

*Inclusion, Diversity,
and Equity Audit*

The following report is an Institutional Inclusion, Diversity, and Equity Audit requested by Fuller's Diversity Council in April 2018. Our aim in inviting an outside group of equity scholars to assess the state of inclusion and diversity at Fuller, particularly as it relates to race, ethnicity, and gender, was to gain a greater degree of clarity on the persistent inequities that affect our institution. While the audit sought to accurately capture the state of these matters, it is not meant to be exhaustive nor definitive, but rather to primarily function as a supporting internal document for the ongoing work of the Diversity Council.

The audit process began in April 2018 and concluded at the end of November 2018. The document was presented to the Diversity Council during their mid-January meeting due to the timing of Fuller's Christmas break. On February 28, 2019, after having time to review the audit, the Diversity Council voted for the audit to be made available for the Fuller community with the hope of encouraging a culture change at the student, staff, administrator, and faculty levels.

We understand that for some, the recommendations described in this document have the potential to be personally challenging. The auditors have called our attention to a facet of our institutional and religious history that many have identified before; the audit asks us to reflect on the racial history of Fuller's beginnings in evangelicalism. Fuller, like most evangelical seminaries, was founded almost exclusively by white, eurocentric males in a tradition of evangelicalism whose major contributing voices—pastors and theologians—were also white, eurocentric, and male. We encourage those who have been reared in an evangelical context, or who have found meaning in its tradition, to join us in evaluating our shared histories and confront, with honesty, how our traditions have been experienced by everyone. Embracing changes that welcome and support all, and letting go of the things that alienate others, can only lead Fuller more holistically into God's calling—to equip men and women for the manifold ministries of Christ and his church.

We hope that this document can help to create consensus concerning the gravity and the systemic nature of racial and gender-based discrimination and a mutually shared understanding of how these factors operate in our community in particular. The purpose of building consensus, however, is to provide the best conditions for meaningful change. This document is a continuation of the work that has already been started by various people and groups within the Fuller community, taking into account other strategies and actions that must follow it.

Respectfully,

Fuller Theological Seminary Diversity Council

Dr. Peter Lim, Chair of the Diversity Council, Acting Dean of the School of Intercultural Studies, and Headington Assistant Professor of Global Leadership Development

Mary Ellen Azada, Executive Director of FULLER Careers and Personal Development

Sam Bang, Executive Director for Student Engagement and Success

BJ Barber, Executive Director of Human Resources & Organizational Development

Nicole Boymook, Executive Director of the Office of Student Concerns

Dr. Clifton Clarke, Assistant Provost for the William E. Pannell Center for African American Church Studies and Associate Professor of Black Church Studies and World Christianity

Cynthia Cruz-Tupas, *Manager of Housing Services & Residential Community*

Thien Dang, *Fuller Student Council Representative*

Aaron Dorsey, *Communications Inclusion Liaison*

Lauralee Farrer, *Chief Storyteller and Vice President of Communications*

Dr. Bethany Fox, *Director of Student Success and Adjunct Professor of Christian Ethics*

Migum Gweon, *Director of Clinical Training for Marriage and Family Therapy and Instructor in Marriage and Family Therapy*

Julia Hendrickson, *Fuller Student Council Representative*

Dr. Daniel Lee, *Assistant Provost for the Center for Asian American Theology and Ministry and Assistant Professor of Theology and Asian American Ministry*

Dr. Hak Joon Lee, *Lewis B. Smedes Professor of Christian Ethics*

Helen Lim, *Director of Operations for Korean Studies Center*

Dr. Alexis Abernethy, *Ex-officio member of the Diversity Council, Associate Provost for Faculty Inclusion and Equity and Professor of Psychology*

Dr. Mari Clements, *Ex-officio member of the Diversity Council, Provost, Accreditation Liaison Officer, and Professor of Clinical Psychology*

Gabriella Bontrager, *Minute-taker, Office Assistant, Student Engagement and Success*

FULLER THEOLOGICAL SEMINARY

INSTITUTIONAL INCLUSION, DIVERSITY, AND EQUITY AUDIT REPORT – REVISED NOVEMBER 2018
SUBMITTED TO PRESIDENT MARK A. LABBERTON, PH.D.

OVERVIEW

This report summarizes findings from the Institutional Inclusion, Diversity, and Equity Audit (IDEA) an external team of equity consultants conducted for Fuller Theological Seminary (Fuller). The report contains a description of the team’s methodology, as well as a discussion of key findings and recommendations to enhance Fuller’s educational quality and institutional effectiveness. Fuller is undergoing a powerful season of change and transformation, which has the potential to not only strengthen its educational quality and effectiveness, but also to deepen its public witness to the compelling vision of the gospel of Jesus Christ.

CONSULTANT TEAM

TABATHA L. JONES JOLIVET, PH.D.
HIGHER EDUCATION CONSULTANT
ASSISTANT PROFESSOR OF HIGHER EDUCATION
SCHOOL OF BEHAVIORAL AND APPLIED SCIENCES
AZUSA PACIFIC UNIVERSITY

CHRISTOPHER S. COLLINS, PH.D.
HIGHER EDUCATION CONSULTANT
ASSOCIATE PROFESSOR OF HIGHER EDUCATION
SCHOOL OF BEHAVIORAL AND APPLIED SCIENCES
AZUSA PACIFIC UNIVERSITY

ALEXANDER JUN, PH.D.
HIGHER EDUCATION CONSULTANT
PROFESSOR OF HIGHER EDUCATION
SCHOOL OF BEHAVIORAL AND APPLIED SCIENCES
AZUSA PACIFIC UNIVERSITY

METHODOLOGY

On behalf of the Fuller Diversity Council, Dr. Peter Lim (chair) and Nicole Boymook (education subcommittee chair) invited the consultant team to conduct the IDEA, a process involving the appraisal of institutional documents (Appendix A), an analysis of the campus ecology, as well as campus interviews and focus groups with key members of the seminary community during site visits in April and June 2018. The report represents a synthesis of findings derived from the IDEA process, which included interviews and focus groups involving students (16), faculty

(21), staff members (25), deans (3), and senior-level institutional leaders (8). The team met with students and faculty in open forums, as well as identity-based groups.

The consultant team applied Smith's (2009) framework for diversity (Appendix B), an organizational learning and equity-based approach, to assess Fuller's mission, institutional commitments and operations, and educational capacity through a prism of diversity, equity, inclusion, and social justice—a process the Association of American Colleges and Universities (n.d.) describes as *Making Excellence Inclusive*:

Making Excellence Inclusive is AAC&U's guiding principle for access, student success, and high-quality learning. It is designed to help colleges and universities integrate diversity, equity, and educational quality efforts into their missions and institutional operations.

Through the vision and practice of inclusive excellence, AAC&U calls for higher education to address diversity, inclusion, and equity as critical to the wellbeing of democratic culture. Making excellence inclusive is thus an active process through which colleges and universities achieve excellence in learning, teaching, student development, institutional functioning, and engagement in local and global communities (para. 1 & 2).

Undergirding the team's methodological approach is the assertion:

Diversity is a powerful agent of change. Indeed, diversity is an imperative that must be embraced if colleges and universities are to be successful in a pluralistic and interconnected world. While technology has long been recognized as a transformative element of society, the dynamics of diversity are reshaping the world and its institutions with equal impact. Like technology, diversity offers significant opportunities to fulfill the mission of higher education and to serve institutional excellence, albeit in new ways. (Smith, 2009, p. 3)

Taking seriously the belief that higher education, including Christian seminaries, “must play a critical role if we are to achieve the promise of our democracy—a pluralistic society that works” (Smith, 2009, preface), the consultant team adopted Smith's approach to analyze key indicators of inclusive excellence across four intersecting institutional domains: access and success, climate and intergroup relations, education and scholarship, and institutional viability and vitality. Applying Smith's model to appraise inclusive excellence at Fuller is appropriate because the model emphasizes the centrality of the institution's mission and values while also recognizing the dynamic nature of higher education's local and global context—one in which complex cultural, demographic, economic, philosophical, political, religious, technological, and other social forces are fundamentally altering the terrain and driving unprecedented change. By adopting Smith's organizational learning and equity-based approach, the consultants have identified in the report institutional strengths, notable challenges, and recommendations to monitor progress and change as an ongoing task.

PREAMBLE: “A HISTORIC MOMENT OF DISRUPTION AND OPPORTUNITY”

On May 3, 2018, President Mark Labberton in a letter to the Fuller community described Fuller’s place in the world “at a historic moment of disruption and opportunity.” President Labberton borrowed president David Hubbard’s metaphor, the “Good Ship Fuller,” to reassert the seminary’s vision of “faithfully moving forward, even in the midst of high seas and stormy weather” to “demonstrate that the gospel of Jesus Christ is still the hope of the world.” The letter emanates an ethos of confidence—though not simply in the seminary’s ability to display institutional agility while enacting innovative plans within a “disruptive” educational environment. Instead, the letter appeals to the certainty of God’s provision and care in the context of “whirlwind demands” facing the seminary in the twenty-first century.

Against this backdrop, it is helpful to consider some of the precipitating forces prompting Fuller’s external review. One way to think about *driving forces* is to highlight the acute concerns many participants described at length during the interview process. While not an exhaustive list, participants discussed their perceptions of a number of “whirlwind demands”:

- fundamental changes to educational delivery (e.g., growing online education);
- a gap between Fuller’s marketing and promotion and lived experience on campus;
- perennial financial challenges and strained resources;
- the imminent relocation of the Pasadena campus to Pomona;
- a perceived lack of transparency in critical decision-making processes;
- residual effects following cycles of restructuring (e.g., merger of Korean Centers);
- an amalgamation of racialized incidents and a lack of confidence in the institution’s ability to prevent and/or arbitrate them;
- a noxious environment for students, faculty, and staff from minoritized communities;
- a lack of confidence in the seminary’s ability to recruit and retain Black faculty, especially Black women;
- and ongoing demands for inclusion and curricular transformation.

While it may be tempting to consider these as transitory challenges, it is important to interpret them in light of historic realities in the U.S. system of higher education.

LINKING THE ONGOING TASK OF TRANSFORMING PATRIARCHAL WHITE DOMINANCE TO THE “HISTORIC MOMENT OF DISRUPTION AND OPPORTUNITY” AT FULLER

One self-replicating strand in the DNA of the American system of higher education is the permanence of patriarchal White dominance. In an extensive analysis, *Race, Slavery, and the Troubled History of America’s Universities*, historian Craig Steven Wilder traces the rise and expansion of the earliest colleges and universities in the U.S.—all church-related institutions—and illuminates their indelible record as purveyors of European imperialism and dominance in the name of Jesus. With compelling evidence, Wilder (2014) substantiates the claim that:

The founding, financing, and development of higher education in the colonies were thoroughly intertwined with the economic and social forces that transformed West and Central Africa through the slave trade and devastated indigenous nations in the Americas. The academy was a beneficiary and defender of these processes (pp. 1-2).

Historian Ibram Kendi (2016) further explains in *Stamped from the Beginning: The Definitive History of Racist Ideas in America* that “racist theological ideas were absolutely critical to sanctioning the growth of American slavery and making it acceptable to the Christian churches” (p. 6). In this light, therefore, any efforts at Fuller to address contemporary demands and concerns must recognize the sobering reality that:

Colleges were imperial instruments akin to armories and forts, a part of the colonial garrison with the specific responsibilities to train ministers and missionaries, convert indigenous peoples and soften cultural resistance, and extend European rule over foreign nations. Christians launched their religious and educational missions to Native peoples from highly militarized spaces. (Wilder, 2014, p. 33)

FULLER’S INSTITUTIONAL IDENTITY

Against this historical backdrop, it is important for Fuller to work actively to build an institutional identity that de-centers White male normativity. Doing so requires vigilance in disrupting all forces that would signify a commitment to “diversity” while simultaneously relegating people of color and other minoritized communities to second or third place in a status hierarchy of power. Critically examining Fuller’s implicit alignment with evangelicalism is one important way to move forward. Consider, for example, the president’s edited volume, “Still Evangelical?” (Labberton, 2018) and subsequent speech to a gathering of evangelical leaders, “Political Dealing: The Crisis of Evangelicalism” at Wheaton College on April 16, 2018, in Chicago, Illinois. According to the book’s product information, contributors to the volume are “evangelical insiders who wrestle with their responses to the question of what it means to be evangelical in light of their convictions.” By contrast, a Black student at Fuller indicated during a campus interview that while he believes “almost all the same stuff,” he does not identify with evangelicalism. The student’s perspective, coupled with an author’s recent attempt to explain the “quiet exodus” of Black Christians from evangelical churches

(Robertson, 2018), are important reminders that evangelicalism has its own complex racialized history that can alienate people of color.

In Fuller's own context, historical documents and letters demonstrating the relationship between radio evangelist Charles Fuller and well-known orator and evangelist Billy Graham, as well as the first flyer advertising the institution, illustrate that the umbrella of evangelicalism served as a cornerstone for the creation and existence of the institution (Marsden, 1995, p. 35). David Hubbard, Fuller president, asked George Marsden to write a history of the seminary. Marsden agreed, and the first edition was published in 1987. In the preface to the second edition, published in 1995, Marsden highlights some of the biggest debates and critiques about Fuller's history and documents a larger discussion of fundamentalism and evangelicalism. Centering around Fuller's Presbyterian versus Pentecostal lens, the largest critique and debate was published in a journal. The debate highlighted the ongoing issue with attempts to define a superordinate identity or ideological identities that moved beyond denominations. Harold Ockenga, past Fuller president, popularized the term new evangelicalism (Marsden, 1995, p. 3), and was the founder of a parachurch organization focused on this religious identity. Fundamentalism is understood as an identity characterized as a response of "traditionalist evangelicals who declared war on...modernizing trends" (Marsden, 1995, p. 4). As a result, doctrine, denomination, orthodoxy, authority of the Bible, moralism, and politics became part of the discussion about American evangelicalism, a debate which continues today.

Marsden's historical account covers intense debates about inerrancy and Fuller's institutional identity. A cartoon satirizing the debates and the public relations issues (p. 284) shows a professor answering questions while President Hubbard tries to subdue their responses. The cartoon highlights a group of religious elite White men debating the Bible and religion. The history, satire, debates, and publicity cover the period from 1947 to 1968, with some commentary that goes into the 1970s. Yet, in this definitive historical text, Marsden does not engage in any substantive discussion of civil rights, race and racism, and the role of White evangelicalism during one of the most volatile periods of U.S. history.

Fast forward to the contemporary setting. The same debates persist even though Fuller's student body is admittedly more diverse today. The seminary's architecture, epistemological ethos, and ontology remain dominantly White. Moving forward, building greater capacity for institutional equity and inclusion will require Fuller to engage in deep critical reflection and truth telling about the relationship between patriarchy, racism, and its evangelical identity.

STUDENT ORGANIZING AND ACTIVISM

It is in this context that the catalytic nature of student organizing at Fuller is relevant, since during the campus visit, many students, faculty, administrators, and staff spent a great deal of time thoughtfully reflecting on their experiences and feelings about student organizing. Episodic demonstrations and sustained organizing have the ability to disrupt "business as usual" to draw attention to the work of transforming longstanding systemic concerns. In a

proposal dated April 10, 2018, for example, the Black Seminarians Council (BSC) outlined a vision of racial justice and inclusion that demanded greater faculty inclusion, curricular change, and the development of prevention training and policies to combat racialized harassment. In conjunction with the Racial Justice Initiative (RJI), the BSC articulated their priorities: Black faculty search support, the expansion of Black thought in the curriculum, Title VI policy development, and the adoption of mandatory racial harassment prevention training. By June 2018, the #SeminaryWhileBlack demonstration during Fuller's 2018 baccalaureate ceremony illustrated the profound and creative ways that direct action can stress the urgency of institutional change. In the era of #BlackLivesMatter and #MeToo, Fuller's student actions and demands might be interpreted within the broader landscape of heightened student activism across U.S. higher education institutions—bringing into sharper focus the system-wide pressures educational institutions face to demonstrate greater accountability, transparency, and systemic change while working to operationalize their commitments to diversity, equity, inclusion, and justice.

Patterns of student activism surged across the U.S. in the fall of 2015, most notably in the case of the University of Missouri. In January 2016, the American Council on Education's Center for Policy Research and Strategy conducted an anonymous online survey of college and university presidents to learn more about the resurgence of student activism. Survey authors Espinosa, Chessman, and Wayt (2016) found that among the 567 respondents, "Nearly half of four-year presidents and 13 percent of two-year presidents indicated students on their campus have organized around concerns about racial diversity. Just over 50 percent of students at public four-year institutions have organized, compared to 45 percent at private four-year institutions" (Student Organizers and the Influence of High-Profile Events section, para. 6). The report followed a series of high-profile demonstrations on multiple U.S. campuses in the fall of 2015. As of December 8, 2015, thedemands.org website had chronicled eighty lists of student demands, which called for an end to "systemic and structural racism on campus." Scholars have demonstrated how student activism is a powerful driving force for systemic change in the field of higher education (Altbach & Cohen, 1990; Chambers, 2017; Rhodes, 1998; Rogers, 2010; Thelin, 2004) and is positively associated with the democratic and civic learning outcomes higher education institutions strive to promote (Biddix, Somers, & Polman, 2009; Kezar, 2010). Social networking platforms have played a critical role in revolutionizing contemporary student activism (Bosch, 2017); hence, student influence reaches nationally and globally beyond the borders of a single campus.

Reminiscent of student social movements in the 1960s, campus activism is strikingly prominent on campuses across the U.S. (Wong, 2015). Higher education researcher Lori Patton (2015) has further argued that for Black students at dominantly White institutions (Collins & Jun, 2017), their contemporary demands often mirror the struggles of the 1960s to disrupt systemic and structural racism. In 1968, for example, Patton (2015) observes, "Student demands typically included an increase in the number of faculty, greater recruitment and scholarships for black students, more courses on black history and black experiences in the

curriculum, and setting up of a center to serve as a place of refuge from an otherwise racially hostile campus environment” (para. 8). At Fuller in 2018, the demands remain all too familiar.

Patton’s (2015) cautionary advice is an important reminder for dominantly White institutions, namely that “little systemic change will take place as long as institutional leaders, faculty, curriculum and culture remain predominantly white” (para. 30). Black student organizers and their allies have played an indispensable role in orienting discussions at Fuller toward the ongoing process of systemic transformation. In this light, the report outlines key findings.

KEY FINDINGS

INSTITUTIONAL STRENGTHS

The IDEA process revealed a number of Fuller’s notable strengths, which students, faculty, staff, and administrators reported during campus interviews and focus groups. Fuller maintains a disposition of openness, where debate is invited and encouraged. Faculty, staff, and administrators are extremely dedicated to Fuller’s students and the mission, and sincere efforts have taken place to take seriously student demands. Many faculty, staff, and administrators reported being attracted to Fuller because of its unique mission and the resources of the Christian tradition. Faculty and staff reported being drawn to the seminary because of its strong reputation among other evangelical seminaries in the U.S. Fuller students, particularly ones engaged in organizing and direct action, have put into practice theoretical learning in ways that will hopefully evolve Fuller for the better. The partnership between the BSC, their allies, and Fuller leaders has produced a compelling vision of strategies to promote racial justice and enhance Fuller’s potential in its local and global context. Facing multiple systemic challenges, Fuller’s students, faculty, administrators and staff have demonstrated remarkable resilience. Fuller’s alumni report that they value the rich diversity in the student body, and Fuller is taking important steps to promote anti-racism at the seminary.

ACCESS & SUCCESS

Sample indicators

- Graduate population by fields and levels
- Success of students: graduation, persistence, honors, gateways
- Pursuit of advanced degrees
- Transfer among fields

Disaggregated

(Smith, 2009, p. 251)

SUMMARY OF NOTABLE CHALLENGES

1. Retention and graduation data by school and degree program were not reported in disaggregated ways (e.g., race/ethnicity, gender, socioeconomic class, etc.).
2. While disaggregated retention and graduation data were unavailable for review, student protests revealed sharp criticism of Fuller's ability to foster conditions for success.

RECOMMENDATIONS

1. Fuller should systematically track student retention and graduation data by school and degree program (disaggregated) to ensure success and equity across populations. Tracking time to degree across student populations is an important first step.
2. Each school should develop student success indicators that go beyond traditional measures, such as graduation and retention rates, which are limited in what they reveal about the conditions for student flourishing. Student satisfaction and belonging surveys (disaggregated), for example, should be regularized. In addition to quantitative results, surveys should also include open-ended questions that yield qualitative findings.
3. Schools should develop ongoing monitoring processes and regularly discuss student success indicators, including their limitations, in ways that inform policy and practice.

CAMPUS CLIMATE AND INTERGROUP RELATIONS

Sample indicators

- Type and quality of interaction among group
- Quality of experience/engagement on campus, satisfaction
- Perception of institution (climate, commitment, fairness)

Disaggregated

(Smith, 2009, p. 249)

SUMMARY OF NOTABLE CHALLENGES

1. Campus interviews and student protests demonstrated how some students of color, particularly several Black students, perceive Fuller's campus climate as hostile.
2. Are the manifest issues at Fuller the visible problem or symptoms of a less visible issue? The dominant White male evangelical perspective that gave rise to the creation of Fuller is at risk. The willingness to engage in conversations of diversity threaten the traditional base in lieu of giving rise to earnest power sharing with women and people of color. The risk is present and palpable in the minds of White students, faculty, administrators, and middle managers. Because of protest, explanations of discontent, and perhaps the zeitgeist in Southern California and the nation, issues of diversity are tough to ignore. The perception of diversity as a risk is putting the institution at greater risk of engaging in placating designs and strategies instead of power sharing.
3. Students and faculty reported examples of bias incidents and microaggressions in the classroom and broader seminary context, as well as concerns that racial discrimination and sexual harassment complaints were not properly reported or addressed. Bias incidents, microaggressions, racial discrimination, and sexual harassment have undeniably harmful effects and diminish the learning and work environment. Moreover, they are misaligned with Fuller's Christian beliefs and values.
4. For students, staff, and faculty of color, the options of epistemic survival are at risk. The institution has come forward with a variety of events and efforts to engage and listen to experiences of discontent. However, the actions of people of color and White administrative moves to hear their discontent have enhanced the feelings of risk among the dominant White majority. Just as hurt people tend to hurt other people, power structures at risk tend to create risk for the competing definitions of reality.
5. The concentric series of no-win situations and entrenched feelings are all symptoms of a cultural, historical, and systemic existence for Fuller. There is not a solution or a strategy that will make everyone happy and comfortable. However, if those with the largest sphere of influence and leverage believe the active and vocal testimony of members of minoritized communities at Fuller, there should be a crisis of conscience.

6. Some students, faculty, and staff articulated the concern that the seminary cannot adequately address the complex concerns of multiple student populations (e.g., students with disabilities, women, students of color across a number of ethnic groups, international students, first-generation students, etc. and the intersection of identities).
7. Students of color reported perceptions that Fuller's diverse marketing and promotional materials (e.g., Fuller Magazine) did not align with their experiences of diversity and inclusion on campus.

RECOMMENDATIONS

1. The seminary should routinely administer a campus climate study (annually or bi-annually) to students, faculty, and staff. Moving forward, it will be important for Fuller to disaggregate the data collected from the climate study to inform policy development and practice. Additionally, it is important to gather data in related ways (e.g., focus groups across student populations). Faculty and administrators should routinely utilize disaggregated data in decision-making processes.
2. Fuller must work actively to foster a culture of transparency, authenticity, and proactive communication that creates tangible opportunities for meaningful participation in shared governance and the life of the seminary for faculty, staff, students, and alumni. Continuing to evaluate strategies to regularize communication and engagement with various constituencies is prudent. Management educator, Peter Drucker, famously said, "Culture eats strategy for breakfast." Transparency, authenticity, as well as proactive and effective communication can only strengthen the institution's culture, whereas a lack of transparency fuels misunderstanding and distrust.
3. At every level, the institution must ensure that proper training and reporting mechanisms are in place to prevent and address complaints of harassment, discrimination, and other forms of violence. Moreover, hate and bias incidents, which also affect campus climate, should be addressed. Centralized reporting systems enable more effective institutional responses and ensure greater accountability.
4. Notification to the campus community of various reporting channels should occur on a frequent basis. Moreover, facilitating regular student, faculty, and staff development programs and training workshops is an important way to reduce the occurrence of harmful incidents. The seminary might consider ways to adopt a bystander intervention program, such as "Step Up," and incorporate the reduction of bias incidents and microaggressions into the training curriculum.
5. Smith (2009) argues that resisting "plethorophobia, the fear of too many" (p. 62) requires a strategic approach: "rather than engaging diversity as a list of identities or creating a uniform set of policies and practices, framing diversity in terms of how the institution's mission and goals can be improved through the lenses of different groups or issues provides an opportunity for both inclusiveness and differentiation" (p. 63). Dialogue about the phenomenon of plethorophobia can mitigate against framing diversity in ways that undermine inclusion.

6. Fuller should continue to partner with campus offices and external guests to host workshops, reading groups, lectures, training modules, and plenary sessions that explore topics designed to equip students, faculty, staff, and administrators with greater cultural awareness, knowledge, skills, and practices for effective leadership and learning across difference (e.g., building faculty capacity to address conflict in the classroom, counteracting White resistance, building critical consciousness, etc.). Building the institutional capacity to develop cultural consciousness among faculty and staff should be incentivized, rewarded, regularized, and celebrated. Consider ways to incentive and reward staff and faculty efforts to increase ongoing learning and development (e.g. explore connections to rank, tenure, and promotion processes).
7. In Fuller’s storytelling efforts, care should be taken to ensure diversity, representation, and inclusion while also articulating the complexities of institutional life from multiple perspectives. In efforts to depict the rich diversity in Fuller’s study body, care must also be taken to chronicle the ways in which Fuller is still striving to more deeply fulfill its aspirations to be an inclusive learning community. Utilizing a both/and approach to this end is necessary.

EDUCATION AND SCHOLARSHIP

Sample indicators

- Availability:
 - Presence of diversity-related courses, requirements
 - Degree to which courses include diversity issues and the placement of such courses
- Learning
 - Quantity and substance of student learning about diversity
 - Capstone and dissertations about diversity
- Experience
 - Course-taking patterns of students
 - Research that engages society
- Faculty Capacity
 - Level of faculty expertise on diversity-related matters
 - Level and diversity of faculty participating in diversity efforts
 - Research and publishing

(Smith, 2009, p. 248)

SUMMARY OF NOTABLE CHALLENGES

1. Students and faculty reported concerns that Fuller’s core curriculum reinforces White male normativity and marginalizes the diverse perspectives of women, communities of color, and other minoritized populations.
2. Faculty representation across diverse populations is a pressing concern at Fuller. Faculty detailed worries about the expanding nature of contingent faculty roles;

increased teaching, advising, and service demands; and low morale. While not an exhaustive list, these conditions not only erode student and faculty success but also lead to high faculty burn-out, especially for people of color and women.

3. Fuller cannot fulfill its educational goals without aggressively expanding its efforts to recruit and retain talented full-time faculty with teaching and scholarly expertise on diversity-related matters, as well as representation across key areas of structural diversity (e.g., race, ethnicity, gender, etc.). The overrepresentation of White male faculty is noticeable across the seminary.

RECOMMENDATIONS

1. Faculty diversity and representation are indispensable to the success of Fuller's educational program and institutional vitality. Achieving this recommendation will require urgency, strategic planning, long-term funding, national search processes, and evidence-based recruitment and retention strategies. Achieving faculty diversity must necessarily avoid tokenism. Faculty of color and/or women should never be "the only ones" in their departments.
2. Building faculty capacity, including White faculty, to cultivate critical consciousness and transform their curriculum in inclusive ways will require ongoing curriculum transformation efforts (e.g., decolonization, etc.) and faculty development resources.
3. Initiatives to promote the expansion of diversity-related scholarship and publishing should be incentivized (e.g., faculty research grants and scholarly awards).

INSTITUTIONAL VIABILITY AND VITALITY

Sample indicators

- Diversity of faculty and staff by level
- Institutional history on diversity issues and incidents
- Institutional strategies and dedicated resources
- Centrality of diversity in the planning process, mission statements, program reviews
- Framework and indicators for monitoring diversity
- Public and constituency perceptions of institutional commitment to diversity, equity
- Board diversity and engagement

(Smith, 2009, p. 247)

SUMMARY OF NOTABLE CHALLENGES

1. Educational transformation is an arduous, time-intensive, and ongoing task. In a continuous cycle, Fuller must revitalize the curriculum, produce high-quality education and scholarship, improve the campus climate, enhance student access, equity, and success, and develop systematic approaches to assess student learning in ways that center inclusive excellence. Moreover, Fuller must urgently hire in full-time, tenure-track appointments more women and faculty of color.
2. Institutional histories on diversity issues and related incidents are needed.
3. Moving forward, educational transformation will require transparency, data-informed decision making, shared governance, effective leadership, and institutional accountability.
4. Expanding the presence of women and people of color in key leadership positions remains a pressing concern.
5. The absence of a clear organizational framework to engage diversity and monitor institutional progress is apparent.
6. Board diversity and engagement must be prioritized.

RECOMMENDATIONS

1. Public efforts to commend and memorialize the inspiring collective work of Fuller student activists will help to preserve its prominent role in shaping Fuller's educational future. Students, faculty, staff, and administrators might consider creative ways, such as a digital storytelling, to preserve this living history of activism and leadership.
2. In order to avoid a feeling of stagnation and paralysis, a convicted approach to re-establishing the deepest cultural values of the institution is necessary. Constituents have been wronged and hurt, not because of intent but impact. The consultant team presents a set of concrete actions to break the cycle of paralysis and pain.
3. Identify the cause of the pain and its multiple sources—not just the symptoms—by asking good questions. Asking "still evangelical" is missing a crucial identifier—Whiteness. White evangelicals have a fundamentally distinct origin, ideology, and trajectory that is rooted in the current political power structure of the U.S. The most critical questions are not being asked if they ignore diversity of race, gender, ideology, equity, etc.
4. Create a list of convictions in an attempt to answer pressing institutional questions. The convictions should evoke a sense of new direction for the seminary. Consider, for example, the Wells Fargo campaign, "Earning Back Your Trust," established in 1852, and re-established in 2018. What is the purpose of such a message? It came as a result of deep convictions and a clear recognition of *both* risk and opportunity.

5. Consider whether or not convictions lead to concrete steps toward power sharing. This should not only be about the composition of the administrative team, faculty, and students, but also about clear and ongoing measures of campus climate.
6. Prepare for loss. By becoming more concretely inclusive around issues of race, gender, ability, etc., Fuller will not draw everyone in. In fact, the opposite may occur.
7. Plans to effectively relocate Fuller to Pomona should include tangible mechanisms to center student and faculty voices. It will be important to establish an equitable balance of power and influence, cultivate an ethos of interdependence and collegiality, exemplify data-informed decision making, as well as demonstrate transparency, shared governance, and leadership accountability. In times of complex change, Fuller's transition will require more, not fewer human, fiscal, and organizational resources. Seminary leaders at the highest levels should consider ways to communicate about organizational learning and progress toward change on a frequent and systematic basis. Consider ways to utilize Fuller Studio and other online platforms. Moreover, care should be taken to center diversity, equity, and inclusion when preparing for the new physical plant. Monuments, plaques, portraits, and names carry their own stories.
8. Fuller students, faculty, and staff should partner with advancement to establish capital campaign priorities that advance the seminary's commitment to operationalizing diversity, equity, inclusion, and social justice. Consider ways to fund competitive student scholarships, dissertation awards, faculty development, and endowed chairs to advance community engagement, teaching and learning, and scholarship.
9. To foster a culture of institutional support and inclusion, Fuller should consider formalizing faculty and staff affinity groups, especially to support community members from minoritized groups (e.g., faculty of color and women, etc.). Notable progress to expand the presence of women and people of color in key leadership roles is critical.
10. Consider ways to finance and promote student and faculty research projects that chronicle institutional histories on diversity issues.
11. To more deeply engage the board on diversity issues, consider identifying a diversity-focused task force at the board level. Attention should be given to the board's compositional diversity, as well as its ongoing learning and development.
12. Adopting an organizational framework to engage diversity and monitor institutional progress is required. Consider adopting the Smith framework outlined in this report.

CONCLUSION

Fuller should be commended for its efforts to engage in an organizational learning and equity-based change process that recognizes the centrality of diversity, equity, and inclusion to the seminary's mission and capacity for excellence. Moving forward, Fuller's ability to flourish will require a robust and systemic commitment to inclusive excellence—one that treats diversity, equity, and inclusion as *indispensable* to the seminary's well-being. More than the work of a single office or committee, building the conditions for flourishing will require sustained and courageous leadership *across* the seminary. A shared vision and framework must guide the change process. Planning, implementation, and the routine monitoring of institutional progress must align with the allocation of human and fiscal resources, as well as effective structures and processes. Urgent attention should be given to expand structural diversity and the equitable distribution of power at every level of the seminary, especially among full-time (tenure-track) faculty, senior leadership, staff, and the board. Shared governance that meaningfully engages students, faculty, and staff in critical decision-making will increase organizational responsibility.

REFERENCES

- Altbach, P., & Cohen, R. (1990). American student activism: The post-sixties transformation. *Journal of Higher Education*, 61(1), 32-49.
- Association of American Colleges and Universities. (n.d.). *Making excellence inclusive*. Retrieved from <https://www.aacu.org/making-excellence-inclusive>.
- Biddix, J. P., Somers, P. A., & Polman, J. L. (2009). Protest reconsidered: Identifying democratic and civic engagement learning outcomes. *Innovative Higher Education*, 34, 133-147.
- Bosch, T. (2017). Twitter activism and youth in South Africa: The case of #RhoadsMustFall. *Information, Communication and Society*, 20(2), 221-232.
- Chambers, C. R. (2017). *Law and social justice in higher education*. New York, NY: Routledge.
- Collins, C. S. & Jun, A. (2017). *White out: Understanding White privilege and dominance in the modern age*. New York, NY: Peter Lang.
- DNA. (n.d.). In *OxfordDictionaries.com*. Retrieved from <https://en.oxforddictionaries.com/definition/dna>
- Espinosa, L., Chessman, H., & Wayt, L. (2016, March 8). *Racial climate on campus: A survey of college presidents*. Retrieved from <https://higheredtoday.org/2016/03/08/racial-climate-on-campus-a-survey-of-college-presidents/>
- Kendi, I. (2016). *Stamped from the beginning: The definitive history of racist ideas in America*. New York, NY: Nation Books.
- Kezar, A. (2010). Faculty and staff partnerships with student activists: Unexplored terrains of interaction and development. *Journal of College Student Development*, 51(5), 451-480.
- Labberton, M. A. (2018). *Still evangelical? Insiders reconsider political, social, and theological meaning*. Downers Grove, IL: InterVarsity Press.
- Marsden, G. (1995). *Reforming fundamentalism: Fuller seminary and the new evangelicalism*. Grand Rapids, MI: William B. Eerdmans Publishing Company.
- Patton, L. D. (2015, November 16). The Conversation. Why have the demands of Black students changed so little since the 1960's? Retrieved from <https://theconversation.com/why-have-the-demands-of-black-students-changed-so-little-since-the-1960s-50695>
- Rhodes, R. A. (2000). *Freedom's web: Student activism in an age of cultural diversity*. Baltimore, MD: The Johns Hopkins University Press.
- Robertson, C. (2018, March 9). A quiet exodus: Why Black worshipers are leaving White evangelical churches. *The New York Times*. Retrieved from <https://www.nytimes.com/2018/03/09/us/blacks-evangelical-churches.html>

- Rogers, I. H. (2012). *The Black campus movement: Black students and the racial reconstitution of higher education, 1965-1972*. New York, NY: Palgrave MacMillan.
- Smith, D. G. (2009). *Diversity's promise for higher education: Making it work*. Baltimore, MD: The Johns Hopkins University Press.
- Wilder, C. S. (2014). *Ebony & ivy: Race, slavery, and the troubled history of America's universities*. New York, NY: Bloomsbury Press.
- Wong, A. (2015, May 21). The renaissance of student activism. *The Atlantic*. Retrieved from <https://www.theatlantic.com/education/archive/2015/05/the-renaissance-of-student-activism/393749/>

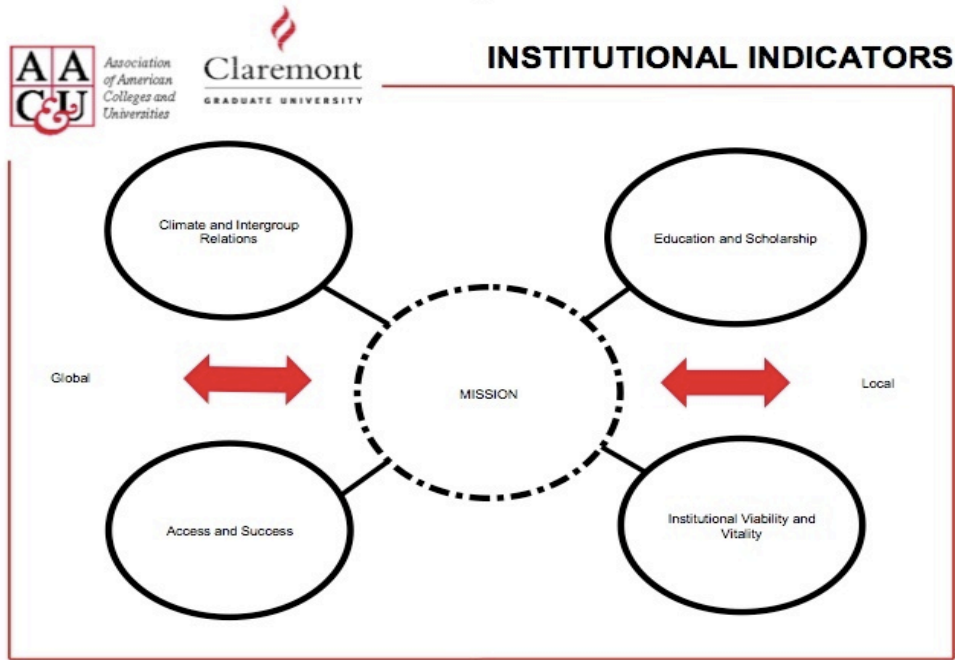
APPENDIX A

INSTITUTIONAL DOCUMENTS REVIEW

A Long Road (April 19, 2018)
Access Services Survey (March 2018)
Alexis Abernathy Appointed New Associate Provost for Faculty Inclusion and Equity (June 13, 2018)
Black Seminarians Council (BSC) Inclusion Proposal (April 10, 2018)
Celebration and Lament Lead Us Toward Change (June 15, 2018)
Community Standards
Community Standards Complaint Form
Community Standards Respect for People and Property
Complaint Resolution Procedures Sexual Harassment
Dear Fuller Community-Baccalaureate (June 2018)
Discernment in the Whirlwind (May 3, 2018)
Diversity Book Groups Announcement (March 26, 2018)
Diversity Council Minutes
Divisional Structure – Functions
Faculty Handbook (Revised January 1, 2016)
Faculty Handbook: 2.12 Policy Against All Forms of Unlawful Harassment in the Workplace
Federal Compliance Forms
Full-time Instructional Staff by Academic Rank and Tenure Status (IPEDS, 2017)
Full-time Non-Instructional Staff by Occupational Category (IPEDS, 2017)
Fuller Student Handbook
Fuller Theological Seminary: Education Effectiveness Review Report (2008)
Fuller Theology Seminary: Capacity and Preparatory Review Report (2007)
Institutional Commitment: Inclusive Education
Institutional Commitment: Racial Justice and Intercultural Life
Institutional Reports and Documents (n.d.)
Move and Movement: Words and Actions in a Season of Change (June 28, 2018)
National Center for Education Statistics (IPEDS Data Center) Institution Profile (2017-2018)
Navigating White Evangelical Academia Initiative
Policy Against Sexual Misconduct
Policy and Procedures for Dealing with Bias Incidents
Political Dealing: The Crisis of Evangelicalism (April 16, 2018)
Resource Guide on Sexual Misconduct
Retention and Graduation Data by School and Degree Program (2009-2016)
Sample Syllabi (9)
Statement of Accreditation Status (n.d.)
Strategic Enrollment Management Plan Overview (March 17, 2016)
Strategies for Improving Intercultural Life at Fuller Theological Seminary (March 2, 2018)
Student Group Involvement (2017-2018)
Student Groups (2014-2018)
The Way Forward (May 21, 2018)
Title IX and Community Standards
Value, Innovation, and Challenge (May 15, 2018)
What We Have Begun is Yet Unfinished (June 22, 2018)

APPENDIX B

INSTITUTIONAL FRAMEWORK FOR DIVERSITY



(Smith, 2009)

A RESPONSE FROM THE DIVERSITY COUNCIL

Members of the Diversity Council leadership elected to arrange an Inclusion, Diversity, and Equity Audit with local equity scholars and Azusa Pacific University colleagues (Drs. Chris Collins, Tabatha Jones Jolivet, and Alex Jun) in order to identify and implement strategic priorities for the Diversity Council that would guide its future efforts. The diversity audit was commissioned as an internal tool to augment the Diversity Council's conversations around the pressing issues.

The outside assessment, based on Dr. Daryl G. Smith's model (2015), was used to lay the foundation for the Strategic Approach Toward Inclusive Excellence (SATIE), a set of strategies developed by Dr. Alexis Abernethy, associate provost for faculty inclusion and equity, which look at challenges and opportunities for institutional growth related to inclusion and equity. The SATIE proposes tasks under the same four dimensions within the Smith framework: Access and Success, Campus Climate and Intergroup Relations, Education and Scholarship, and Institutional Viability and Vitality. Developed by Dr. Abernethy in collaboration with the Diversity Council, the directors of the ethnic centers, the Faculty Senate, senior administration, and the Board of Trustees, the SATIE encompasses the institutional response to the conditions that the audit describes, prescribing the strategies and actions that serve as a response to those conditions.

During Fuller's recent Association of Theological Schools (ATS) and WASC Senior College and University Commission (WSCUC) accreditation visits, the accrediting bodies conducted a thorough review of the institution, including institutional documents such as the Strategic Approach to Inclusive Excellence. These accrediting bodies have made the recommendation, understood properly as a requirement, that Fuller accepts and enacts all of the strategies and goals described within the SATIE to which we have committed ourselves. ATS and WSCUC are external entities capable of holding Fuller accountable as Fuller pursues its own goal to do the very important, oftentimes complicated, and intentional work of becoming a more inclusive, diverse, and equity-driven institution.

A document like the Diversity Audit can cause a range of responses. Despite being requested as an internal council aid, the Diversity Council decided it was best to release this document publicly for the purposes of transparency and dialogue. Some may find the contents of this audit challenging, for others it may seem like a confirmation of their experience, and for others, it may be discouraging to be reminded again of the distance between who we are and who we aspire to be. But it is still necessary, as an institution, to look at ourselves with honesty, as this is the only way to respond well and enact the kind of lasting change that makes the reality of what Fuller is closer to the reality of what Fuller aspires to be. We encourage readers of the Diversity Audit to continue reading about how Fuller is responding to these challenges by visiting Fuller.edu/Inclusion, which summarizes many of the goals of the Strategic Approach Toward Inclusive Excellence and will be regularly updated with news regarding equity and inclusion at Fuller.

There is no single act or even single individual that can transform an institution in a moment. Rather, it takes the collective commitment of a communities, acting together with wisdom, and it will require that dedicated activity over the course of time. Even more, it will take the power and guidance of God to lead us more fully into God's own vision for Fuller. We are deeply grateful to all those, in Fuller's past and present, who have committed themselves to prayer and the continual work that God has set before us.

If you have any questions about the Diversity Audit process or the audit itself, please contact Peter Lim, chair of the Diversity Council, or Nicole Boymook, executive director of student concerns.

Respectfully,

Fuller Theological Seminary Diversity Council

Dr. Peter Lim, *Chair of the Diversity Council, Acting Dean of the School of Intercultural Studies, and Headington Assistant Professor of Global Leadership Development*

Mary Ellen Azada, *Executive Director of FULLER Careers and Personal Development*

Sam Bang, *Executive Director for Student Engagement and Success*

BJ Barber, *Executive Director of Human Resources & Organizational Development*

Nicole Boymook, *Executive Director of the Office of Student Concerns*

Dr. Clifton Clarke, *Assistant Provost for the William E. Pannell Center for African American Church Studies and Associate Professor of Black Church Studies and World Christianity*

Cynthia Cruz-Tupas, *Manager of Housing Services & Residential Community*

Thien Dang, *Fuller Student Council Representative*

Aaron Dorsey, *Communications Inclusion Liaison*

Lauralee Farrer, *Chief Storyteller and Vice President of Communications*

Dr. Bethany Fox, *Director of Student Success and Adjunct Professor of Christian Ethics*

Migum Gweon, *Director of Clinical Training for Marriage and Family Therapy and Instructor in Marriage and Family Therapy*

Julia Hendrickson, *Fuller Student Council Representative*

Dr. Daniel Lee, *Assistant Provost for the Center for Asian American Theology and Ministry and Assistant Professor of Theology and Asian American Ministry*

Dr. Hak Joon Lee, *Lewis B. Smedes Professor of Christian Ethics*

Helen Lim, *Director of Operations for Korean Studies Center*

Dr. Alexis Abernethy, *Ex-officio member of the Diversity Council, Associate Provost for Faculty Inclusion and Equity and Professor of Psychology*

Dr. Mari Clements, *Ex-officio member of the Diversity Council, Provost, Accreditation Liaison Officer, and Professor of Clinical Psychology*

Gabriella Bontrager, *Minute-taker, Office Assistant, Student Engagement and Success*