

BUILDING PATHWAYS:

MESSIAH COLLEGE'S 2014–2017

STRATEGIC PLAN FOR DIVERSITY AND INCLUSIVE EXCELLENCE

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INTRODUCTION

Messiah College understands that in order to maintain a strong enrollment, it must recruit a more diverse student population. However, the College has not yet fully considered the costs involved in such a change [of inserting diversity in all aspects of the institution's life], costs that are both financial and social. The team suggests that the College develop a detailed plan that will outline these costs so that the community will be fully aware of what will be required to become a diverse campus.

—*Final Report of the Evaluation Team for the Middle States Commission on Higher Education*
(March 2013), p. 7.

Building Pathways at Messiah College

This document, entitled “Building Pathways,” is Messiah College’s second such plan that outlines a strategy relative to advancing diversity and inclusive excellence. Flowing out of the College’s Institutional Strategic Plan (2008–2012)¹, the very first Diversity Strategic Plan was a three-year strategy (2011–2014) that aimed to make diversity central to institutional life. Like its prototype, this new three-year plan (2014–2017) continues that trajectory and looks to also further advance the notion of inclusive excellence throughout the College.

Inclusive excellence refers to an “active, intentional, ongoing engagement with diversity in interpersonal relationships, in the curriculum, in the co-curriculum, and in the communities with which students, staff, and faculty connect.”² In the context of Messiah College, inclusive excellence also incorporates the proactive work of social justice and reconciliation.

As faithful members of the body of Christ, the Messiah College community is called to carry on the reconciling work of Christ by identifying aspects of society that separate and divide us, striving to bring healing to the brokenness of creation. Rooted in our mission “to educate men and women toward maturity of intellect, character and Christian faith in preparation for lives of service, leadership and reconciliation in church and society,” our commitment to diversity at Messiah College is critical. Nurturing individuals to be servant-leaders and reconcilers in the 21st Century requires both an appreciation for and an ability to engage difference in light of the larger aim for wholeness in our world. Thus, rightly engaging diversity is essential to fulfilling our educational mission.

Toward this end, our advancement of diversity and inclusive excellence rests on two broad and interdependent foundations—our commitments to Christian faithfulness and academic excellence³. As the College considers the foundations of our diversity work and commits to *building pathways* towards inclusive excellence in fulfillment of our calling as a distinct Christian academic community, may we remain ever mindful of our mission and our hopes for the future of everyone.

¹ See *Fulfilling Our Promise*, Institutional Strategic Plan, Messiah College (2008–2012), Strategic Theme 4, Goal 1, p. 10.

² AAC&U, “Making Excellence Inclusive”

³ See Appendix.

Understanding and Managing the Plan

The Strategic Plan for Diversity and Inclusive Excellence falls under purview of the College Council (primary responsibility) and the Community of Educators Senate. The Special Assistant to the President and Provost for Diversity Affairs (SAPPDA) and the Diversity Committee provide ongoing oversight for the implementation of the plan. This includes monitoring implementation, developing modified annual plans as necessary, and ongoing assessment within each of the themes of the plan.

There are four interconnected themes within this plan, each with a set of goals and underlying action steps. Together, these represent the College's best estimate of what is currently needed to advance the work of diversity and inclusive excellence.

The first theme addresses foundational concerns and its goals are considered supportive of the subsequent themes in the plan. The overarching purpose of these foundational goals is to systematize a sustainable, mission-driven commitment to diversity and inclusive excellence through the development of appropriate structures, institutional leadership and commitment, and dynamic community engagement.

Theme two is primarily about the compositional make-up of the College's campus community. The overarching purpose of the goals under this theme is to recruit and retain students, faculty, staff and administrators who will help facilitate the College's commitment to diversity and inclusive excellence.

The third theme is largely about the overall climate of the College's campus. The goals under this theme attempt to address issues related to creating and sustaining a campus environment that is healthy and welcoming for all.

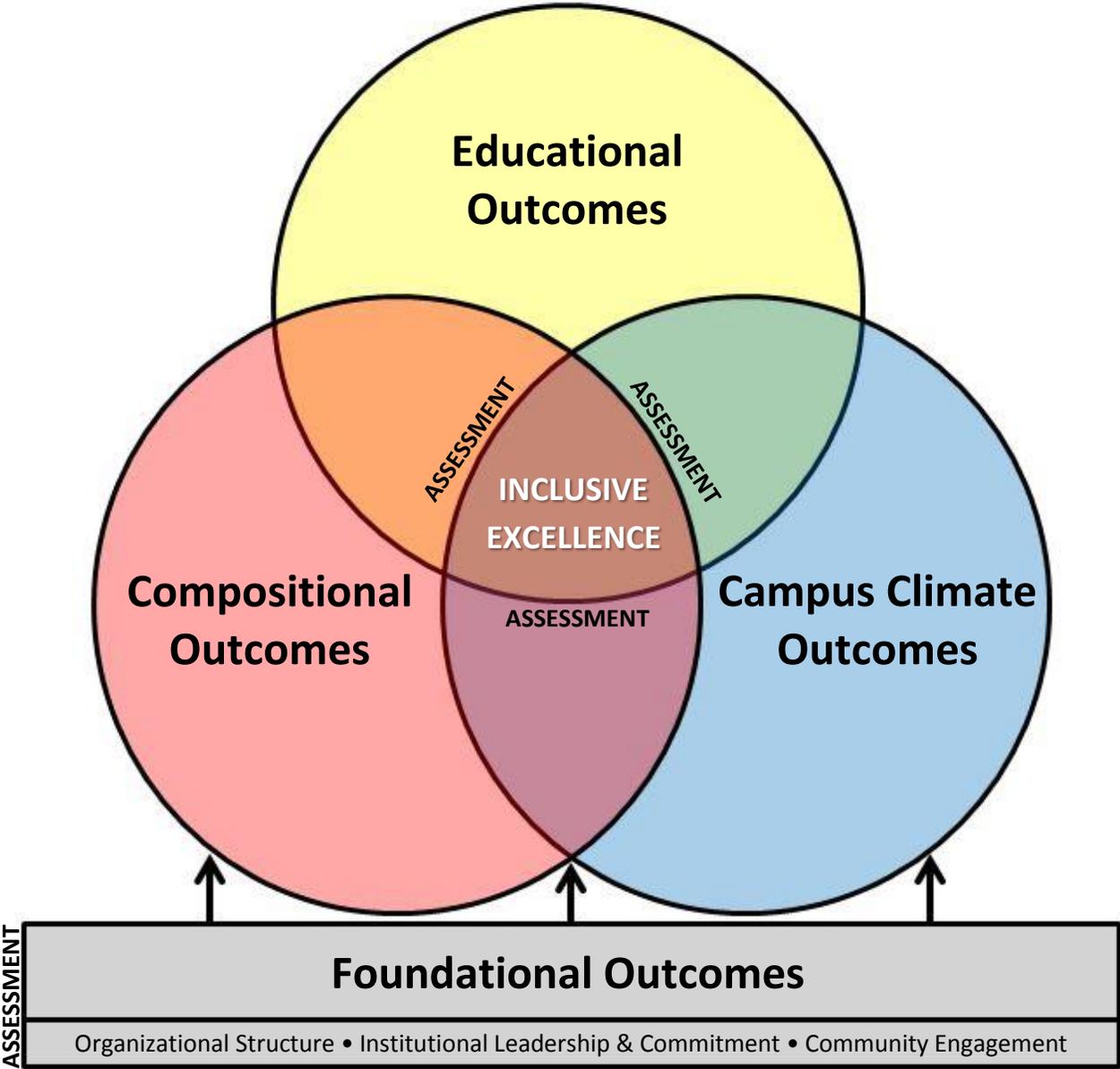
The goals under the fourth theme are about education around diversity issues on campus. The overarching purpose of the goals here is to advance an educational program and educator development that enables educators and, ultimately, students to critically and compassionately embrace diversity and inclusive excellence.

Under each action step are bullet points identifying who is ultimately accountable for the accomplishment of the action, as well as who is responsible for actually implementing and executing the work. Action steps which necessitate approval through College governance mention that where applicable. Finally, bullet points specifying timetables and succinct desired outcomes are also included under each.

The plan itself is intended to remain a "living document" that may evolve over time. While some initiatives might become obsolete or unattainable, other new initiatives might be grafted in so as to build on the gains of the first diversity strategic plan. The Diversity Committee has the responsibility of recommending to the College Council a timeline and protocol for any extension of the current plan and the timeline and protocol for the initiation of future versions of the plan.

BUILDING PATHWAYS:
MESSIAH COLLEGE'S 2014–2017
STRATEGIC PLAN FOR DIVERSITY AND INCLUSIVE EXCELLENCE

- THEMES OF THE PLAN**
1. Foundational Outcomes
 2. Compositional Outcomes
 3. Campus Climate Outcomes
 4. Educational Outcomes



THEME ONE — Foundational Outcomes

The six goals under this first theme are foundational or supportive of the subsequent themes in this plan. The overarching purpose of these foundational goals is to systematize a sustainable, mission-driven commitment to diversity and inclusive excellence through the development of appropriate structures, institutional leadership and commitment, and dynamic community engagement.

Goal One: Inclusive excellence will be present in the College’s strategic planning.

1.1.1 The College’s senior leadership will ensure alignment between the Institutional Strategic Plan and the Strategic Plan for Diversity and Inclusive Excellence.

- Accountable – President and Provost
- Implementation – President’s Cabinet and Provost’s Cabinet
- Timetable – Part of planning for next Institutional Strategic Plan
- Desired Outcome – Current diversity and inclusive excellence goals and accompanying action steps will be incorporated in the next Institutional Strategic Plan as appropriate.

Goal Two: The College’s fundraising and allocation of resources will support diversity and inclusive excellence initiatives as prioritized by the College.

1.2.1 The Development Office will align its strategic plans in response to the College’s diversity and inclusive excellence priorities as outlined in the Institutional Strategic Plan and actively cultivate new donors who want to support students from historically-underrepresented populations.

- Accountable – President and Vice President for Advancement
- Implementation – Director of Development in consultation with the Special Assistant to the President and the Provost for Diversity Affairs (SAPPDA)
- Timetable – Ongoing
- Desired Outcome – Development goals will serve to advance the work of diversity and inclusive excellence.

1.2.2 The College’s business model will support the work of diversity and inclusive excellence. In particular, the College will include approved and prioritized diversity and inclusive excellence initiatives in its five-year forecasting and the annual budget approval process.

- Accountable – President
- Implementation – Vice President for Finance and Planning
- Timetable – Ongoing
- Desired Outcome – The College’s financial commitments will align with diversity and inclusive excellence goals.

Goal Three: College leadership and administrative offices will support diversity and inclusive excellence.

- 1.3.1 President's Cabinet and Provost's Cabinet will articulate a clear and compelling vision for diversity and inclusive excellence for their respective divisions that will result in the development of annual goals related to diversity and inclusive excellence.⁴
- Accountable – President and Provost
 - Implementation – President's Cabinet and Provost's Cabinet
 - Timetable – Annually, ongoing
 - Desired Outcome – Annual divisional reports will provide evidence of establishment of and work on goals.
- 1.3.2 Develop and implement an ongoing educational plan on diversity and inclusive excellence that will inform the work of the Board of Trustees in the discharge of their responsibilities.
- Accountable – President
 - Implementation – President
 - Timetable – Initial implementation to occur during Fall 2015 Board of Trustees meeting and then ongoing
 - Desired Outcome – The Board will understand the importance of diversity to the College and invest accordingly.
- 1.3.3 Develop and implement an ongoing educational plan on diversity and inclusive excellence that will inform the work of student leadership across campus.
- Accountable – Vice Provost/Dean of Students
 - Implementation – Director of Student Involvement and Leadership Programs; Student Government Association President; Student Government Association Vice President for Diversity
 - Timetable – Initial implementation in Fall 2015 and then ongoing
 - Desired Outcome – Student leaders will understand the importance of diversity to the College and invest accordingly.

Goal Four: The College's organizational structures will support and facilitate diversity and inclusive excellence.

- 1.4.1 Process, approve, and implement the recommendations of the Global and Intercultural Engagement Taskforce related to organizational and administrative structures.
- Accountable – Provost
 - Implementation – Global and Intercultural Engagement Taskforce
 - Governance Path – Diversity Committee → COE Senate and College Council
 - Timetable – Recommendation to be made in Fall 2014; approval in Spring 2015; implementation to follow
 - Desired Outcome – A new organizational structure will be implemented.

⁴ Divisional heads may consult the following diversity statement developed by the Diversity Committee: "As diverse members of the body of Christ, our shared faith compels us to work towards reconciliation with God, with each other, and with all of creation. Messiah College is dedicated to advancing diversity as a core Christian value as understood within its foundational documents in order to promote academic excellence and foster a culture of inclusion within and beyond the campus. We are committed to the process of building a community of diverse people, ideas, and perspectives that pursue intercultural competence and reconciliation in our working and learning environments."

- 1.4.2 A Diversity Organizational Leadership Taskforce appointed by the Provost will be created to study the current administrative organizational structure of diversity and inclusive excellence at the College and evaluate how current practices, procedures and reporting structures may be modified to better achieve the goals of the strategic plan.
- Accountable – Provost
 - Implementation – Diversity Organizational Leadership Taskforce
 - Governance Path – Taskforce → Diversity Committee → COE Senate and College Council
 - Timetable – Taskforce created in Fall 2015; work completed by Spring 2016
 - Desired Outcome – Structures, practices and procedures will be evaluated and recommendations made, considered and approved as appropriate.

Goal Five: Engage the broader community in multiple ways in a manner that intentionally supports the diversity and inclusive excellence goals of the College.

- 1.5.1 The College will conduct an audit of its existing programs and partnerships to develop new, or revise current, community engagement activities in ways that advance diversity and inclusive excellence.
- Accountable – Provost, Vice President of Enrollment Management, and Vice Provost/Dean of Students
 - Implementation – Community Engagement Advisory Committee
 - Timetable – Completed in Fall 2015
 - Desired Outcome – Audit and recommendations will be given to the Provost.
- 1.5.2 Create a taskforce that will identify opportunities for alumni, community partners and parents from diverse populations to engage with College programs and events.
- Accountable – Provost; Vice President for Advancement; Vice President of Enrollment Management
 - Implementation – Taskforce appointed by the Provost, Vice President for Advancement, and the Vice President of Enrollment Management in consultation with SAPPDA, Director of Alumni and Parent Relations, Director of Multicultural Programs, and Agape Center co-directors.
 - Timetable – Beginning Fall 2015
 - Desired Outcome – Specific programs will be identified and implemented.
- 1.5.3 The College’s senior and mid-level leadership will be appropriately represented at local, regional, and national events, boards, conferences, and lectureships that focus on diversity and inclusive excellence.
- Accountable – President and Provost
 - Implementation – President’s Cabinet and Provost’s Cabinet
 - Timetable – Ongoing
 - Desired Outcome – Evidence included in annual reports with recommendations communicated as made aware.
- 1.5.4 Review the College’s current Procurement Policy.
- Accountable – Vice President for Finance & Planning
 - Implementation – Purchasing Manager
 - Timetable – Review completed by Spring 2016
 - Desired Outcome – Evaluation will be completed, related recommendations developed and reviewed.

- 1.5.5 Research diversity-related composition (e.g. race/ethnicity, gender, ability status) of the ownership and senior management of companies (vendors, contractors, etc.) with whom the College does business.
- Accountable – Vice President for Finance & Planning; Vice President of Operations
 - Implementation – Purchasing Manager and select directors
 - Timetable – Completed by Spring 2016
 - Desired Outcome – Research will be completed and reviewed.
- 1.5.6 If warranted by outcomes of 1.5.4 and 1.5.5, develop a supplier diversity initiative that actively seeks maximum participation of vendors from underrepresented groups by connecting with the Minority Business Enterprise (MBE), Women Business Enterprise (WBE), and Disadvantaged Business Enterprise (DBE).
- Accountable – Vice President for Finance & Planning; Vice President of Operations
 - Implementation – Purchasing Manager
 - Governance Path – Diversity Committee
 - Timetable – Spring 2016
 - Desired Outcome – Initiative will be drafted, reviewed, and implemented.

Goal Six: The College will develop and maintain an assessment plan for diversity and inclusive excellence.

- 1.6.1 Create a comprehensive and sustainable plan to determine the effectiveness of the Strategic Plan for Diversity and Inclusive Excellence.
- Accountable – SAPPDA
 - Implementation – Faculty member appointed by Provost in consultation with, Director of Institutional Research, Director of Assessment, Micah Committee
 - Timetable – Assessment plan completed in Fall 2015
 - Desired Outcome – A plan for assessing inclusive excellence on campus will be developed and the data generated will inform the strategic planning process.

THEME TWO — Compositional Outcomes

The three goals under this second theme are primarily about the compositional make-up of the College's campus community. The overarching purpose of these goals is to recruit and retain students, faculty, staff and administrators who help facilitate the College's commitment to diversity and inclusive excellence.

Goal One: Implement effective strategies to consistently see domestic diversity rates of 12–15 percent of first-year classes and ensure their subsequent retention and success at the College.

- 2.1.1 The College will reexamine student financial aid packaging policies in order to strategically balance responsible recruitment goals with consideration for diversity and inclusive excellence (including access and success) that will be included in the College's Strategic Enrollment Management Plan.
- Accountable – President and Vice President for Enrollment Management
 - Implementation – Vice President for Enrollment Management and Vice President for Finance & Planning/the Financial Aid Strategy Team (FAST)
 - Timetable – Starting Fall 2014 and ongoing thereafter through the end of current strategic timeline
 - Desired Outcome – This action step will contribute to achieving the 12–15 percent.
- 2.1.2 The College will continue to assess the effectiveness of the Martin and Amigo scholarship programs to recruit and retain students committed to diversity and reconciliation, while exploring opportunities for growth.
- Accountable – Provost and Vice President for Enrollment Management
 - Implementation – Coordinator of Multicultural Student Recruitment; Assistant Director of Martin and Amigo Scholarship programs; Director of Multicultural Programs
 - Timetable – Starting Fall 2014 and ongoing thereafter
 - Desired Outcome – This action step will contribute to achieving the 12–15 percent.
- 2.1.3 The College will research and develop strategies to seek, identify and support domestic students from historically-underrepresented populations outside of the Martin and Amigo scholarship programs.
- Accountable – President and Provost
 - Implementation – Vice President for Enrollment Management; Vice President for Finance & Planning; Retention Committee; Director of Advising; Director of Multicultural Programs
 - Timetable – Vice presidents and their teams present findings for implementation in Fall 2015
 - Desired Outcome – Completion of the research and development strategies will lead to maintaining a yet-to-be-determined retention goal percentage. Strategies will be applied to ensure the overall success of students from historically-underrepresented populations.

Goal Two: To implement effective strategies to increase the enrollment of international students to five to seven percent of first-year classes and ensure their subsequent retention and success at the College.

- 2.2.1 The College will implement the new Academic English Program (AEP) and closely monitor its performance.
- Accountable – Dean of the School of Business, Education and Social Sciences; Vice President for Enrollment Management
 - Implementation – Director of International and Transfer Student Recruitment; Director of the Academic English Program; Director of International Student Programs
 - Timetable – Starting Fall 2014 and ongoing through end of current strategic timeline
 - Desired Outcome – Academic English Program contributes to achieving target and to its own continued growth and success.
- 2.2.2 The College will continue to pursue measures to recruit and support international students, including the implementation of a comprehensive retention plan with particular emphasis on welcoming Chinese students and students coming from a non-Christian context.
- Accountable – Vice President for Enrollment Management; Vice Provost/Dean of Students
 - Implementation – Director of International and Transfer Student Recruitment; Director of International Student Programs; International Student Advisory Committee; Retention Committee; College Ministries; Residence Life
 - Timetable – Starting Fall 2014 and ongoing
 - Desired Outcome – Retention goal percentage articulated and achieved, and continued growth and success of international students will be ensured and assessed.

Goal Three: To implement strategies to effectively hire and retain employees who demonstrate a commitment to diversity and inclusive excellence, with special attention to hiring employees from historically-underrepresented populations.

- 2.3.1 The College will develop and implement new ways of pursuing inclusive and pro-active strategies for hiring its employees.
- Accountable – President, Provost, and Vice Presidents
 - Implementation – Deans, Department Chairs, and Directors
 - Governance Path – Diversity Committee → COE Senate and College Council
 - Timetable – Start in Fall 2015
 - Desired Outcome – Best practices explored and implemented with evidence that it contributed to recruitment and retention of diverse employees.
- 2.3.2 The College will assess the use and impact of the Faculty Hiring Toolkit and make necessary changes in policy and practice in order to enhance its effectiveness in the recruitment of faculty from diverse and historically-underrepresented populations.
- Accountable – Provost
 - Implementation – Provost's Cabinet and Human Resources
 - Timetable – Completed by Spring 2016
 - Desired Outcome – Recommended changes will be made with evidence that it has enhanced effectiveness of recruitment.

2.3.3 Develop and implement a protocol for training persons responsible for hiring/supervision of administrative and staff personnel to enact effective practices to recruit and hire employees from diverse and historically-underrepresented populations (both domestic and international).

- Accountable – Vice President of Human Resources and Compliance
- Implementation – Office of Human Resources in consultation with SAPPDA
- Timetable – Implementation of practices and protocol by Spring 2016
- Desired Outcome – Training protocol will be implemented.

2.3.4 Research, identify, and develop contextually-appropriate best practices for retention of educators from diverse and historically-underrepresented populations.

- Accountable – Vice President of Human Resources & Compliance
- Implementation – Office of Human Resources in consultation with the Provost and SAPPDA
- Timetable – Implementation of practices and protocol in Fall 2015
- Desired Outcome – Best practices will be implemented.

THEME THREE — Campus Climate Outcomes

The three goals under this third theme are primarily about the climate or “feel” of the College’s campus. The overarching purpose of these goals is to create and sustain a campus environment that is healthy and welcoming for all, thereby advancing the broader work of diversity and inclusive excellence.

Goal One: Collect, analyze and interpret data related to diversity and inclusive excellence that will contribute to the College’s future strategic planning.

- 3.1.1 Identify and administer a survey instrument that will assess campus climate for students.
- Accountable – SAPPDA
 - Implementation – Diversity Committee, Office of Institutional Research, and Micah Committee
 - Timetable – Begins in Fall 2015 with survey administered in Spring 2016
 - Desired Outcome – Survey instrument will be administered and data collection will begin.
- 3.1.2 Identify and administer a survey instrument that will assess campus climate across all employee groups.
- Accountable – SAPPDA
 - Implementation – Diversity Committee, Office of Institutional Research and Micah Committee in consultation with Vice President of Human Resources & Compliance
 - Timetable – Begins in Fall 2015 with survey administered in Spring 2016
 - Desired Outcome – Survey instrument will be created and data collection will begin.

Goal Two: Take concrete steps to educate and promote greater intercultural understanding and reconciliation, leading to more meaningful campus interaction between and among all community members.

- 3.2.1 Facilitate anti-racism training and other similar programming around diversity awareness.
- Accountable – Provost; SAPPDA; Vice President of Human Resources & Compliance
 - Implementation – Diversity Committee and Human Resources
 - Timetable – Begins in Fall 2015 and then ongoing
 - Desired Outcome – Specific issues and areas will be identified and addressed appropriately.
- 3.2.2 The College will assess campus awareness of the grievance process and develop ways to educate employees and students on same.
- Accountable – Vice President of Human Resources & Compliance, and Vice Provost/Dean of Students
 - Implementation – Office of Human Resources and Division of Student Affairs
 - Timetable – Complete by Spring 2016
 - Desired Outcome – Both students and employees will know the existence and location of all grievance policies and procedures.

- 3.2.3 The College will use information from 3.2.2 to develop and implement a comprehensive plan for the diversity education of all employees.
- Accountable – President and Vice President of Human Resources & Compliance
 - Implementation – Provost and Vice President of Human Resources & Compliance
 - Timetable – Beginning Spring 2015 with limited training to start Fall 2015
 - Desired Outcome – Appropriate educational strategies are developed and implemented.
- 3.2.4 Continue to support programs and initiatives such as the Civil Rights Bus Tour that provide professional development and leadership opportunities in the areas of diversity and inclusive excellence, intentionally using these opportunities to develop thoughtful campus conversation.
- Accountable – Provost
 - Implementation – SAPPDA and Diversity Committee
 - Timetable – Ongoing
 - Desired Outcome – Civil Rights Bus Tour and other programming will happen.
- 3.2.5 Provide opportunities for members of the College community to interact with one another in individual and corporate venues that build trust and social capital while promoting diversity and inclusive excellence (such as “diversity and inclusion meals,” “Sharing Our Stories” meetings, International Banquet and so on).
- Accountable – Diversity Committee
 - Implementation – SAPPDA, Micah Committee, Intercultural Office
 - Timetable – Ongoing
 - Desired Outcome – Such opportunities will exist.

Goal Three: Implement recommendations from the report on disability policy and practices generated by the last strategic plan to support the College’s commitment to diversity and inclusive excellence.

- 3.3.1 Develop policies that govern accommodations for the hearing impaired and financial responsibility for accommodations.
- Accountable – Associate Provost
 - Implementation – Director of Office of Disability Services
 - Timetable – Policy creation complete by end of Fall 2014
 - Desired Outcome – Hearing Impaired Policy in place by Spring 2015.
- 3.3.2 Develop a comprehensive assessment plan for services provided by Office of Disability Services.
- Accountable – Associate Provost
 - Implementation – Director of Office of Disability Services
 - Timetable – Development and testing of assessment tools to be done during 2014–2015 school year; full assessment plan to be complete and implemented by end of 2016 school year
 - Desired Outcome – Assessment plan has been implemented.

THEME FOUR — Educational Outcomes

The three goals under this fourth theme are primarily about education around diversity issues and themes on campus. The overarching purpose of these goals is to advance an educational program and educator development that enables educators and, ultimately, students to critically and compassionately embrace diversity and inclusive excellence (as articulated in the Global and Intercultural Engagement learning outcomes).

Goal One: The College will continue to develop innovative and sustainable educational programs that promote diversity and inclusive excellence.

- 4.1.1 The Provost will receive and process the recommendations of the Global and Intercultural Engagement Committee related to learning outcomes, assessment, and program development strategies.
- Accountable – Provost
 - Implementation – Global and Intercultural Engagement Committee
 - Timetable – Starting Fall 2015 implementation of new structure; during 2015–2016 approval of new programming
 - Desired Outcome – Recommendations will be made regarding creation or revision of educational programming.
- 4.1.2 The College will make more explicit the connections between spiritual formation and inclusive excellence.
- Accountable – Provost, Vice Provost/Dean of Students
 - Implementation – College Pastor, College Ministries
 - Timetable – Spring of 2016
 - Desired Outcome – Spiritual formation model better reflects the values of diversity and inclusive excellence.

Goal Two: Provide support for teaching, scholarship, and institutional service in ways that promote diversity and inclusive excellence.

- 4.2.1 The College will develop and implement a comprehensive development plan for educators that is supportive of Term-tenure and Promotion expectations and includes strategies by which intercultural competencies will be exhibited in course content, course design, course delivery, and classroom climate.
- Accountable – Provost
 - Implementation – Diversity Committee; Director of the Teaching and Learning Initiative; Inclusive Excellence Fellow
 - Timetable – Spring of 2016
 - Desired Outcome – Inclusive excellence will be woven into the content, design, delivery and classroom climate of all courses.

- 4.2.2 Provide incentives and support for educators to attend off-campus professional development opportunities focusing on diversity and inclusive excellence in teaching-learning practices.
- Accountable – Provost
 - Implementation – Teaching and Learning Initiative, Provost’s Cabinet, Office of Faculty Development
 - Timetable – Discussion begins in Fall 2014, implementation begins Fall 2015
 - Desired Outcome – New professional development opportunities will be in place.
- 4.2.3 Develop/support programming and resources that encourage educators to engage in scholarship that reflects the College’s commitment to diversity and inclusive excellence.
- Accountable – Provost
 - Implementation – Teaching and Learning Initiative, Provost’s Cabinet, Office of Faculty Development
 - Timetable – Discussion begins in Fall 2014, implementation begins Fall 2015
 - Desired Outcome – New professional development opportunities will be in place.

Goal Three: The College will take into account the areas of diversity and inclusive excellence in educator evaluation procedures.

- 4.3.1 The College will develop and implement expectations and standards related to diversity and inclusive excellence in the revised Term-tenure and Promotion (TTP) policies and protocols.
- Accountable – Provost
 - Implementation – TTP Task Force
 - Governance Path – TTP Task Force (in consultation with Diversity Committee) → Ranked Faculty Committee
 - Timetable – Begin Spring 2015
 - Desired Outcome – Expectations and standards will be identified and implemented.
- 4.3.2 Identify diversity and inclusive excellence–related competencies that will then be included in Ranked Faculty Professional Development and Performance Reports.
- Accountable – Provost
 - Implementation – Provost’s Cabinet
 - Governance Path – Term-Tenure and Promotion Task Force → Ranked Faculty Committee
 - Timetable – Discussions began in Fall 2014 with governance action in Fall 2015
 - Desired Outcome – Inclusive excellence competencies will be included in annual professional development reports.
- 4.3.3 Student Affairs will develop a process for assessing the effectiveness of diversity expectations for co-curricular educators.
- Accountable –Vice Provost/Dean of Students
 - Implementation – Provost and Vice Provost/Dean of Students
 - Timetable – Completed by Fall 2015
 - Desired Outcome – Diversity expectations for co-curricular educators will be assessed.

GLOSSARY

Assessment – The dynamic and iterative process of collecting and analyzing evidence in order to identify and implement improvements in policy and practice.

Disability – A “person with a disability is anyone who has a physical or mental impairment that substantially limits one or more major life activities, has a record of such an impairment, or is regarded as having such an impairment” (ADA). Disabilities occur in complex contexts which can be dynamic over time and relate to particular circumstances. One can be more or less disabled based on the interaction between the person and individual, institutional and social environments. Social and economic status may play a role in the prevalence and impact of disability (WHO).⁵

Diversity – A broad and evolving concept defined as the presence and participation of people who differ. This includes primary characteristics such as physical traits (like skin complexion, hair texture, shape of eyes, nose and lips), biological sex, gender, ethnicity, mental and physical abilities, and sexual orientation; as well as secondary characteristics such as education level, income bracket, religious affiliation, work experience, language skills, nationality or country of origin, and family status. Simply put, diversity refers to all of the characteristics that make individuals different from each other⁶. At Messiah College, this definition is to be understood against a lack of compositional diversity from historically-marginalized groups within our campus community.

Gender – A term used to describe those characteristics of women and men which are socially constructed; sex refers to those which are biologically determined.

Ethnicity – A description of a population whose members identify with each other, usually on the basis of presumed common genealogy or ancestry.⁷

Inclusive Excellence – An “active, intentional, ongoing engagement with diversity in interpersonal relationships, in the curriculum, in the co-curriculum, and in the communities with which students, staff, and faculty connect.”⁸ In the context of Messiah College, inclusive excellence incorporates the work of social justice and reconciliation.

Race – The commonly held conception of race is “any of the varieties or populations of human beings distinguished by physical traits such as hair, eyes, skin color, body shape, etc.” However, it is generally accepted by sociologists, anthropologists, and biologists that race is a social construct and not a biological reality; therefore, in an effort to not perpetuate this social construct, this plan intentionally avoids the use of the term where possible.

Reconciliation – The ongoing process of restoring broken relationships and systems to the way God intended. Reconciliation is about restoring justice, including humanity’s justification by God, the renewal of interpersonal relations, and the transformation of society.⁹

⁵ Americans with Disabilities Act (ADA). <http://www.eeoc.gov/laws/types/disability.cfm>

⁶ This definition of diversity has been adapted from Damon Williams, *Strategic Diversity Leadership: Activating Change and Transformation in Higher Education* (Sterling, VA.: Stylus, 2013), p. 90 & Gayatri C. Spivak, *An Aesthetic of Education in the Era of Globalization* (2012; Reprint Harvard University Press, 2013).

⁷ Smith, Anthony. *The Ethnic Origins of Nations*. (Oxford: Blackwell, 1987).

⁸ AAC&U, “Making Excellence Inclusive”

⁹ DeGruchy, John. W. *Reconciliation: Restoring Justice*. (Minneapolis, MN: Augsburg Fortress Press, 2002): 2

APPENDIX

Messiah College Foundations and the Idea of Inclusive Excellence

Messiah College's commitment to diversity and inclusion draws inspiration from its mission "to educate men and women toward maturity of intellect, character and Christian faith in preparation for lives of service, leadership and reconciliation in church and society." Over the past four years we have made serious efforts to engage the notion of *inclusive excellence* which rests on the belief that the long-unquestioned tradition of pursuing academic excellence in institutions of higher education needs to practice inclusiveness, lest its fruits benefit the privileged few. Consequently, we have tried to leverage diversity as a key ingredient in various aspects of the college's functioning.¹⁰ Yet, much more needs to be done if we are to graduate from being an institution with pockets of inclusive excellence to one where it is hardwired throughout the institution.¹¹ Moving forward, new frameworks that ensure this systematic build up for inclusive excellence need to be considered.¹² Moving in this direction with all our available resources promises to be the thrust of this installment of the diversity strategic plan.

... [the College's efforts to pursue diversity and inclusion] should be further developed so as to indicate how a diverse Messiah College would change all aspects of community life and learning, as well as the business model of the College, and indicate how the changes engendered by a diverse campus community find their foundation in the college's mission.

—*Final Report of the Evaluation Team for the Middle States Commission on Higher Education*
(March 2013), p. 10.

In the end, coming to terms with our Christian commitment to diversity and inclusion rests on this realization: *It is only in a pluralized world that we can collectively imagine a just one.* This calls for growing mindfulness, on our part as an institution, about those who have limited or no access to our "vineyard" or educational community.¹³ Can we as an institution imagine ourselves as not just bringing educators, employees, and students who can succeed but also return back to the crossroads and bring in those who have limited or no access to the institution? Such a concern for access which serves the cause of equity and justice would be factored into our financial modeling, institutional planning, and allocation of resources. It is only through this exercise that we live fully into the plurality of Christ's kingdom in a manner that establishes *both* intercultural understanding *and* reconciliation. Such work does not come without a cost that might be institutional, professional, and personal. Time, energy and treasure are not the only resources that are expended in such an effort. Rather, the cost might be also measured in terms of a more considered and measured pursuit of one's vocation that is sacrificial in order to be inclusive—a cost that is at once, social, cultural, and theological as well. This inner emptying we are being constantly called to pursue is what allows us to give room so that God and our diverse neighbors can enter our lives. And we cannot afford to be dismayed by the cost it takes us to be reconciled to God and our neighbors. We have to abandon our respective locations in Egypt, come

¹⁰ The current plan slightly modifies the definition of diversity inherited from the previous one. **Diversity:** A broad and evolving concept defined as the presence and participation of people who differ by age, physical traits, ethnicity, gender, national origin, religious tradition, socioeconomic background, ability status, and other expressions that reflect the human condition. [This definition should be understood and will be applied in the context of Messiah College's mission and identity as discussed in the *Diversity Plan: Messiah College Foundations*, pp. 5–6.]

¹¹ See William T. Lewis, "Inclusion: Diversity Reconsidered From Islands of Excellence to Integrated Inclusive Excellence" (Unpublished paper, 2009).

¹² See S. Sturm, T. Eatman, T., J. Saltmarsh, & A. Bush, *Full participation: Building the architecture for diversity and public engagement in higher education* (White paper; Columbia University Law School: Center for Institutional and Social Change, 2011).

¹³ See Matthew 20:1–16 for the parable of the vineyard owner.

together, cross our Red Seas and then journey towards this new Promised Land.¹⁴ This must become our shared vision of common destiny. We seek nothing short of the creation of what Dr. Martin Luther King, Jr. called the “beloved community” where we are fully reconciled and integrated with God and with each other, in the midst of our differences.

The imperative to pursue diversity and inclusive excellence, which is essential to fulfilling our educational mission, rests on two broad and interdependent foundations—our commitments to Christian faithfulness and academic excellence.

Christian Faithfulness

At Messiah College, the impetus for the pursuit of diversity comes from our understanding of (1) God’s work in creation, (2) God’s vision of community, and (3) the ministry of reconciliation as articulated in Scripture. The Hebrew Scriptures and the New Testament illustrate the stories of persons and communities reconciled with God as well as with each other.

God’s Work in Creation. The theological notion of the *imago dei* grounds our commitment to diversity. In Genesis One, God “created humanity in God’s own image” and declares this creation to be “very good.” Our shared belief that every individual has value because “each person is created in the image of God,” serves to remind us about each individual’s worth that is matched by the diversity that defines our shared humanity.¹⁵ However, culture, power, and history have intervened to silence and marginalize countless fellow humans leaving our world broken and unreconciled. Our faithful engagement of diversity compels us to create a world that is equitable and inclusive of all creation irrespective of differences in physical traits, ethnicity, culture, nationality, gender, sexual orientation, religion, political ideology, age, ability/disability, and socioeconomic class.

God’s Vision for Community. We understand the church to be the “body of Christ.”¹⁶ We realize the body has many different parts which are all essential to the whole. As the body of Christ, we “voluntarily share our lives with each other, we care for each other, we rejoice and suffer together, we worship together, and we offer counsel to each other ...”¹⁷ As a Christian community, we are called to be compassionate toward—to suffer with—those who have been disadvantaged by prejudice and systemic oppression. We are called to counsel each other toward wholeness in our attitudes and relationships, including correcting the distorted views of others and ourselves that we have inherited from an unjust society.

The “ultimate goal of every Christian community should be to help us live more faithfully as disciples of Christ.”¹⁸ Jesus Christ is our model for addressing inequity in the Church and in the world. In Christ, God has taken the initiative to dismantle the barriers that humans have used to separate. Speaking to the divisions between the Greeks and Jewish people that plagued the early church, the Letter to the Ephesians (2:14) affirms that Jesus Christ “has broken down the dividing wall, that is, the hostility between us.” In Colossians 3:10–11, the Gospel message declares that “we are renewed in knowledge” according to the image of our creator and that such renewal is realized in the conviction that “there is no longer Greek and Jew ... but Christ is all, and in all.” As a Christian community, we are called to dismantle walls of prejudice and oppression and be agents of healing in our broken world.

¹⁴ Alma Clayton Pederson first mentioned the idea of “common destiny” when she visited Messiah College in April 2012. Since then this notion has continued to resonate and evolve at Messiah.

¹⁵ Messiah College. “Foundational Values,” *College Catalog*. (Grantham, PA. Messiah College, 2010): 6–7. See also Anne Carr. “The New Vision of Feminist Theology: Method.” In *Freeing Theology: The Essentials of Theology in Feminist Perspective*, ed. Catherine Mowry LaCugna, (New York, NY: HarperCollins, 1993): 5–30.

¹⁶ Douglas Jacobsen and Rodney Sawatsky. *Gracious Christianity: Living the Love We Profess* (Grand Rapids, MI: Baker Academic, 2006).

¹⁷ Messiah College. “Foundational Values,” *College Catalog*. (Grantham, PA. Messiah College, 2010): 6–7.

¹⁸ Ibid.

Practicing God's Ministry of Reconciliation. Central to the Gospel is reconciling individuals with God and each other.¹⁹ Reconciliation implies an “ethic of repairing the world”; this ethic of repair involves the intentional and demanding work of dismantling systems and practices that dehumanize and “perpetuate suffering and brokenness in relationships” together with the reconstruction of new structures and practices that are “informed by a radical submission to God’s call for love, justice, and righteousness.”²⁰

The Prophets of the Old Testament repeatedly call us to labor on behalf of justice. We are to let “justice roll on like a river” (Amos 5:24). The Lord requires us “to act justly, and to love mercy and to walk humbly with our God” (Micah 6:8). These prophetic Scriptures beckon us to engage fully in the struggle for justice, which includes the hard work of correcting individual attitudes as well as dismantling social structures that perpetuate misunderstanding and oppression. Restoring justice involves actively building bridges of and pathways to understanding and wholeness.

According to 2 Corinthians 5: 17–19, God calls us to be the ministers of reconciliation in both the personal and social realms: “So if anyone is in Christ, there is a new creation: everything old has passed away; see everything has become new! All this from God, who reconciled us to himself through Christ and has given us the ministry of reconciliation.” We are called to be vessels of reconciliation with the full understanding that our calling requires personal sacrifice. Confident of our calling, however, we seek to build bridges of understanding across chasms of prejudice and oppression. Where injustice has distorted perspectives and relationships, caused suffering and pain, we endeavor to bring healing in ways that restore the dignity of each person and renew the *shalom* of our community.²¹

Practicing God’s ministry of reconciliation is inextricably linked with God’s call to justice. God has called us to “share the redeeming Gospel of Jesus with those around us, to build bridges of understanding and peace across dividing lines” and “to work for justice, wherever injustice pervades.”²² As John W. De Gruchy asserts, reconciliation finds its fullest expression in the “restoration of justice, whether that has to do with our justification by God, the renewal of interpersonal relations, or the transformation of society.”²³ As N.T. Wright affirms, “those who follow Jesus are committed, as he taught us to pray, to God’s will being done ‘on earth as it is in heaven.’ And that means that God’s passion for justice must become ours, too.”²⁴ The close connections between spiritual formation and inclusive excellence have never appeared so mutually intertwined.

Ultimately, our mission and identity at Messiah College help us to realize that diversity is not an end in and of itself. Rather, it is a means to intellectual, social, and spiritual renewal for individuals, communities, and society. The Christian community is called to practice the ministry of reconciliation by breaking down walls that separate and healing the brokenness of creation; the hope of this ministry is that the Christian community will come together as a new creation and, in doing so, offer a radical model for the world. As we consider the foundations of Christian spiritual formation and inclusive excellence in relationship to what is required to fulfill our calling as a distinct Christian academic community, may we remain ever mindful of these ultimate aims and our hope for the future.

—Eldon Fry, Former College Pastor, Messiah College,
Inclusive Excellence and Spiritual Formation, unpublished paper, pp. 1–2.

¹⁹Messiah College. “Foundational Values,” *College Catalog*. (Grantham, PA: Messiah College, 2010): 6–7.

²⁰Lawrence Burnley, Eldon Fry, Douglas Jacobsen, Kim Phipps, and David Weaver-Zercher. “Educational Commitment to Reconciliation,” (Grantham, PA: Messiah College, 2009): 2.

²¹ See Nicholas Wolterstorff, *Educating for Shalom* (Grand Rapids, MI: Eerdmans, 2004).

²²Messiah College. “Foundational Values,” *College Catalog*. (Grantham, PA: Messiah College, 2010): 6–7.

²³ John W. De Gruchy. *Reconciliation: Restoring Justice*. (Minneapolis, MN: Fortress Press, 2002): 2.

²⁴N.T. Wright. *Simply Christian, Why Christianity Makes Sense*. (San Francisco, CA: HarperSan Francisco, 2006).

Making Academic Excellence Inclusive

As an institution of higher learning, Messiah College takes seriously its commitment to academic excellence. An academically excellent institution intentionally acts to fulfill its mission, including advancing mission in light of social, historical, and cultural contexts. Essentially, academic excellence demands that we know who we are and comprehend our distinctive contribution to the world. Excellence further suggests that we focus resources and energies around this specific mission. Teaching students to be “servants, leaders, and reconcilers” in our world today is central to our mission and dictates our vision for academic excellence.

Academic excellence also necessitates inclusiveness. An educational institution cannot truly be excellent if it does not draw upon the full range of humanity, giving underserved students and employees access to its educational programs and employment opportunities.²⁵ Moreover, how colleges address diversity is a matter of educational significance.²⁶ The notion of inclusive excellence speaks to the reality that diversity is central to educational mission. Inclusive excellence then becomes an “active, intentional, and ongoing engagement with diversity” in interpersonal relationships, in the curriculum, in the cocurriculum, and in the communities with which individuals may connect.²⁷ Inclusive excellence describes an institutional environment that “links diversity and excellence by intentionally engaging diversity for the educational benefit of all students”²⁸.

Education for Holistic Development. Inclusive excellence involves offering an educational program that meaningfully engages diversity as an intellectual and interpersonal phenomenon. We must engage diversity in ways that increase “awareness, content knowledge, cognitive sophistication, and empathic understanding of the complex ways individuals interact within systems and institutions”.²⁹ This means preparing students to fully engage the world in which they will live. In this world, individuals will interact with a wide array of local and global communities and experience abundant connections to diverse intellectual, social, cultural, economic, and geographical contexts. We must, then, prepare graduates who can successfully navigate this global diversity, including critical engagement of its inequities in order to become agents of reconciliation in our world.

Another aspect of holistic development is intercultural competency, which is achieved by first comprehending the influence of one’s own social context and nurturing a sense of humility. This self-understanding provides a foundation from which to understand the culture of others as well as gain appreciation for the role of the social context in shaping the other’s identity and experience. As such, intercultural competency serves the common good. Toward this end, Martha Nussbaum argues that education must not only “promote the human development of students” but also must “promote in students an understanding of the goals of human development for all.”³⁰ Students must not only mature intellectually, socially, and spiritually but also must be nurtured in the conviction that all human beings have the capacity for growth and contribution to the world.

As an extension of this commitment to holistic development, inclusive excellence is “attentive to the cultural differences learners bring to the educational experience and that enhance the enterprise.”³¹ Diversity

²⁵ The term “underserved” students includes the following: historically-underrepresented minority, first generation, transfer and low-income students. See Jayne E. Brownell & Lynn E. Swaner, *Five High-Impact Practices: Research on Learning Outcomes, Completion, and Quality* (Washington D.C.: AAC&U, 2010), pp. 2–3.

²⁶ Mitchell J. Chang. “Preservation or Transformation: Where’s the Real Educational Discourse on Diversity?” *The Review of Higher Education* 25:2. (Winter 2002): 125–140.

²⁷ Association of American Colleges and Universities, “Making Excellence Inclusive,” www.aacu.org/inclusive_excellence/index.cfm.

²⁸ Carmen Coustaut. “A Vision for Diversity: A Vision for Excellence.” *All Things Academic* 8:2. (September 2007):4.

²⁹ Association of American Colleges and Universities, “Making Excellence Inclusive,” www.aacu.org/inclusive_excellence/index.cfm.

³⁰ Martha Nussbaum, “Education for Profit, Education for Freedom.” *Liberal Education*. (Summer 2009): 8.

is an asset in the educational community that can and must be engaged in the learning process. Individual differences (e.g. learning styles and life experiences) and group/social differences (e.g. gender, cultural/ethnic, national, religious affiliation; socioeconomic class, ability status, and country of origin) are part of our identities. We do not discard our group affiliations or the social contexts that have shaped us when we enter the learning environment. If education is to draw out the fullness of human potential, the full range of each person's distinctiveness must be engaged. Inclusive excellence is attentive to individual differences, but extends beyond the individual to the community itself. Inclusive excellence as an educational construct emphasizes that *all* students benefit from engaging diversity—promising the development of wholesome human relationships and deepening intellectual engagement. Engaging diversity equips graduates to be agents of renewal in our society and, in doing so, advances our institutional mission.

A Community of Hospitality. Inclusive excellence fully engages and transforms the community and its members. Inclusive excellence pursues a “welcoming community” that engages diversity on behalf of each student’s education as well as organizational learning. Within and beyond the educational program, the ethos and environment of the institution itself must reflect hospitality to diversity.

Hospitality means being attentive to demographics of the community. The composition of the college community impacts its ability to deliver an excellent education. The relationship between demographic composition and learning outcomes is significant; there is a clear correlation between the educational potential of an institution and the diverse composition of its student body, faculty, administrators, and staff. Students are more likely to engage with individuals from different backgrounds in proportion to the compositional diversity of the college campus.³² When we have student and educator demographics that reflect the diverse world with which God has entrusted us, the learning community is strengthened. Indeed, demographics matter. Compositional diversity matters not only to personal relationships but also to intellectual engagement.

The composition of a community in terms of diversity impacts the achievement of learning outcomes for *all* members of the campus community. Increasing compositional diversity leads to a “broader collection of thoughts, ideas, and opinions held by the student body” and this, in turn, increases the likelihood that each and every student will engage a “wider range of perspectives on a particular issue.”³³ We all have something to lose when diversity is not present; we all have something important to gain when diversity is present and fully engaged in the learning process. Students learn better in the presence of diversity, among their peers, in the faculty, and in academic content; diversity equips students to engage a variety of perspectives.

Education for Transformation. Our educational mission demands that we equip students with the requisite abilities and attitudes to fulfill their responsibilities as servants, leaders, and reconcilers in a diverse world. Fulfilling this vision depends upon educators who not only comprehend the individual and community implications of diversity but who are also well equipped to prepare and deliver academic content that helps students discern and act. Students must learn to see the world as it is, with all of its flaws, and to understand the conditions that have led to inequity. At the same time, an education for transformation teaches students to see the world for what it can become and to respond as people of hope. Ultimately, students must be taught to see their own gifts and potential to be change-agents that help bend the “arc of the moral universe towards justice.”³⁴

³¹Jeff Milem, Mitchell J. Chang, and Anthony L. Antonio. *Making Diversity Work on Campus: A Research-Based Perspective*. (Washington D.C.: American Association of Colleges and Universities, 2005): vi.

³² Mitchell J. Chang. “Does Racial Diversity Matter? “The educational impact of a racially diverse undergraduate population.” *Journal of College Student Development* 40(4). (1999): 377–95.

³³Milem, Chang, and Antonio (2005): 7.

Engaging Diversity: Our Christian and Educational Calling

Diversity is both a theological and educational mandate. Fulfilling our educational mission in the 21st century requires us to engage diversity in a manner that fully prepares students for “service, leadership, and reconciliation” in church and society. Our commitments to Christian faithfulness and academic excellence provide inspiration for the challenging work of reconciliation and justice. Taken together, our theological and academic commitments compel us to better understand diversity itself and to equip students to recognize injustice and be agents of transformation.

While essential to fulfilling our mission, diversity must also be understood within our institutional context. Inclusive excellence and reconciliation are extensions of our mission but are also properly understood in light of our mission and identity. As a particular Christian academic community, Messiah does not equally affirm all beliefs or behaviors. All educators and administrators are expected to affirm the Apostle’s Creed and to abide by the Community Covenant. To affirm inclusive excellence at Messiah College does not mean acceptance of all differences. While our educational objectives call for “gaining an appreciation for cultural and ethnic diversity”³⁵ and acting in ways that “respect gender, cultural, and ethnic diversity,”³⁶ they also call for the evaluation of cultural values and ethical traditions in light of the biblical witness. Similarly, while we encourage understanding of and engagement with diverse religious perspectives, all employees are expected to affirm basic Christian convictions. To be faithful to our mission, diverse perspectives and traditions must be understood in the context of Messiah College’s distinct identity and mission.

Ultimately, our mission and identity help us to realize that diversity is not an end in and of itself. Rather, it is a means to intellectual, social, and spiritual renewal for individuals, communities, and society. Diversity is a crucial aspect of our educational commitment to holistic development and personal transformation. Diversity is also necessary to shaping a powerful learning environment that enlarges student capacity for critical thinking and cognitive complexity. Simultaneously, diversity is part of our response to the gospel; it is a means to becoming a reconciled community. Diversity is part of what it means to celebrate the goodness of God’s creation and to renew our understanding of the reality that all of humanity reflects the signature of God. Engaging diversity is an avenue to realizing God’s vision for the body of Christ in our world. In this, we are called to practice the ministry of reconciliation, together bringing hope and healing, offering a radical model for the world to celebrate and embrace.

³⁴ Martin Luther King, Jr. *Letter from Birmingham Jail* (1963). The Martin Luther King, Jr. Research and Education Institute. http://mlk-kpp01.stanford.edu/index.php/resources/article/annotated_letter_from_birmingham/

³⁵ Messiah College. “College-Wide Educational Objectives,” *College Catalog*. (Grantham, PA. Messiah College, 2010).

³⁶ *Ibid.*