes 1-3 [using scores aggregated from Worldview, Personal Awareness, Community Engagement Papers] [0-18 credits] • Assess QEP Outcomes # 2-3 [MBTI] [0-18 Credits] • Assess QEP Outcome # 2 [MBTI AND SAI] [0-18 Credits] • Assess QEP Outcome # 3 [NSSE] [0-30 & 96+Credits]
January – May 2012	<p>FIRST COHORT FACULTY FEEDBACK & ANALYSIS:</p> <ul style="list-style-type: none"> • Faculty Survey/Faculty Focus Group: Feedback and analysis of the first cohort upon the completion of CCU

QEP PHASE ONE (B) FIRST COHORT	
May 2012	<p>ANALYSIS OF DATA COLLECTED IN PHASE ONE (A) AND (B) FOR FIRST COHORT:</p> <ul style="list-style-type: none"> • QEP Coordinator collects and analyzes all data related to the first cohort • QEP Coordinator and Advisory Council interpret results of all data collected during Phase One (A) and (B) • QEP Coordinator and QEP Advisory Council will utilize results of data collected during Phase One to identify strengths and weakness of the QEP and to implement changes as needed to enhance student learning • QEP Coordinator and Advisory Council checks the appropriateness of each assessment measure for assessment of QEP outcomes 1-3 and make any necessary changes • Faculty Development Workshop #2: Review assessment data, focus group results, and proposed course enhancements
QEP PHASE TWO (A): SECOND COHORT	
August 2012	CCU Faculty Fall Workshop
August 2012 – December 2012	<p>LAUNCH SECOND COHORT INTO THE CCU [0-18 Credits]:</p> <ul style="list-style-type: none"> • Assess QEP Outcome # 1 Using ETS Proficiency Profile Pretest [0-18 Credits] • Assess QEP Outcomes 1-3 [Using Scores Aggregated From Worldview, Personal Awareness, Community Engagement Papers] [0-18 Credits] • Assess QEP Outcomes # 2-3 [MBTI] [0-18 Credits] • Assess QEP Outcome # 2 [MBTI AND SAI] [0-18 Credits] • Assess QEP Outcome # 3 [NSSE] [0-18 & 96+Credits] • Faculty Survey - regarding success of QEP for First Cohort
January – May 2013	<p>SECOND COHORT FACULTY FEEDBACK & ANALYSIS:</p> <ul style="list-style-type: none"> • Faculty Survey/Faculty Focus Group: Feedback and analysis of the Second Cohort upon the completion of CCU

PHASE TWO (B) SECOND COHORT	
May 2013	<p>ANALYSIS OF DATA COLLECTED IN PHASE ONE (A) AND (B) FOR FIRST AND SECOND COHORT</p> <ul style="list-style-type: none"> • QEP Coordinator collects and analyzes all data related to First Cohort and works with QEP Advisory Council to analyze and interpret results from all data collected during Phase One • QEP Coordinator and Advisory Council utilize the data results to identify strengths and weakness of the QEP and to implement changes as needed to enhance student learning • QEP Coordinator and Advisory Council check the appropriateness of each assessment measure for measuring Outcomes 1-3 and make any necessary changes • Faculty Development Workshop #3: Review assessment data, focus group results, and proposed course enhancements
QEP PHASE THREE (A) THIRD COHORT	
August 2013	CCU Faculty Fall Workshop
August 2013 – December 2013	<p>LAUNCH QEP FOR COHORT 3 INTO CCU</p> <ul style="list-style-type: none"> • Assessing QEP outcome 2 - ETS Proficiency Profile pretest [0-18 credits] • CC&U enrollment & orientation to QEP [0-18 credits] • Assess QEP outcomes 1-3 [using scores aggregated from Worldview, Personal Awareness, Community Engagement Papers] [0-18 credits] • Assess QEP Outcomes # 2-3 [MBTI] [0-18 credits] • Assess QEP Outcome # 2 [MBTI AND SAI] [0-18 credits] • Assess QEP Outcome # 3 [NSSE] [0-18 & 96+ Credits] • Foundations Effectiveness Student Version – regarding First and Second Cohort • Foundations Effectiveness Faculty Version – regarding First and Second Cohort
January – May 2014	<p>THIRD COHORT FACULTY FEEDBACK & ANALYSIS:</p> <ul style="list-style-type: none"> • Faculty Survey/Faculty Focus Group: Feedback and analysis of the third cohort upon the completion of CCU

QEP PHASE THREE (B) THIRD COHORT	
May 2014	<p>ANALYSIS OF DATA COLLECTED IN PHASE ONE (A) AND (B) FOR FIRST, SECOND, & THIRD COHORT</p> <ul style="list-style-type: none"> • QEP Coordinator collects and analyzes all data related to The First, Second AND Third Cohorts and works with the QEP Advisory Council to analyze and interpret results • QEP coordinator and QEP advisory council utilize the data results to identify strengths and weakness of the QEP and to implement changes as needed to enhance student learning • QEP coordinator and QEP Advisory Council check the appropriateness of each assessment measure for measuring Outcomes 1-3 and make any necessary changes • Faculty Development Workshop #4: Review assessment data, focus group results, and proposed course enhancements
QEP PHASE FOUR (A) FOURTH COHORT	
August 2014	CCU Faculty Fall Workshop
August 2014 – December 2014	<p>LAUNCH QEP FOR COHORT 4 INTO CCU [0-18 Credits]</p> <ul style="list-style-type: none"> • Assessing QEP Outcome #1 ETS Proficiency Profile posttest for First Cohort [96+ credits] • Assessing QEP Outcome #1-3 Foundations Effectiveness Survey Student Version First Cohort [96+ Credits] • Assessing QEP Outcome #1-3 Foundations Effectiveness Survey Faculty Version • Assessing QEP Outcome # 1 – ETS Proficiency Profile pretest [0-18 credits] • CC&U enrollment & orientation to QEP [0-18 credits] • Assess QEP Outcomes 1-3 [using scores aggregated from worldview, personal awareness, community engagement papers] [0-18 credits] • Assess QEP Outcome # 2-3 [MBTI] [0-18 Credits] • Assess QEP Outcome # 2 [MBTI AND SAI] [0-18 Credits] • Assess QEP Outcome # 3 [NSSE] [0-18 & 96+ Credits]
January – May 2015	<p>FOURTH COHORT FACULTY FEEDBACK & ANALYSIS:</p> <ul style="list-style-type: none"> • Faculty Survey/Faculty Focus Group: Feedback and analysis of the fourth cohort upon the completion of CCU

QEP PHASE FOUR (B) FOURTH COHORT	
May 2015	<p>ANALYSIS OF DATA COLLECTED IN PHASE ONE (A) AND ONE (B) FOR FIRST, SECOND, THIRD, & FOURTH COHORT</p> <ul style="list-style-type: none"> • QEP Coordinator collects and analyzes all data and works with QEP Advisory Council to interpret results • QEP Coordinator and QEP Advisory Council utilize the data results to identify strengths and weakness of the QEP and to implement changes as needed to enhance student learning • QEP Coordinator and QEP Advisory Council check the appropriateness of each assessment measure for measuring Outcomes 1-3 and make any necessary changes • Faculty Development Workshop #5: Review assessment data, focus group results, and proposed course enhancements
QEP PHASE FIVE (A) FIFTH COHORT	
August 2015	CCU Faculty Fall Workshop
August 2015 – December 2015	<p>QEP FOR COHORT 5 INTO CCU</p> <ul style="list-style-type: none"> • Assessing QEP Outcome 2 - ETS Proficiency Profile Pretest [0-18] • CCU enrollment & orientation to QEP [0-18] • Assess QEP Outcomes 1-3 [using scores aggregated from Worldview, Personal Awareness, Community Engagement Papers] [0-18] • Assess QEP Outcomes # 2-3 [MBTI] [0-18] • Assess QEP Outcome # 2 [MBTI AND SAI] [0-18] • Assess QEP Outcome # 3 [NSSE] [0-30 & 96+ Credits]
January – May 2016	<p>FOURTH COHORT FACULTY FEEDBACK & ANALYSIS:</p> <ul style="list-style-type: none"> • Faculty Survey/Faculty Focus Group: Feedback and analysis of the fourth cohort upon the completion of CCU

PHASE FIVE (B) PHASE FIVE (A) FIFTH COHORT	
May 2016	<p>ANALYSIS OF DATA COLLECTED IN PHASE ONE (A) AND (B) FOR FIRST, SECOND, THIRD, FOURTH, & FIFTH COHORT:</p> <ul style="list-style-type: none"> • QEP Coordinator will collect and analyze all data and work with QEP Council to analyze and interpret results • QEP Coordinator and QEP Council utilize the data results to identify strengths and weakness of the QEP and to implement changes as needed to improve the QEP • QEP Coordinator and QEP Council check the appropriateness of each assessment measure for measuring Outcomes 1-3 and make any necessary changes • Faculty Development Workshop #6: Review assessment data, focus group results, and proposed course enhancements
FIFTH-YEAR INTERIM REPORT	
Fall 2015	QEP Advisory Council begins work on Fifth-Year Interim Report
September 15, 2016	Fifth-Year Interim Report due to SACS

VIII. ORGANIZATIONAL STRUCTURE

Southeastern University will continue to support the QEP through budgetary and administrative support. A new position, QEP Coordinator, will lead the QEP as it further develops and is implemented, assessed, and improved. The QEP Coordinator will be a faculty member with six hours of release time per semester and an annual stipend. It is anticipated that this faculty member will be from the College of Christian Ministries and Religion. The QEP Coordinator will be expected to coordinate with the Vice President for Academic Affairs, the Dean of Institutional Research (IR), the Dean of the College of Christian Ministries and Religion (CCMR), and the Director of the First Year Experience (FYE) in implementing the QEP.

The QEP Coordinator will chair an ongoing QEP Council. The QEP Committee, which was formed to initiate the QEP process, will be replaced by this standing council which will act in an advisory capacity to the QEP Coordinator. This council will be made up of key members of administration, faculty, and staff. Under the leadership of the QEP Coordinator, the QEP Council will assure that assessment and revision of the QEP occur frequently as the plan enters its implementation phase and moves toward becoming an integral part of the University. The Council will also act as a planning team to ensure the continued effectiveness of the QEP as it develops. To this end, the Council will participate in the Institutional Effectiveness planning and assessment process. In addition, the Council will oversee the budget of the program, assuring that budgetary support continues as needed. The QEP Council will also monitor faculty development as needed for the implementation of the QEP.

Job Description: QEP Coordinator

The QEP Coordinator will oversee the plan by coordinating the Christ, Culture, and the University (CCU) course (including logistics and curriculum), training faculty,

administering assessments, gathering and analyzing assessment results, and chairing the QEP Council. The position will be filled by a member of the CCMR faculty, who will be given six hours of release time per semester as well as a stipend.

Reports To: Vice-President for Academic Affairs

Normal Work Area: College of Christian Ministries and Religion

Minimum Education Required: Master's Degree. Terminal degree from a regionally-accredited institution is preferred.

Experience And Qualifications: Current faculty member in the College of Christian Ministries and Religion. Previous experience in administration and/or assessment preferred.

Duties:

- Chairs the QEP Council.
- Prepares reports on the QEP for SACS, IRR, and other bodies.
- Oversees the CCU course, including scheduling, faculty recruitment, faculty development, faculty assessment, student learning assessment, classroom assignment, textbook acquisition, and other logistical aspects of the course.
- Oversees the QEP budget.
- Publicizes the QEP with all university stakeholders.

Committee Description: QEP Council

The QEP Council assists the QEP Coordinator in managing and evaluating the QEP. The Council is chaired by the QEP Coordinator and made up of college/departmental representatives and academic, student life, and business office support staff as appointed by the VPAA. A representative from Institutional Research will be an ex-officio member. The Council focuses on the vision, objectives, content, and assessment of the QEP. It is charged with a commitment to assessment, research, and

reflection that sustains an ongoing process of effective implementation and improvement consistent with the QEP Mission. Each of the major outcomes of the plan is regularly assessed, using both quantitative and qualitative measures, and the results from assessments are incorporated into a continuous improvement process.

Job Description: CCU Faculty

Faculty members will be selected by the QEP Coordinator to teach a section of CCU. Each faculty member will be expected to participate in CCU training for each semester of the CCU taught. Faculty members will also be responsible to read all CCU texts, to participate in all CCU faculty meetings and/or supplementary sessions, and to provide all assessments requested by the QEP Coordinator/QEP Council. It is expected that CCU faculty members will provide information as needed to the QEP Coordinator and comply with any other duties in regard to the course.

IX. RESOURCES

Beginning with the fiscal year 2011-12, Southeastern University has committed new monies in a separate department for the QEP through the allocation of the operating budget. The funds are directly linked to the goals and curriculum of the QEP. The QEP Curriculum Sub-Committee (CSC) assessed the needs of the plan and made recommendations to the Budget Sub-Committee for funding.

The redevelopment of the CCU class revealed that the objectives of the QEP would be better met if class sizes were reduced. Thus, the university is committed to adding additional sections. The current plan is for up to 33 sections, beginning Fall 2011. Adequate classroom space has been allotted. The total cost of this project is projected to be \$574,773 for the entire five-year projection, which includes the faculty contract costs. These budgets will be increased from the initial 2011-12 year to accommodate the additional transfer and eight-week program students to be added in years three and four.

The QEP Coordinator will be hired from existing faculty and allotted six hours of release time per semester. Faculty adjunct and overload dollars will be budgeted to cover the Coordinator's 12 hours of release time along with the annual stipend. This has been budgeted at \$485,252 in the five-year projection.

Faculty development is a necessary and important component of the QEP in order to provide adequate training for the new CCU curriculum. The Coordinator will be given a travel budget in order to attend any related seminar which he/she sees fit to supplement his/her vision and commitment for the QEP. Total amounts for training over the five-year period will be budgeted for \$47,520.

Necessary operating costs for the five-year proposed budget include speaker fees for the CCU class, office supplies, duplication, and marketing costs. A detailed budget for the QEP is located in Appendix I. In addition, in-kind expenditures exist in the

budgets of the College of Christian Ministries and the Office of Institutional Research.

These expenditures include clerical wages, professional hours for gathering data for the assessment portion of the QEP, and other miscellaneous items.

X. ASSESSMENT

Overview

The Quality Enhancement Plan (QEP) assessment process involves a comprehensive approach utilizing both quantitative and qualitative methods for data collection. Steps will be taken to assess the breadth and depth of the implementation of the QEP through diverse assessment measures, and to determine where and when adjustments might be necessary to ensure its ongoing effectiveness. The following assessment matrices detail information concerning the QEP Learning Outcomes, Assessment Instruments, Target Participants, Timeline, Administration and Data Collection, with regard to responsibilities for overseeing, reporting, and integrating changes into the QEP.

Assessing to Ensure the Success of the QEP

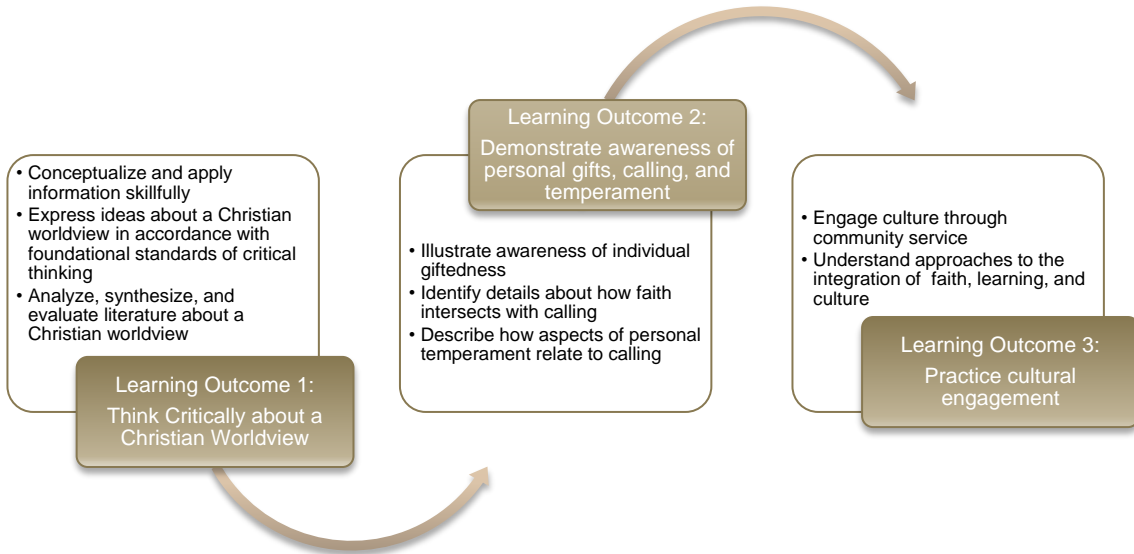
Beginning in Fall 2011, continuous data collection will take place. Initially, baseline data will be collected from students and faculty. Incoming freshmen will begin the QEP at its initial phase and data will be collected from them targeting the primary QEP Learning Outcomes. Starting with the Christ, Culture and the University (CCU) course, data will be collected at strategic points and times leading up to students' senior year. In addition to using data from standardized testing, reflection and critical analysis papers with corresponding rubrics, community engagement activities, and personal assessment inventories, satisfaction surveys will be utilized with both students and faculty members to assess the overall perceptions of the effectiveness of the QEP.

Timeline for Data Collection and Use

The timeline for data collection and use is stipulated in Section VII.

Student Learning Outcomes

The SEU students who participate in the QEP are expected to achieve the following Learning Outcomes:



Assessing Outcome 1: Think Critically About a Christian Worldview

In order to enable students to think critically about a Christian worldview, students will be challenged to conceptualize and apply information skillfully; express ideas about a Christian worldview in accordance with foundational standards of critical thinking; and analyze, synthesize, and evaluate literature about a Christian worldview.

Three primary assessment tools will be used to measure students' ability to think critically—the ETS Proficiency Profile test, National Survey of Student Engagement (NSSE), and one critical thinking paper in CCU. The paper is scored using a corresponding rubric. The ETS Proficiency Profile pre/post-test will be used to assess fundamental critical thinking skills. Data collected using these assessment tools will be used as a meta-analysis diagnostic tool for measuring students' progress towards the QEP Learning Outcome I, which relates specifically to the enhancement of critical

thinking skills. Results collected using the ETS Proficiency Profile pre/post examination will be used longitudinally to determine students' levels of progress, overall QEP success, and modifications needed to ensure the effectiveness of the QEP.

The NSSE will be utilized as an indirect measure for freshmen and seniors, looking at the questions relating specifically to critical thinking. Measurements relative to prior baselines from freshmen and seniors in Spring 2010 will be gathered as well as relative increases from freshmen to seniors comparing 2010 and 2013 measures.

The Critical Thinking Worldview Paper will be used during the CCU course, with a standard rubric for grading. The paper will attempt to measure how skillfully students are able to conceptualize and apply information about a Christian worldview, and address some of the difficult questions implied by a Christian worldview. The paper will show how well students express ideas about a Christian worldview in accordance with foundational standards of critical thinking (clarity, accuracy, precision, consistency, relevance, sound evidence, logic, depth, and fairness) and analyze, synthesize, and evaluate literature within that context.

With regard to Outcome 1, students will complete the following assessments:

Outcome 1: Think Critically About a Christian Worldview	
Assessment Instruments & Methods:	Criteria for Success:
<p>1. Pre/Post ETS Proficiency Profile Test: The test will be administered primarily to gather “value-added” data on critical thinking from the freshman to senior year. This exam will provide a direct, quantitative measure of reading, critical thinking, and computational skills with college-level competencies in mind. The exam will be administered at admission and in the senior year by the Office of Academic Success (OAS). Scores will be sent to the Office of Institutional Research (IR) for collection, analysis, and dissemination. Target Participants: Freshmen/Seniors Timeline: Freshmen – Fall 2011 and every fall thereafter; Seniors – Fall 2011 and every semester thereafter Administration: Office of Academic Success Data Collection/Analysis: Office of Institutional Research</p>	<p>Post-test scores of students who complete the QEP will exhibit a greater increase in the critical thinking mean score from the pre-test than the 2010 baseline group.</p>
<p>2. National Survey for Student Engagement (NSSE): The NSSE will provide an indirect (self-report) measure of students’ critical thinking activities (Section 2: Mental Activities – coursework emphasizing memorization, analysis, synthesis, judgments, and application) and acquired skills (Section 11: Educational and Personal Growth – ability to write, speak, and think clearly; think critically; analyze quantitative problems; and solve complex problems). This survey will be administered during the freshman year to a representative sample of students to establish a baseline and then compared to the survey results of a representative sample of seniors. Target Participants: Freshmen/Seniors Timeline: Spring 2013 and every odd year spring thereafter Administration: Office of Institutional Research Data Collection/Analysis: Office of Institutional Research</p>	<p>The overall average rating comparing freshmen to freshmen, freshmen to seniors, and senior to seniors on the items that measure critical thinking will increase on a scale from 1-4 in the 2010 and 2013 administrations. The 2010 NSSE results will provide baseline data.</p>

Outcome 1: Think Critically About a Christian Worldview	
Assessment Instruments & Methods:	Criteria for Success:
<p>3. Critical Thinking Worldview Paper with Rubric: This writing assignment will directly assess critical thinking skills developed during the CCU, and it will be used to set expectations for the students' critical thinking processes and writing standards. The paper will engage students in defining components of a "worldview" and references that definition with regard to their Christian faith. Students will be challenged to conceptualize, apply, and express ideas about a Christian worldview in accordance with the foundational standards of critical thinking. For a copy of the rubric, see Appendix G</p> <p>Target Participants: Freshmen (CCU Students) Timeline: Fall 2011 and every fall thereafter Administration: CCU Faculty Data Collection/Analysis: QEP Coordinator</p>	<p>80% of students completing CCU will receive a 75% or better average on the Worldview Paper Rubric.</p>
<p>4. Foundations Effectiveness Student Version Survey: The survey will indirectly assess the effectiveness of the QEP by specifically attempting to determine whether students feel that their experience in the CCU adequately introduced them to critical thinking about a Christian worldview (see Appendix J). The survey will be administered following the sophomore year. Results will be gathered annually to establish baseline and longitudinal data.</p> <p>Target Participants: Juniors Timeline: Fall 2013 and every fall thereafter Administration: QEP Coordinator Data Collection/Analysis: QEP Coordinator</p>	<p>On a 5-point Likert Scale, senior-level students will give a 3.5 or higher aggregate rating for the effectiveness of the QEP for Outcome 1.</p>
<p>5. Foundations Effectiveness Faculty Version Survey: The survey will indirectly assess the effectiveness of the QEP by specifically attempting to determine whether faculty members feel that the course adequately introduced students to critical thinking about a Christian worldview (see Appendix K). The survey will be administered and analyzed annually to establish baseline and longitudinal data.</p> <p>Target Participants: CCU Faculty Timeline: Spring 2012 and every spring thereafter Administration: QEP Coordinator Data Collection/Analysis: QEP Coordinator</p>	<p>Faculty will rate students' performance on a 5-point Likert Scale with a 3.5 or higher aggregate rating for the effectiveness of the QEP for Outcome 1.</p>

Assessing Outcome 2:

Demonstrate Awareness of Personal Gifts, Calling, and Temperament

In order to demonstrate awareness of personal gifts, calling, and temperament, students will be challenged to become aware of their individual giftedness, identify details about how faith intersects with calling, and describe how aspects of personal temperament relate to calling.

Self-awareness is essential for college-age students' academic, social, vocational, and spiritual development. Within the context of the QEP, self-awareness "links" the cognitive and practical aspects of the plan by helping students to reflect on their critical understanding of a Christian worldview as it relates to their personal and vocational activities. Given this understanding of what it means to live life as a Christian, and an individual, Outcome 2's plan leads students to ask themselves how they will perceive their future roles and callings. The QEP will attempt to impart an adequate foundation from which students can comprehend and reflect upon such questions.

All students will take the Myers-Briggs Type Indicator (MBTI) in order to provide basic information regarding personality type. The Spiritual Assessment Inventory (SAI) will also be utilized to provide self-measures of spiritual understanding and activity. These two measures will provide a catalyst for students' review and reflection for the Personal Awareness Paper. The rubric will seek to measure the depth of students' critical analysis of their calling, gifts, and temperament.

With regard to Outcome 2, students will complete the following assessments:

Outcome 2: Demonstrate Awareness of Personal Gifts, Calling, and Temperament	
Assessment Instruments & Methods:	Criteria for Success:
<p>1. The Myer-Briggs Type Indicator (MBTI): This instrument will be the primary means of facilitating students' awareness of their personal gifts, calling, and temperament. The inventory will be administered during the CCU course and serve to create self-awareness in students of their basic personalities and giftedness. Students will analyze the results of the survey in order to chart their vocational strengths and possible career trajectories. Target Participants: Freshmen (CCU Students) Timeline: Fall 2011 and every fall thereafter Administration: Office of Academic Success Data Collection/Analysis: QEP Coordinator</p>	<p>95% of the students in each cohort will complete and utilize the MBTI.</p>
<p>2. Spiritual Assessment Inventory (SAI): This inventory will provide an indirect (self-report), qualitative measure of student spiritual activity in terms of personal practices as well as social awareness and activity. Specifically, the inventory will be utilized to measure how faith intersects with students' sense of calling. This inventory will be administered during the CCU course and again sometime prior to the senior year. The desired outcome will be an increase in these measures between the freshman and senior years. Target Participants: CCU Faculty Timeline: Fall 2011 and every fall thereafter Administration: QEP Coordinator Data Collection/Analysis: QEP Coordinator</p>	<p>(1) 95% of the students in each cohort will complete and utilize the SAI. (2) Students' scores will increase between the pre- and post-test in measures of spirituality</p>
<p>3. Personal Awareness Reflection Paper with Rubric: This paper will assess the students' awareness of their unique gifts, talents, and skills, and how that awareness can guide them in fulfilling their life calling. This assessment will be administered to determine how profoundly students have interacted with some of the difficult questions implied by a Christian worldview: how well they understand the issues and challenges involved in modeling a Christian lifestyle, and how deeply they understand the practical implications of attempting to do so. A standard rubric will be utilized to assess their critical thought and clarity of prose expression. For a copy of the rubric, see Appendix H. Target Participants: Freshmen (CCU Students) Timeline: Fall 2011 and every fall thereafter Administration: CCU Faculty Data Collection/Analysis: QEP Coordinator</p>	<p>80% of students completing CCU will receive a 75% or better average on the Reflection Paper Rubric.</p>

Outcome 2: Demonstrate Awareness of Personal Gifts, Calling, and Temperament	
Assessment Instruments & Methods:	Criteria for Success:
<p>4. Foundations Effectiveness Student Version Survey: The survey will indirectly assess the effectiveness of the QEP by specifically attempting to determine whether students feel that their experience in the CCU enabled them to become more aware of their personal gifts, calling, and temperament (see Appendix J). The survey will be administered following the sophomore year. Results will be gathered annually to establish baseline and longitudinal data.</p> <p>Target Participants: Juniors Timeline: Fall 2013 and every fall thereafter Administration: QEP Coordinator (TK20) Data Collection/Analysis: QEP Coordinator</p>	<p>On a 5-point Likert Scale, senior-level students will give a 3.5 or higher aggregate rating for the effectiveness of the QEP for Outcome 2.</p>
<p>5. Foundations Effectiveness Faculty Version Survey: The survey will indirectly assess the effectiveness of the QEP by specifically attempting to determine whether faculty members feel that the course adequately enabled students to become more aware of their personal gifts, calling, and temperament (see Appendix K). The survey will be administered and analyzed annually to establish baseline and longitudinal data.</p> <p>Target Participants: CCU Faculty Timeline: Spring 2012 and every spring thereafter Administration: QEP Coordinator Data Collection/Analysis: QEP Coordinator</p>	<p>Faculty will rate students' performance on a 5-point Likert Scale with a 3.5 or higher aggregate rating for the effectiveness of the QEP for Outcome 2.</p>

Assessing Outcome 3: Practice Cultural Engagement

Students will practice cultural engagement through community service, integrating faith, learning, and culture. Having students consciously involved in their Christian culture and the broader culture is an important aspect of the mission of Southeastern University. In the context of the QEP, cultural engagement allows students to apply the foundational skills obtained in the previous two outcomes to real world situations. Their community service will allow students the opportunity to engage their developing Christian worldview with other worldviews. The QEP will equip students in

understanding the importance of community service in the context of integrating their faith as they serve.

The NSSE will again be utilized to provide a self-report of students' cultural and community engagement. Freshmen to freshmen, freshmen to seniors, and seniors to seniors results from the 2010 and 2013 administrations will be gathered and analyzed to determine whether increased levels of engagement are evident.

The final paper will allow students to reflect critically on their level of cultural understanding and faith integration as a result of the Community Engagement Project. The rubric will measure the extent to which these issues have been critically understood and engaged.

With regard to Outcome 3, students will complete the following assessments:

Outcome 3: Practice Cultural Engagement	
Assessment Instruments & Methods:	Criteria for Success:
<p>1. National Survey for Student Engagement (NSSE): The NSSE will provide an indirect measure of students' practice of cultural engagement. Student responses to questions in Section 1: Academic and Intellectual Experiences and Section 7: Enriching Educational Experiences will be gathered and compared to the baseline (2010) results. This survey will be administered during the freshman year to a representative sample of students to establish a baseline and then compared to the survey results of a representative sample of seniors. Target Participants: Freshmen/Seniors Timeline: Spring 2013 and every odd year spring thereafter Administration: Office of Institutional Research Data Collection/Analysis: Office of Institutional Research</p>	<p>(1) The overall average rating on the items that measure the practice of cultural engagement will be higher for the 2013 freshmen than the 2010 freshmen (baseline) measures. (2) The overall average rating on the items that measure the practice of cultural engagement will be higher for the 2015 seniors than the 2013 seniors (baseline) measures.</p>

Outcome 3: Practice Cultural Engagement	
Assessment Instruments & Methods:	Criteria for Success:
<p>2. CCU Community Engagement Paper with Rubric: This paper will provide students an opportunity to reflect on how they were able to integrate their faith in a community service experience. Students will apply their understanding of a Christian worldview and their awareness of personal gifts, calling, and temperament as these impact the cultural engagement experience. This paper will be administered through the CCU course. For a copy of the rubric, see Appendix G.</p> <p>Target Participants: Freshmen (CCU Students) Timeline: Fall 2011 and every fall thereafter Administration: CCU Faculty Data Collection/Analysis: QEP Coordinator</p>	<p>80% of students completing CCU will receive a 75% or better average on the Community Engagement Paper Rubric.</p>
<p>3. Foundations Effectiveness Student Version Survey: The survey will indirectly assess the effectiveness of the QEP by specifically attempting to determine whether students feel that their experience in the CCU enabled them to practice cultural engagement, examine influences of culture, and correlate community service with faith integration (see Appendix J). The survey will be administered following the sophomore year. Results will be gathered annually to establish baseline and longitudinal data.</p> <p>Target Participants: Juniors Timeline: Fall 2013 and every fall thereafter Administration: QEP Coordinator Data Collection/Analysis: QEP Coordinator</p>	<p>On a 5-point Likert Scale, senior-level students will give a 3.5 or higher aggregate rating for the effectiveness of the QEP for Outcome 3.</p>
<p>4. Foundations Effectiveness Faculty Version Survey: The survey will indirectly assess the effectiveness of the QEP by specifically attempting to determine whether faculty members feel that the course adequately enabled students to practice cultural engagement, examine influences of culture, and correlate community service with faith integration (see Appendix K). The survey will be administered and analyzed annually to establish baseline and longitudinal data.</p> <p>Target Participants: CCU Faculty Timeline: Spring 2012 and every spring thereafter Administration: QEP Coordinator Data Collection/Analysis: QEP Coordinator</p>	<p>Faculty will rate students' performance on a 5-point Likert Scale with a 3.5 or higher aggregate rating for the effectiveness of the QEP Outcome 3.</p>

Detailed Explanation of Assessments

ETS Proficiency Profile

Studies confirm that the ETS Proficiency Profile meets acceptable levels of reliability and validity for measuring students' levels of knowledge, comprehension, application and synthesis of a variety of skills including critical thinking (TVS, Fee and Ingram, Hall and Edwards). For the QEP, the ETS Proficiency Profile (formerly MAPP) test will be administered annually by using a pre/post testing format to assess incoming freshman as well as seniors. The ETS Proficiency Profile test is designed to be used by institutions to assess students' general education outcomes and in order to improve the quality of student learning and instruction. The ETS Proficiency Profile incorporates critical thinking items that present students with several brief reading selections that relate to multiple critical thinking items, drawing upon knowledge associated with a humanities, social science, or natural science academic context.

Critical thinking frames how students process information in the world around them, including how they conceptualize, apply, analyze, synthesize, and evaluate concepts crucial to forming a comprehensive worldview. Training college-age students in the practice of critical thinking and worldview formulation is pivotal to their engagement of their faith in an academic and real-world setting. Within the context of the QEP, critical thinking is fundamental: the plan ties together cognitive analytical skills with awareness of Christian perspectives by helping students to reflect on their critical understanding of their own place in a Christian worldview.

Foundations Effectiveness Surveys

The Foundations Effectiveness Surveys (versions for students and CCU faculty) will provide a self-report on the overall effectiveness of the QEP. The surveys are broken down into three sections, relating directly to the three learning outcomes for the CCU

course. The student survey will be administered following the sophomore year and will seek to measure students' impressions of how well these foundational principles were introduced during the CCU course. CCU faculty will complete the survey each fall following the end of the course. Results of faculty and student focus groups, as well as student course evaluations, will be compared with the Foundations Effectiveness Surveys results.

National Survey of Student Engagement (NSSE)

The National Survey of Student Engagement (NSSE) will be one of the primary instruments used to assess students' practice of cultural engagement. Every year hundreds of colleges and universities survey students via The College Student Report. This report collects information about the academic, social, work-related, and personal lives of students. The information collected helps provide a "picture" of how undergraduate students at four-year institutions spend their time and what they gain from the college experience.

The questions from the NSSE which Southeastern University will use to assess cultural engagement are contained in the table below. The comparison group in 2010 was with other four-year private institutions in the Southeast United States (n=108). Mean scores for each question are reported for their respective groups. Significant mean differences between SEU scores and comparison groups are noted. While several mean scores for SEU first-year students are significantly higher than the corresponding mean scores of other private Southeast schools, some of the key indicators of cultural engagement are not significantly different (questions 1v, 7b, 10c, and 11l) between the two groups. In addition, benchmarks for first-year students will be established for the 2013 NSSE administration derived from baseline data for first year students obtained on SEU's first administration of the NSSE in 2009-2010. Results of

the 2012 NSSE administration will be compared with these internal benchmarks from inaugural administration of the NSSE.

No.	NSSE Question	2010 SEU First-Year Students	2010 Private Southeast Institutions First-Year Students
1=Never, 2=Sometimes, 3=Often, 4=Very often			
1k	Participated in a community-based project (e.g. service learning) as part of a regular course	1.76	1.81
1u	Had serious conversations with students of a different race or ethnicity than your own	2.91	**2.76
1v	Had serious conversations with students who are very different from you in terms of their religious beliefs, political opinions, or personal values	2.79	2.83
6e	Tried to better understand someone else's views by imagining how an issue looks from his or her perspective	3.08	**2.93
1=Have not decided, 2=Do not plan to do, 3=Plan to do, 4=Done			
7a	Practicum, internship, field experience, co-op experience, or clinical assignment	0.12	.08
7b	Community service or volunteer work	0.49	0.52
To what extent does your institution emphasize each of the following? 1=Very little, 2=Some, 3=Quite a bit, 4=Very much			
10c	Encouraging contact among students from different economic, social, and racial or ethnic backgrounds	2.93	2.84
11l	Understanding people of other racial and ethnic backgrounds	2.88	2.8
11o	Contributing to the welfare of your community	3.04	***2.74
<i>One (*), two (**), or three (***) asterisks refers to three significance levels (p<.05, p<.01, p<.001).</i>			

The Myers-Briggs Type Indicator

The Myer-Briggs Type Indicator (MBTI) will be the primary means of facilitating students' awareness of their personal gifts, calling, and temperament. The MBTI was developed to make Carl Jung's theory of psychological types useful and understandable in the lives of individuals (Myers & McCaulley). The instrument was designed to identify, via self-report, people's preferences of perception and judgment on four

separate indices. Psychological type, as described by Carl Jung and measured by the MBTI, refers to the ways we prefer to use our minds in two basic mental activities or functions: 1) how we take in or become aware of new information (via our senses or via our intuition; and 2) how we decide about the newly acquired information (objective logic or subjective feelings).

In addition, the instrument measures the attitudes in which the above stated functions are used in different types of people (extroverted or introverted) (Myers & McCaulley). According to Jung, individuals favor one pole of each preference which is independent of the preferences for the other three indices. As a result, the four indices produce 16 possible combinations indicated by the four letters of each preference (e.g. ENFP, ISTJ, ESTP). These 16 possible combinations are called psychological types and each type has its own unique traits and characteristics.

The Four Preferences of the MBTI

Preference	Impacts
E or I Extraversion or Introversion	How we are energized
S or N Sensing Perception or Intuitive Perception	How we process information
T or F Thinking Judgment or Feeling Judgment	How we make decisions
J or P Judgment or Perception	How we interact with the world around us

In terms of reliability, Myers and McCaulley reported internal consistency alpha coefficients that ranged from .64 on the T/F scale to .85 on the S/N scale. Test-retest reliability estimates of type categories were reported to be between .64 for females on the S/N scale after a two-year interval to .92 for male and female college students on the S/N scale and J/P scale respectively after a five-week interval. Myers and McCaulley

further indicated that the probability of retesting as the same type by chance was 6.25%. The validity of the MBTI has been a source of debate for some time. Several authors have indicated that there is evidence to support the validity of the MBTI (Carlson; Edwards, Lanning, & Hooker; Harvey, Murry, & Stamoulis).

As with any assessment instrument, however, care should be used when interpreting and understanding typology results, especially for individuals whose scores are "slight" on a given dimension. In this situation, students would benefit from verifying their "best fit" type by reading descriptions of two alternative types and deciding which one seems to be a better fit. After students discover their psychological type, they will be able to apply the knowledge they gain about their unique characteristics, strengths, and weaknesses in order to explore their gifts and callings.

Spiritual Assessment Inventory

The Spiritual Assessment Inventory (SAI) instrument will be another means of assessing students' ability to demonstrate awareness of personal gifts, calling, and temperament. In a review of Hall and Edward, an earlier study of the effectiveness of the SAI, Fee and Ingram agreed that the SAI by design measures levels of spiritual development and maturity. The SAI employs a scale to indicate "spiritual" dimension of maturity (awareness) and "psychological" dimension (relational maturity). The SAI consists of 54 items that are on a five-point Likert scale that ranges from "Not at all true" to "Very true," with several items measuring: Awareness (A), Realistic Acceptance (RA), Disappointment (D), Grandiosity (G), and Instability (I). Fee and Ingram, who address reliability and validity questions about the SAI, reinforce Hall and Edwards earlier findings that the alpha coefficients reflecting internal consistency for the SAI (A, .95; D, .90; RA, .83; G, .73; and I, .84) all indicate good lower-bound estimates of scale reliability. The SAI also presents good construct validity as found in correlational study of

the SAI subscales with the SWBS, the Intrinsic/Extrinsic Revised, the Bell Object Relations Inventory, Defense Styles Questionnaire, and the Narcissistic Personality Inventory (Fee and Ingram).

Faculty Development and Assessment Strategy

The success of the QEP in part hinges on faculty use of instructional and assessment strategies that supports efforts to attain the Learning Outcomes and meet the Objectives. For that reason, the QEP includes implementation of professional development opportunities to enhance pedagogical approaches and assess strengths and challenges. Data will also be gathered on faculty participation and development in the QEP. Faculty development is considered a very important component of the QEP. All faculty who are directly and indirectly involved with the CCU courses will have opportunities to participate on a number of faculty development activities that will be designed to build on existing pedagogy that address the QEP Learning Outcomes.

Faculty focus groups will both assess and inform the QEP process. The QEP includes an assessment component focusing on ongoing development and promoting best practices for teaching and assessing students' learning. Faculty will participate in focus groups and other faculty development activities designed to enhance faculty use of instructional, assessment, and curricular strategies including the development of assessment rubrics. See [Appendix L](#) to view the Faculty Focus Group questions to be utilized in faculty development and assessment for the QEP.

In order to assure the accuracy of the rubric and the grading process of assessments, the faculty will engage in "range finding" grading sessions. For the faculty administering the assessments and evaluating their results, range finding will be a regular part of faculty development process. In the faculty development workshops, faculty will read an assigned sample paper representing a tier of the sample, such as a

9.0 paper, or a 6.5 paper, as indicated by the rubric. Program faculty will pull the sample paper from the larger sample sent to the QEP Coordinator. Professors will grade the sample paper with the rubric and during the meeting share their rationale for their score. Consensus will be reached and the sample will be archived. Over time, these representative papers will become “range finders” openly shared with the CCU faculty on a Blackboard discussion board. This will be an ongoing activity that will help faculty fine-tune the grading process.

Ensuring the Overall Success of the QEP

The QEP Coordinator will oversee the collection of data and provide annual progress reports on the QEP process and outcome data concerning the students' learning. The Coordinator will also oversee modification of the programs to increase their effectiveness and provide suggestions for redirecting resources or changing assessment measures in subsequent years. All of the aforementioned baseline assessment data and those to be collected will be analyzed annually during the spring and summer semesters subsequent to the implementation of the QEP.

At the conclusion of each academic year, the assessment results will be used to compile an annual QEP report, which will include information on both the process and use of outcome data, and be used to guide the continuous improvement of the QEP. Consideration will be given to the measured impacts on student learning and development, which will provide an opportunity to modify the curriculum and programs to increase their effectiveness. These reports will include analyses of changes in student learning, identified factors related to success or failure at achieving the target student outcomes, and suggestions for redirecting resources and/or refining measures in subsequent years.

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XII. APPENDICES

Appendix A: Summary of Fall 2010 Faculty Focus Groups

	Theme Idea	Focus	Implementation	Assessment(s)	CCU Involvement	Issues	Other Notes
Behavioral & Social Sciences	Learning Better Together	(1) Creating a learning culture (2) Critical Thinking	(1) CCU (2) Faith Integration course in discipline	Pre/Post test	Redesigned to emphasize critical thinking	Too broad	Send students to conferences
Communication	Living Better Together	(1) Christian Worldview (2) Critical Thinking	Implement vertically	(1) Use of critical thinking in research (2) Project analysis exam	(1) Good start (2) Use of pre/post to measure critical thinking		Good marketing ideas
English & Foreign Languages		Critical Thinking	(1) Agree on common values of critical thinking (2) Agree on common languages (3) Develop a rubric (4) "Check-point" courses	Master rubric for critical thinking			Offers to present information on critical thinking to General Education
Music	Foster Critical Inquiry	(1) Research (2) Critical Thinking	Research Project			(1) Too broad (2) Lack of preparation for undergraduates (3) Difficulty with higher-level thinking	
Natural Science & Mathematics	Living Better Together	(1) Critical Thinking (2) Writing (3) Mathematics	Include critical thinking in all courses	Not Addressed	Replace CCU with writing/math intensive		FIGs (housing students by major)

	Theme Idea	Focus	Implementation	Assessment(s)	CCU Involvement	Issues	Other Notes
Business & Legal Studies	Living Better Together	(1) Servant Leadership (2) Critical Thinking (3) Worldview	4 Courses	4 Papers	(1) Service Learning components (2) Intro to Servant Leadership	(1) Too broad (2) Not Specific enough (3) Slogan drives QEP	Chapel Reinforcement
Christian Ministries & Religion		(1) First Year Experience (2) Academics, Social Responsibility, & Spiritual Formation	(1) CCU + First Teams (2) Each department mission will include the three areas	(1) Add assessment for social responsibility (2) Community service project (3) MAPP (4) Spiritual Assessment Inventory	(1) Single point of focus (2) Combine with First Year Experience (3) Faculty-Owned		
Education	Living Better Together	(1) Critical Thinking (2) Biblical Worldview	CCU	Not Addressed	(1) Entire QEP in CCU (2) Field Experience	(1) Money (2) Loss of Faith (3) Lack of biblical knowledge	

Appendix B: Institutional Effectiveness Report to the Cabinet

Report to the Cabinet – July 2, 2008

The following is based on three sources: Noel-Levitz (2005 & 2007), Senior Exit Survey (2007 & 2008) and Scannell & Kurz (2008). Noel-Levitz and Senior Exit Survey analysis place additional weight on trends showing lower or higher satisfaction. The big picture is positive. We consistently rank average to above average in every major category (Academics, Student Centeredness, Campus Climate, Advising, and Recruitment). We are below average in Safety/Security (which includes parking), but trending up in parking from 2005.

Academics

Data Points

NL Intellectual Growth, Major Course Content – Trending down
 SE Professors Excellent, Education Excellent – Trending down;
 Curriculum Excellent – Relatively low; Math, Science – Low/Trending Up
 SK Losing Better Students (12, 27), Class Size St/Fac. Ratio (18)

Action Plan

- Create Honors Program
- Increase rigor and accountability in upper level courses
- Increase full time faculty/high quality faculty
- Decrease unpopular majors/increase sections in popular majors
- Increase small class sections

Vocational/Spiritual

Data Points

NL Advising, Spiritual Growth – Trending down; Tuition paid is good investment – Low vs. importance
 SE Preparation for employment, Spiritual atmosphere, being a better witness – Trending down, Relatively low; Spiritual growth, Strengthened faith – Trending down; Career Services – Relatively low
 SK First Year Experience Best practices (22), Communication between Student Development/Academic (31), First Teams Link w/Christ, Culture & University (33)

Action Plan

- Create links between Student Development and Academic Affairs including Counseling, Advising, Career Services, Tutoring, First Teams and RD/RA's
- Re-vamp Career Services into vocational identity and training center
- Create links between Chapel, Academics and other Student Development activities
- Track alumni employment/Grad. School activity, use results for program enhancement, recruitment, and fundraising

Major Themes/Recommendations

- Celebrate Strengths – Excellent Professors, Leadership Training, Faith Integration, Spiritual Growth, Vocational Skills, Facilities, and Chapel Services.
- Articulate the *missional imperative* (student success) and reinforce SEU student identity through a partnership with Academic Affairs, Student Development and Student Services.
- Increase emphasis on academic skills and vocational competence in General Education and Major Disciplines through increased utilization of direct assessment measures.
- Continue to link spirituality, vocation and intellectual life.

Appendix C: Fall 2008 QEP Faculty Survey

10. Enhance/Improve Student Academic Outcomes											<i>N</i>	<i>Avg.</i>
Scale	1	2	3	4	5	6	7	8	9	10		
<i>n</i>	1	2	3	2	3	5	11	5	14	16	62	
<i>Freq.</i>	1.6%	3.2%	4.8%	3.1%	4.8%	8.1%	17.7%	8.1%	22.6%	25.8%		7.58%
9. Enhance/Improve Academic Support												
Scale	1	2	3	4	5	6	7	8	9	10		
<i>n</i>	1	5	4	4	5	8	5	10	10	10	62	
<i>Freq.</i>	1.6%	8.1%	6.5%	6.5%	8.1%	12.9%	8.1%	16.1%	16.1%	16.1%		6.73%
8. Enhance/Improve Freshman Retention												
Scale	1	2	3	4	5	6	7	8	9	10		
<i>n</i>	3	4	5	6	7	8	2	10	8	9	62	
<i>Freq.</i>	4.8%	6.5%	8.1%	9.7%	11.3%	12.9%	3.1%	16.1%	12.9%	14.5%		6.24%
7. Enhance/Improve General Education Program												
Scale	1	2	3	4	5	6	7	8	9	10		
<i>n</i>	3	7	5	2	7	6	9	12	5	6	62	
<i>Freq.</i>	4.8%	11.3%	8.1%	3.2%	11.3%	9.7%	14.5%	19.0%	8.1%	9.7%		5.97%
6. Enhance/Improve Faculty Professional Development												
Scale	1	2	3	4	5	6	7	8	9	10		
<i>n</i>	6	5	2	7	9	3	6	8	7	9	62	
<i>Freq.</i>	9.7%	8.1%	3.2%	11.3%	14.5%	4.8%	9.7%	12.9%	11.3%	14.5%		5.92%
5. Project to connect Scholarship and Ethics												
Scale	1	2	3	4	5	6	7	8	9	10		
<i>n</i>	4	7	7	5	5	11	8	7	6	2	62	
<i>Freq.</i>	6.5%	11.3%	11.3%	8.1%	8.1%	17.7%	12.9%	11.3%	9.7%	3.2%		5.42%
4. Project to connect Scholarship and Spirituality												
Scale	1	2	3	4	5	6	7	8	9	10		
<i>n</i>	1	5	8	15	5	8	8	3	3	6	62	
<i>Freq.</i>	1.6%	8.1%	12.9%	24.2%	8.1%	12.9%	12.9%	4.8%	4.8%	9.7%		5.40%
3. Enhance/Improve Student Vocational Skills												
Scale	1	2	3	4	5	6	7	8	9	10		
<i>n</i>	8	7	4	7	7	6	9	6	6	2	62	
<i>Freq.</i>	12.9%	11.3%	6.5%	11.3%	11.3%	9.7%	14.5%	9.7%	9.7%	3.2%		5.13%
2. Joint project with Academic Affairs and Student Development												
Scale	1	2	3	4	5	6	7	8	9	10		
<i>n</i>	10	7	13	8	10	4	4	3	1	2	62	
<i>Freq.</i>	16.1%	11.3%	21.0%	12.9%	16.1%	6.5%	6.5%	4.8%	1.6%	3.1%		4.03%
1. Project to enhance our Pentecostal Ethos												
Scale	1	2	3	4	5	6	7	8	9	10		
<i>n</i>	22	12	7	1	7	3	2	3	3	2	62	
<i>Freq.</i>	35.5%	19.4%	11.3%	1.6%	11.3%	4.8%	3.2%	4.8%	4.8%	3.2%		3.37%

Appendix D: Spring 2010 Freshman Focus Group Results

Following is a summary of attitudes and opinions expressed by the Freshman Focus Group conducted on April 15, 2010.

Generally, students' satisfaction levels and impressions of SEU are similar to those of focus groups conducted in past years. Students are overwhelmingly positive about the overall campus experience, particularly noting chapel and spiritual life, classroom and professors, and student life and campus activities as high points of their experience here.

As in past years, some students feel that rigor is lacking in some General Education classes, while other students feel like it is "about right." Students report studying and working on homework, papers, and projects outside of class from 10 to 20 hours per week. We will have additional data on this when we get the results from the NSSE survey soon.

Students again highlight the overall sense of community on campus and the close friendships they have developed as being essential to their positive experience and decision to return to SEU. They would choose SEU again because of the Christian atmosphere and the caring attitude of the professors. Generally, students like the Christ, Culture, and the University small group sessions.

As in past years, students express that the biggest (or only) negative about SEU is that some students (a small minority) do not belong here and/or do not want to be here. Most SEU students do not appreciate a small group of students who have negative attitudes, are disrespectful of professors, or do not exhibit a Christian lifestyle. To be fair, this is a complaint on almost all other Christian campuses.

With regard to the following issues, we appear to have improved significantly from past surveys and focus groups. Students now feel that their voices are being heard and that their responses to surveys and focus groups may actually have some effect on the campus culture. In the past, students have overwhelmingly expressed that their voices are not heard, and that they "know nothing will change" as a result of their comments. Students no longer feel this way.

In the past, students have unanimously agreed that the processing of their applications and paperwork prior to enrollment was a nightmare, with the University repeatedly losing forms and transcripts. This year, students unanimously report the process as efficient and error-free, noting that personnel in Admission, Financial Aid, Registrar, and Advising were helpful, competent, and responsive throughout the process.

Appendix E: QEP Interest Survey (Students, Faculty, Staff, Parents, and Alumni)

Composite - QEP Survey Results						
Instructions: Several themes and QEP ideas have been discussed during the last year, and now we would like to get your input. From the below list, please rank the ideas, 1 through 5, with 1 being your first choice and 5 being the idea of least interest.						
Top number is the count of respondents selecting the option. Bottom % is percent of the total respondents selecting the option.	1	2	3	4	5	Scores
"Improve students' academic outcomes and critical thinking"	96	112	138	129	83	3.02
	17%	20%	25%	23%	15%	
"Enhancing the academic, social, and spiritual life of our students"	229	145	87	61	44	3.80
	40%	26%	15%	11%	8%	
"Thinking critically from a biblical perspective"	147	142	142	92	42	3.46
	26%	25%	25%	16%	7%	
"Think It-Link It- Communicate It" (linking critical thinking and writing)	47	54	85	148	235	2.17
	8%	9%	15%	26%	41%	
"Living Better Together" (linking student life and academics)	60	113	112	124	166	2.61
	10%	20%	19%	22%	29%	

Appendix F: Christ, Culture, & the University Syllabus

**COLLEGE OF CHRISTIAN MINISTRIES AND RELIGION
THEO 1503 Christ, Culture, and the University
Official Syllabus**

Catalog Description

This course serves as an introduction to the mission of Southeastern University and the academic tradition of liberal arts education. The course prepares students for academic and social success by focusing on the areas of critical thinking, personal and spiritual formation, and social responsibility.

Prerequisite: none

Credit hours: 3

Intended Learning Outcomes

Students who successfully complete this course will:

1. Think critically about a Christian worldview.
2. Demonstrate an awareness of personal gifts, calling, and temperament.
3. Practice cultural engagement.

Appendix G: Rubric for Critical Thinking Paper/Rubric for Cultural Engagement Paper*

	Excellent 4	Good 3	Needs Improvement 2	Unacceptable 1
Sets forth a clear and logical argument or central purpose	Issue/problem to be considered critically is stated clearly and described comprehensively, delivering all relevant information necessary for full understanding.	Issue/problem to be considered critically is stated, described, and clarified so that understanding is not seriously impeded by omissions.	Issue/problem to be considered critically is stated but description leaves some terms undefined, ambiguities unexplored, boundaries undetermined, and/or backgrounds unknown.	Issue/problem to be considered critically is stated without clarification or description.
Presents supporting evidence	Information is taken from source(s) with enough interpretation/evaluation to develop a comprehensive analysis or synthesis. Viewpoints of experts are questioned thoroughly.	Information is taken from source(s) with enough interpretation/evaluation to develop a coherent analysis or synthesis. Viewpoints of experts are subject to questioning.	Information is taken from source(s) with some interpretation/evaluation, but not enough to develop a coherent analysis or synthesis. Viewpoints of experts are taken as mostly fact, with little questioning.	Information is taken from source(s) without any interpretation/evaluation. Viewpoints of experts are taken as fact, without question.
Takes into account personal and alternative options or views	Thoroughly (systematically and methodically) analyzes own and others' assumptions and carefully evaluates the relevance of contexts when presenting a position.	Identifies own and others' assumptions and several relevant contexts when presenting a position.	Questions some assumptions. Identifies several relevant contexts when presenting a position. May be more aware of others' assumptions than one's own (or vice versa).	Shows an emerging awareness of present assumptions (sometimes labels assertions as assumptions). Begins to identify some contexts when presenting a position.
Identifies and assesses key assumptions	Specific position (perspective, thesis/hypothesis) is imaginative, taking into account the complexities of an issue. Limits of position (perspective, thesis/hypothesis) are acknowledged. Others' points of view are synthesized within position (perspective, thesis/hypothesis).	Identifies and questions the validity of the assumptions and addresses the ethical dimensions that underlie the issue	Identifies the assumptions but fails to question the validity of the assumptions and fails the ethical dimensions that underlie the issue	Does not identify the assumptions and ethical issues that underlie the issue.
Identifies and assesses conclusions, implications, and consequences	Conclusions and related outcomes (consequences and implications) are logical and reflect student's informed evaluation and ability to place evidence and perspectives discussed in priority order.	Conclusion is logically tied to a range of information, including opposing viewpoints; related outcomes (consequences and implications) are identified clearly.	Conclusion is logically tied to information (because information is chosen to fit the desired conclusion); some related outcomes (consequences and implications) are identified clearly.	Conclusion is inconsistently tied to some of the information discussed; related outcomes (consequences and implications) are oversimplified.

*Adapted from rubrics on critical thinking and writing used by the Association of American Colleges and Universities, Washington State University, and Southeastern University, Department of English and Foreign Languages.

Appendix H: Rubric for Personal Awareness Paper

	Excellent 4	Good 3	Needs Improvement 2	Unacceptable 1
Sets forth a clear and logical argument or central purpose	Issue/problem to be considered critically is stated clearly and described comprehensively, delivering all relevant information necessary for full understanding.	Issue/problem to be considered critically is stated, described, and clarified so that understanding is not seriously impeded by omissions.	Issue/problem to be considered critically is stated but description leaves some terms undefined, ambiguities unexplored, boundaries undetermined, and/or backgrounds unknown.	Issue/problem to be considered critically is stated without clarification or description.
Presents supporting evidence	Information is taken from source(s) with enough interpretation/evaluation to develop a comprehensive analysis or synthesis. Viewpoints of experts are questioned thoroughly.	Information is taken from source(s) with enough interpretation/evaluation to develop a coherent analysis or synthesis. Viewpoints of experts are subject to questioning.	Information is taken from source(s) with some interpretation/evaluation, but not enough to develop a coherent analysis or synthesis. Viewpoints of experts are taken as mostly fact, with little questioning.	Information is taken from source(s) without any interpretation/evaluation. Viewpoints of experts are taken as fact, without question.
Identifies and assesses key assumptions	Specific position (perspective, thesis/hypothesis) is imaginative, taking into account the complexities of an issue. Limits of position (perspective, thesis/hypothesis) are acknowledged. Others' points of view are synthesized within position (perspective, thesis/hypothesis).	Identifies and questions the validity of the assumptions and addresses the ethical dimensions that underlie the issue	Identifies the assumptions but fails to question the validity of the assumptions and fails the ethical dimensions that underlie the issue	Does not identify the assumptions and ethical issues that underlie the issue.
Identifies and assesses conclusions, implications, and consequences	Conclusions and related outcomes (consequences and implications) are logical and reflect student's informed evaluation and ability to place evidence and perspectives discussed in priority order.	Conclusion is logically tied to a range of information, including opposing viewpoints; related outcomes (consequences and implications) are identified clearly.	Conclusion is logically tied to information (because information is chosen to fit the desired conclusion); some related outcomes (consequences and implications) are identified clearly.	Conclusion is inconsistently tied to some of the information discussed; related outcomes (consequences and implications) are oversimplified.

*Adapted from rubrics on critical thinking and writing used by the Association of American Colleges and Universities, Washington State University, and Southeastern University, Department of English and Foreign Languages

Appendix I: QEP Budget

Item	Cohort 1 2011/2012	Cohort 2 2012/2013	Cohort 3 2013/2014	Cohort 4 2014/2015	Cohort 5 2015/2016	5 Year Totals
Implementation of:	Cornerstone Class		Addition of Transfer Students	Addition of 8 Week Programs		
# Sections Needed / Semester	33	33	35	37	37	
# Semesters Taught	1	1	2	2	2	
Avg. Adjunct/ Overload rate to budget	\$1,950	\$1,950	\$2,009	\$2,069	\$2,131	
Total Adjunct Overload	\$64,350	\$64,350	\$68,367	\$76,642	\$85,165	\$358,874
QEP Program Coordinator	\$16,400	\$17,220	\$18,081	\$18,985	\$19,934	\$90,620
Payroll Taxes	\$6,424	\$6,489	\$6,877	\$7,607	\$8,361	\$35,757
Total Wages and Taxes	\$87,174	\$88,059	\$93,325	\$103,234	\$113,460	\$485,252
Instructional Supplies	\$2,475	\$2,599	\$2,729	\$2,865	\$3,008	\$13,676
Office Supplies	500	\$525	\$551	\$579	\$608	\$2,763
Duplicating	526	\$552	\$580	\$609	\$639	\$2,906
Travel (Training)	6,600	\$6,930	\$7,277	\$7,640	\$8,022	\$36,469
Marketing Costs	100	\$105	\$110	\$116	\$122	\$553
Honorarium (Guest speakers)	4,000	\$4,200	\$4,410	\$4,631	\$4,862	\$22,103
Travel (Training) -- Program Director	2,000	\$2,100	\$2,205	\$2,315	\$2,431	\$11,051
Other Costs	\$16,201	\$17,011	\$17,862	\$18,755	\$19,692	\$89,521
Total Costs	\$103,375	\$105,070	\$111,187	\$121,989	\$133,153	\$574,773

Appendix J: Foundations Effectiveness Survey: Students' Version

This survey will be administered sometime after the sophomore year and will indirectly assess the effectiveness of the QEP. It gauges students' attitudes and opinions regarding the value of the plan relating to critical thinking, personal awareness, and cultural engagement. The survey will attempt to determine whether students feel that their experience in the CCU adequately introduces them to these foundational concepts.

Section 1: Demographic Information

Please select appropriate response to the following demographics:

- 1) Year Admitted to SEU: _____
- 2) Overall GPA: (select one)
 - a. 1.9 or less
 - b. 2.0 – 2.49
 - c. 2.5 – 2.99
 - d. 3.0 – 3.49
 - e. 3.5 – 4.0
- 3) Gender:
 - a. Male
 - b. Female
- 4) Age: _____
- 5) Marital Status
 - a. Married
 - b. Single
- 6) Major: _____
- 7) Minor: _____
- 8) Ethnicity:
 - a. Hispanic
 - b. American Indian or Alaskan Native
 - c. Black or African American
 - d. White
 - e. Asian
 - f. Native Hawaiian or Other Pacific Islander
 - g. Unknown
 - h. Two or more races

Section 2: QEP Measures

Prior to entering SEU, I was capable of doing the following:	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
1) Recognizing the basic standards of critical thinking	1	2	3	4	5
2) Identifying an author's main purpose for writing a particular book, book chapter or article	1	2	3	4	5
3) Recognizing appropriate main issue within in a particular book, book chapter or article and describing it accurately	1	2	3	4	5
4) Selecting key component points, recognizing priorities among details in relation to given questions	1	2	3	4	5
5) Picking up unstated implications and showing connections among key points	1	2	3	4	5
6) Demonstrating sound logic leading toward a generalization.	1	2	3	4	5
7) Clearly stating conclusions or hypotheses, and showing how they emerge from the evidence, demonstrating the relationship to the given question	1	2	3	4	5
8) Appropriately assessing conclusions or hypotheses in terms of reliability and the need for further evidence	1	2	3	4	5
9) Assessing implications of the conclusions/hypotheses within a larger context	1	2	3	4	5
10) Defining culture relevant to specific people groups and organizations	1	2	3	4	5
11) Synthesizing Christian beliefs and worldview	1	2	3	4	5
12) Indicating contradictions in written materials	1	2	3	4	5
13) Awareness of my individual gifts	1	2	3	4	5
14) Understanding how faith intersects with my calling	1	2	3	4	5
15) Understanding how my personality relates to my calling	1	2	3	4	5
16) Describing influences of culture in community service experience	1	2	3	4	5
17) Connecting community service with my faith experience	1	2	3	4	5
18) Understanding the importance and benefits of cultural engagement	1	2	3	4	5
19) Recognizing the basic standards of critical thinking	1	2	3	4	5
20) Identifying an author's main purpose for writing a particular book, book chapter or article	1	2	3	4	5

Prior to entering SEU, I was capable of doing the following:	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
21) Recognizing appropriate main issue within in a particular book, book chapter or article and describing it accurately	1	2	3	4	5

After taking the CCU course, I am capable of doing the following:	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
1) Recognizing the basic standards of critical thinking	1	2	3	4	5
2) Identifying an author's main purpose for writing a particular book, book chapter or article	1	2	3	4	5
3) Recognizing appropriate main issue within a particular book, book chapter or article and describing it accurately	1	2	3	4	5
4) Selecting key component points, recognizing priorities among details in relation to given questions	1	2	3	4	5
5) Picking up unstated implications and showing connections among key points	1	2	3	4	5
6) Demonstrating sound logic leading toward a generalization.	1	2	3	4	5
7) Clearly stating conclusions or hypotheses, and showing how they emerge from the evidence, demonstrating the relationship to the given question	1	2	3	4	5
8) Appropriately assessing conclusions or hypotheses in terms of reliability and the need for further evidence	1	2	3	4	5
9) Assessing implications of the conclusions/hypotheses within a larger context	1	2	3	4	5
10) Defining culture relevant to specific people groups and organizations	1	2	3	4	5
11) Synthesizing Christian beliefs and worldview	1	2	3	4	5
12) Indicating contradictions in written materials	1	2	3	4	5
13) Awareness of my individual gifts	1	2	3	4	5
14) Understanding how faith intersects with my calling	1	2	3	4	5
15) Understanding how my personality relates to my calling	1	2	3	4	5
16) Describing influences of culture in community service experience	1	2	3	4	5
17) Connecting community service with my faith experience	1	2	3	4	5

After taking the CCU course, I am capable of doing the following:	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
18) I developed new knowledge about critical thinking in the CCU course	1	2	3	4	5
19) I am a better student than I would be had I not taken CCU	1	2	3	4	5
20) The community service I did in CCU helped me to appreciate the value of cultural engagement	1	2	3	4	5
21) I have not been engaged in community service since the CCU course	1	2	3	4	5

Appendix K: Foundations Effectiveness Survey: Faculty Version

This survey will be administered annually. It indirectly assesses the effectiveness of the QEP, as it gauges faculty attitudes and opinions regarding the value of the plan relating to critical thinking, personal awareness, and cultural engagement. The survey will attempt to determine whether faculty members feel that the QEP adequately introduces students to the foundational concepts and skills as described in the QEP.

Section 1: Demographic Information

Please select appropriate response to the following demographics:

- 1) Do you currently teach CCU at SEU?
 - a. Yes
 - b. No
- 2) What is your primary discipline?
- 3) How many general education courses do you teach?
- 4) Do you require students to complete at least one assignment in one or more of your classes that requires (y/n):
 - a. Critical Thinking
 - b. Personal Awareness
 - c. Cultural Engagement
- 5) Gender:
 - a. Male
 - b. Female

Section 2: QEP Measures

Prior to the implementation of the QEP SEU students were able to do the following:	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
1) Recognize basic standards of critical thinking	1	2	3	4	5
2) Identify an author's main purpose for writing a particular book, book chapter or article	1	2	3	4	5
3) Recognize appropriate main issue within in a particular book, book chapter or article and describe it accurately	1	2	3	4	5
4) Select key component points, recognize priorities among details in relation to given questions	1	2	3	4	5
5) Pick up unstated implications and show connections among key points	1	2	3	4	5
6) Demonstrate sound logic leading toward a generalization.	1	2	3	4	5
7) Clearly state conclusions or hypotheses, and show how they emerge from the evidence; demonstrate the relationship to the given question	1	2	3	4	5

Prior to the implementation of the QEP SEU students were able to do the following:	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
8) Appropriately assess conclusions or hypotheses in terms of reliability and the need for further evidence	1	2	3	4	5
9) Assess implications of the conclusion/ hypothesis within a larger context	1	2	3	4	5
10) Define culture relevant to specific people groups and organizations	1	2	3	4	5
11) Synthesize Christian beliefs and worldview	1	2	3	4	5
12) Indicate contradictions in written materials	1	2	3	4	5
13) Describe their awareness of their individual gifts	1	2	3	4	5
14) Understand how their faith intersects with calling	1	2	3	4	5
15) Understand how their personality relates to calling	1	2	3	4	5
16) Describe influences of culture in community service experience	1	2	3	4	5
17) Connect community service with their faith experience	1	2	3	4	5
18) Engage culture effectively	1	2	3	4	5

Students who have completed the QEP revised CCU course are able to do the following:	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
1) Recognize basic standards of critical thinking	1	2	3	4	5
2) Identify an author's main purpose for writing a particular book, book chapter or article	1	2	3	4	5
3) Recognize appropriate main issue within in a particular book, book chapter or article and describe it accurately	1	2	3	4	5
4) Select key component points, recognizes priorities among details in relation to given questions	1	2	3	4	5
5) Pick up unstated implications and show connections among key points	1	2	3	4	5
6) Demonstrate sound logic leading toward a generalization.	1	2	3	4	5

Students who have completed the QEP revised CCU course are able to do the following:	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
7) Clearly state conclusions or hypotheses, and show how they emerge from the evidence; demonstrate the relationship to the given question	1	2	3	4	5
8) Appropriately assess conclusions or hypotheses in terms of reliability and the need for further evidence	1	2	3	4	5
9) Assess implications of the conclusions/hypotheses within a larger context	1	2	3	4	5
10) Define culture relevant to specific people groups and organizations	1	2	3	4	5
11) Synthesize Christian beliefs and worldview	1	2	3	4	5
12) Indicate contradictions in written materials	1	2	3	4	5
13) Describe their awareness of their individual gifts	1	2	3	4	5
14) Understand how their faith intersects with calling	1	2	3	4	5
15) Understand how their personality relates to calling	1	2	3	4	5
16) Describe influences of culture in community service experience	1	2	3	4	5
17) Connect community service with their faith experiences	1	2	3	4	5
18) Engage culture effectively	1	2	3	4	5
19) The CCU course provided a good academic foundation for later course work	1	2	3	4	5
20) Students developed new knowledge about critical thinking in the CCU course	1	2	3	4	5
21) Students are better prepared for later course work after taking the CCU course.	1	2	3	4	5

Students who have completed the QEP revised CC&U course are able to do the following:	Not at all	Very Little	Some-what	Quite a bit	Very much
22) Overall, how effective was the QEP in enhancing critical thinking?	1	2	3	4	5
23) Overall, how effective was the QEP in enhancing personal awareness?	1	2	3	4	5
24) Overall, how effective was the QEP in enhancing cultural engagement?	1	2	3	4	5

Appendix L: QEP Faculty Focus Group Questions

- I. Learning Outcomes – Looking at the three outcomes and corresponding objectives, how well would you say your students did in meeting the goals?
 - a. Critical Thinking

 - b. Awareness of gifts/calling

 - c. Cultural engagement

- II. Did the readings and assignments adequately engage the students and result in the desired intellectual, personal, and cultural understandings? Which readings/assignments were most/least effective?

- III. How about the structure of the sessions and lesson plans? What worked well? What needs improvement?

- IV. Would you say that the setting and atmosphere allowed students to express and examine their own thoughts, feelings, and struggles?

- V. Was there a healthy exchange that revealed an adequate level of thoughtful reflection relating to the course material?

- VI. Finally, does this course do a reasonable job of introducing students to the culture and ethos of SEU?