

# **Christian Faith Inspiring our Scholarship**

## **Foreword**

This document surveys the various ways in which Christian faith inspires and informs our scholarship at Seattle Pacific University. It is a companion piece to the document titled, “Christian Faith Permeating our Pedagogy,” is organized in a roughly parallel fashion, and is intended for the same audiences, namely, current and potential faculty, current and prospective students (both undergraduate and graduate) and their families; the board of trustees, administrators, communities at large, and potential donors.

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## **Introduction**

As noted in the Foreword, the present document closely parallels a companion document that identifies the ways in which Christian faith shapes curriculum and instruction at SPU. Our aim here is to sketch out how Christian faith shapes our “scholarship,” that is, our research programs, our publications for academic, ecclesiastical, and popular audiences, our musical, theatrical, and artistic works, and our professional activities, and then to explain how our scholarly labors nourish and receive nourishment from our work with students in our classrooms, laboratories, studios, and offices. For reasons that shall quickly become apparent, it seems wise to begin by quoting from two other documents, which together define the character, convictions, and educational objectives of our university community, and shape the form and content of our scholarship.

***Seattle Pacific University Mission Statement:*** Seattle Pacific University is a Christian university fully committed to engaging the culture and changing the world by graduating people of competence and character, becoming people of wisdom, and modeling grace-filled community.

***Preamble to the Seattle Pacific University Statement of Faith:*** At Seattle Pacific University, we seek to ground everything we do on the transforming gospel of Jesus Christ. Such a claim is both personal, a commitment by each member of our community, and institutional, a corporate aspiration that has guided this institution from its founding.

These “official” university statements indicate the complexity of the situation in which we SPU faculty find ourselves. We play multiple roles and must carefully navigate the responsibilities that each role imposes upon us: First, we are professing, practicing *Christians*, whose faith in Jesus Christ governs our lives and inspires our professional work. Second, we are Christian *scholars*, who belong and contribute to various academic and/or professional guilds. Third, we are Christian scholar-*teachers*, whose academic research and professional activities are often closely connected to our day to day instructional responsibilities, and who often invite our students to collaborate with us in work that is eventually published in scholarly books and journal articles, exhibited at conferences, or featured in galleries, studios, concert halls, theaters, and other public venues. Fulfilling what these always overlapping, often competing, and sometimes conflicting roles require of us means that our work must exhibit our faith while displaying the methodological rigor demanded by our respective disciplines and serving the intellectual, vocational, and spiritual needs of our colleagues, students, and the local, regional, national, and global communities to which we belong. In short, scholarship at SPU must display the highest standards of academic excellence while serving the various audiences named above. It is always inspired *by* our faith, and it must always bear witness, explicitly or implicitly, *to* our faith.

## 1. Scholarship that is Christian in purpose

As Christians, SPU faculty understand scholarship not simply as a career that we have chosen for ourselves, but more fundamentally as a vocation to which God has called us and for which God has gifted us. Our motivation for engaging in and publishing academic research and for performing our various professional duties differs somewhat from that of those colleagues in our respective disciplines, who do not happen to share our faith. To be sure, we, like they, are motivated by the desire to add to the general stock of human knowledge, to further our own career ambitions, and to provide for ourselves and our families. But as Christians we recognize that these “worldly” motivations, normal and natural as they are, must always be kept strictly subordinate to our desire to glorify God and to serve our neighbors.

One particularly significant aspect of scholarship that is motivated by the desire to glorify God and serve our neighbors is the spirit of hope that pervades the way we conduct it. Theologian Carver T. Yu has noted that contemporary Western society is simultaneously marked both by “technological optimism” and by “literary pessimism.”<sup>1</sup> The former reflects our pride in our scientific discoveries and our expectation of ever-greater technological achievements. But the latter reflects our awareness that we have been unable to use these discoveries and achievements wisely or share them equitably, together with our shame over our inability to solve such inveterate problems as racial-ethnic tension, gender inequality, sexual harassment and abuse, economic injustice, political tyranny, refugee displacement and resettlement, gun violence, human trafficking, overpopulation, ecological degradation, and so forth—all leading to a general sense of danger, dread, futility and meaninglessness.

The Christian response to this strange double-sided malaise of contemporary Western society is *hope*. Because we trust in the God whose providential purposes govern creation, we are neither seduced by utopian fantasies nor crushed by dystopian fears. Rather, we are summoned to work, here and now, confidently but modestly, practically, and realistically, for the establishment of an ever more just and humane society, in which human discoveries and natural resources are prudently managed and equitably distributed, and in which the privileges and burdens, the rights and responsibilities, of earthly and civic life are fairly apportioned to all. Whatever our disciplinary expertise might be—and every discipline will make its distinctive contributions—our hope as Christian scholars enables us both to speak fearlessly *about* the world in which we live and to speak prophetically and creatively *into* situations that impair or endanger human well-being. Thus, the *future orientation* of Christian scholarship leads us right back to the *immediate contexts* in which we live and work. The authenticity of our hope in God is measured by the vitality and creativity of our love for our neighbors, by our various practical contributions to the common good of humanity.

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<sup>1</sup> Carver T. Yu, *Being and Relation: A Theological Critique of Western Dualism and Individualism*, ed. Thomas F. Torrance (Edinburgh: Scottish Academic Press, 1987), p. 1, quoted in Lesslie Newbigin, *The Gospel in a Pluralist Society* (Grand Rapids, MI: Eerdmans, 1989), p. 232.

## **2. Scholarship that reflects and speaks to our context**

For Christians, the concept of the “common good” (Nehemiah 2:18; 2 Maccabees 11:15; 1 Corinthians 12:7) is unforgettably illustrated by Jesus’ Parable of the Good Samaritan (Luke 10:25-37). A lawyer once asked Jesus, “Who is my neighbor?” To his credit, this lawyer was prepared to love those who counted as his neighbors—but he wanted to know exactly who counted in order to limit his love to those who did. Jesus then told the famous parable, which exposed the fallacy that a line exists between those “insiders” to whom neighbor-love is due and those “outsiders” to whom it is not. As Jesus’ disciples, we do not need to ask who our neighbors might be, for we already know that no one is excluded from that category. Rather we ask how our distinctive talents and treasures might be most faithfully and effectively employed in the service of our neighbors. In what follows, we distinguish between “local neighbors” and “global neighbors.” But we are not suggesting that those who live in our immediate vicinity are somehow more “deserving” of our neighbor-love than those who live at a greater distance from us. Rather, we wish to underscore the fact that both our scholarly *works* and our scholarly *networks* extend outward in all directions from the Seattle area to the State of Washington, the Pacific Northwest Region, the United States of America, and the whole world. Yet the specific ways in which our work as Christian scholars apply to those nearby and those further away may differ, and we therefore employ the distinction for heuristic purposes.

***Christian scholarship that engages our university:*** At SPU, we must consider that we are all engaged in God’s work as a community of faculty, staff and students. To this end, there are numerous ways in which we practice scholarship that speak to the needs and interests of our community. A most tangible way in which we speak into our context is through public lectures and dialogues—forums in which intellectual ideas engage and develop conversation throughout our SPU neighborhood. A crucial opportunity for this contextual engagement includes the Weter lecture<sup>2</sup>, which ‘provides a public platform in which the claims of the liberal arts in a Christian university are espoused’.

***Christian scholarship that engages our local neighbors:*** We must attune ourselves to the pressing needs of our city and its surrounding areas. To do this well, we must establish meaningful connections with community leaders and find ways in which an academic community like ours can meet their everyday needs. Thus, an important aspect of scholarship that engages our local

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<sup>2</sup> The annual Winifred E. Weter Faculty Award Lecture for Meritorious Scholarship is delivered by an SPU faculty member. The Weter Lecture honors Winifred E. Weter, SPU professor emerita of classics. Her teaching career spanning 40 years (1935-75) exemplifies a life of Christian character and integrity. Her love for the study of classical languages and literature inspired a similar enthusiasm in thousands of her students, and this lecture continues that tradition of inspiration.

neighbors is an intentional listening posture to the pressing needs of those around us. Additionally, we must produce scholarship that will be of some benefit to our local communities. For we view scholarship and service as deeply intertwined, and one manifestation of this is by “giving back” to communities from which we may have gathered research data or drawn our scholarly inspiration. For example, a social scientist who has collected human data from a local organization might return to the data collection site to conduct a workshop for the employees, clients, and supporters of that organization. Or an artist who uses local themes and materials in her work might offer a free exhibit of that work in a local library or community center.<sup>3</sup> But engagement with local neighbors goes beyond “giving back.” It must also involve a prophetic response to the many ways in which certain segments of our local population are systematically marginalized and oppressed. In order to aid the marginalized, SPU faculty scholars will seek to identify places in their discipline where gaps exist in protecting these neighbors, and will work to rectify this oppression. This can include lifting up scholars and scholarship from historically maligned or underrepresented people and addressing historically overlooked topics. Certain social identities have, in the past, been more privileged than others, both in representation of authors and the scholarly topics that are tackled, and SPU faculty will do their part in addressing these disparities in their scholarship endeavors.

***Christian Scholarship that addresses global issues:*** We must also attune ourselves to the issues facing the world at large. For we are called to love our global neighbors, no less than our local ones, and to bear in mind the application of our scholarship in the multicultural and international contexts in which we live and work. For example, a consumer scientist might ask how the principles of universal design in architecture could be applied in developing nations. Or a professor of engineering might collaborate with a professor of international business to develop efficient and ecologically sound ways of bringing water to areas of the world stricken by drought. A global perspective on Christian scholarship also means that we intentionally collaborate whenever possible with international community leaders, universities, businesses, non-governmental organizations, churches and missionary agencies. With advances in technology, collaborating with scholars and leaders around the world has never been easier. And the spirit in which we conduct such collaborations is equally as important to us as Christian scholars as the fact that we establish them at all. In all our endeavors with our global neighbors and partners, we must maintain a posture of professional respect, cultural humility, and interpersonal equality and avoid the stance of “superiors” or “saviors.”

### **3. Scholarship that contributes to our disciplines**

Our commitment to Christian faith should propel us to actively engage our academic disciplines—and to do so in accordance with the highest standards of professionalism and excel-

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<sup>3</sup> Examples given in the text of this document are *hypothetical*, but please see the Appendices below for *actual* examples of scholarship produced by SPU faculty members that is inspired by or reflective of their Christian faith.

lence set by the disciplinary guilds themselves, irrespective of the specifically “religious” differences we may have with some of our colleagues in those guilds. We master the same conceptual frameworks; we wrestle with the same unanswered questions; we employ what are regarded as the best practices in research methodology and/or professional performance; we read and publish in the same journals; we attend and make presentations at the same conferences and trade shows; we assume our fair share of responsibility for the successful functioning of guild organizations; and we adhere to the discipline-specific guidelines of ethical conduct and professional integrity. We presume that in most situations, being exemplary practitioners of our respective academic disciplines is fully congruent with our convictions and values as Christians, and conversely, that one of the ways in which we practice our faith in Christ is to put our gifts and graces, our training and talents, our skills and aptitudes to the best possible use in our professional lives. Yet we also recognize three ways in which our Christian faith qualifies our approach to our respective disciplines and our role within our respective disciplinary guilds.

***The unity of all truth:*** First, we believe that all truth is God’s truth; that under God all truth is logically self-consistent and integrally one; and that the pursuit of truth is an act of intellectual worship. We understand the purpose of a “college of scholars” or a “university,” as well as the purpose of our role as representatives of our various disciplines within such an institution, to rest upon these theological and epistemological convictions. An academic “college” (from the Latin *conlegium* = a trade guild, body of partners, or group of magistrates) is a community of scholars working together, from their various disciplinary perspectives, toward the common, and avowedly godly, goal of discovering and sharing knowledge. A “university” (from the Latin *universitas* = the whole, the total) is a place where many branches of scholarly inquiry are intentionally coordinated precisely because all knowledge is, in principle, one in God.<sup>4</sup> As Christian scholars, we therefore gladly engage in *collaborative* work with our disciplinary colleagues in all institutions of higher learning, irrespective of the religious affiliation of those institutions or the personal religious convictions of those colleagues. And we gladly engage in cross-disciplinary, multi-disciplinary, and interdisciplinary work with each other here at SPU and other Christian colleges and universities.

***Integrity in the pursuit of truth:*** Second, we acknowledge that all institutions of higher learning (including church-related institutions such as our own) and all academic disciplines share in the general “fallenness” of humanity. Prejudices, stereotypes, cruelties, and injustices sometimes corrupt scholarly research, professional practice, and the operation of the guilds. As Christians, we are called to take a vigorous stand *against* personal and institutional evil wherever we observe it—even, perhaps, at the risk of ridicule and reprisal from our colleagues.

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<sup>4</sup> In this respect, a Christian university such as SPU differs from a secular university—or “multiversity,” as it has sometimes been called. In the latter, no such coordination of the various academic disciplines is felt to be needed, precisely because no logical consistency or moral harmony among their respective “knowledges” is assumed to exist, or at least because no demonstration of any such consistency and moral harmony is deemed possible or necessary.

**A Christian “perspective” on specialized disciplinary knowledge:** Third, we recognize our need to gather with fellow Christians in our respective disciplines, partly for mutual support and encouragement and partly for the investigation of issues of special interest to the people of God. We think, for example, of the Biologos Foundation, the Nurses Christian Fellowship, and the Society of Christian Philosophers, as organizations to which various SPU faculty members might find it personally and professionally valuable to belong—over and above their membership in their respective “secular” guilds.

#### **4. Scholarship that informs our teaching**

Most of what needs to be said here has already been said in “Faith Permeating Our Pedagogy,” to which we referred above. But we do wish to underscore the fact that just as Christian scholarship is a form of loving service to our local and global neighbors, so it is integrally related to the teaching and mentoring of our students. This means, first, that we must keep current with developments in our respective fields and, wherever appropriate and practicable, integrate the most reliable knowledge and the most up-to-date theories and methods into our course curricula and day-to-day instruction. It means, second, that we must conceive our classrooms, laboratories, studios, and stages as venues, not simply for the dissemination of knowledge, but also for its discovery, verification, and analysis, for the testing of its newest possible applications, for the generation of new research ideas, and for the design and implementation of new research methods. We regard our students, not as the “consumers” of knowledge that we as scholars somehow possess, control, and dispense, but as collaborators with us in the production and implementation of knowledge. We include them, whenever possible, in our “bench” research, as co-authors on our juried and popular publications, as co-presenters at academic conferences, trade shows, and gallery openings, and as fellow performers in musical and theatrical productions. It means, third, that we must honor the scholarship of teaching and learning, that is research on student learning and effective pedagogy.

#### **5. A posture of gracious witness**

We regard the “how” of Christian scholarship as no less important than its “why” and “what”. We may aspire to expertise in our respective fields, but we must always remember that we are not merely “experts” in highly specialized fields of knowledge, but disciples of and witnesses to the Lord and Savior of the world. The public “posture” commensurate with that role is anything but public “posturing.” It is integral to the authentic presentation of our disciplinary knowledge as divine Truth.

**Professional comportment:** First, we must renounce both arrogant self-importance and false modesty in all private and public settings. We must display exquisite professional courtesy to colleagues, collaborators, professional rivals, and students alike. We must display sincere curi-

osity about and genuine appreciation for the discoveries of others. In particular, we must approach ideas and opinions with which we are prone to disagree with a hermeneutic of charity, being careful to understand before we criticize, and being willing to have our own errors challenged and corrected.

***Historical perspective and cultural humility:*** Second, we affirm the God-given dignity of all people and honor the human pursuit of knowledge, wisdom, and truth that has taken place across all generations and in all parts of the globe. We must recognize and honor the valuable insights and contributions of a wide variety of voices and traditions (scholarly, cultural, historical, religious), acknowledging that we are deeply indebted to the contributions of those who have gone before us and those who currently collaborate with us, whether nearby or far off.

***Prophetic conscience:*** Third, we affirm that the quest for divine truth is integrally connected with the fearless exposure of the realities of darkness and brokenness in the world; with the promotion of justice for the oppressed and dispossessed, the marginalized and victimized; and with care for all God's children and for all God's creation.

***Reverence to God.*** Finally, we affirm the special place of the Christian story within the human story as a whole, and we produce and publish our scholarship in ways that are implicitly or explicitly informed by our understandings of Christian teachings, values, and practices.



## Appendices

Below are some examples of how SPU faculty across the schools and departments engage in the different types of scholarship described in this document. The examples are primarily in the faculty's own words but edited for clarity and consistency. For a comprehensive and annually updated list of scholarly activities by SPU faculty, see Faculty Life Office's (FLO) page on faculty scholarship [\[link\]](#).

### 1: Scholarship that is Christian in purpose

**CAS Faculty (English and Cultural Studies):** A faculty member's scholarship has challenged readings of the 1930s novel, *The Surrounded*, that ignore how the novel emphasizes the Salish role in inviting the Jesuits into Salish culture, how the novel acknowledges the ways early Jesuits adapted to Salish culture in a process of "inculturation" that was contrary to typical colonization practices, and how the novel provides an ambivalent conclusion about how the Salish should adapt in the face of Christianity's ultimate failure to protect the cohesion of the Salish community. This scholarship also challenges the field of Native American studies to reconsider its dismissal of "Native American Christian" as an authentic Native identity.

**CAS Faculty (English and Cultural Studies):** A faculty member explores the relationships with angels through poems, thinking through the various ways angels might be terrifying, and the various roles they might play across history or in an individual life.

**CAS Faculty (History):** A faculty member is working on better understanding how fully examining the complicated world into which Christian missionaries embarked requires Christians to can enlighten Christian audiences to the complicated world in which missions are conducted and encourage Christians to examine our blind spots and failings. However, this work also contributes to academic scholarship, both as building out the historical record and as helping secularists gain empathy for Christians.

**CAS Faculty (Philosophy):** A faculty member investigates the relationships among virtue, practical reason, and reasons for action. In this work, they argue for a constructivist view of reasons for action, where those reasons are the ones that a virtuous person would consider in acting. In addition, they argue that such an account can explain deontic (duty-based) restrictions on action.

**SBGE Faculty:** Faculty across SBGE examine how technology affects us and our relationships and how Christian theology can influence these dynamics.

**SOT Faculty:** SOT faculty have played a pivotal role in the scholarly movement to interpret scripture for Christians, rather than an interpretation of scripture that preferences historical

and anthropological readings. SOT faculty purposefully and intentionally interpret scripture from a Christian perspective and have written numerous books and articles interpreting scripture for scholars, churches, and lay people.

**SPFC Faculty:** SPFC scholarship can include educating Christians studying psychology, mental health professionals, seminary students, pastors, and members of the church interested in mental disorder. In faculty publications, scholars integrate psychological theory based on empirical science, and insights from biblical scholars and theologians.

**SPFC Faculty:** A faculty member investigates the roles of religiosity and religious coping as moderators of the effects of stress on depression. Additionally, investigating how religion can lead to guilt/shame emotions and implicit bias are also areas where this faculty member seeks to further their disciplines and integrate their own faith.

**SPFC Faculty:** A faculty member examines moral emotions (such as “moral elevation” and gratitude) and the types of interpersonal goals (e.g., compassionate goals or striving to help others) that dovetail closely with the types of “kingdom values” and beatitudes that Christ encourages us to live out. The study of such character virtues and their relevance to well-being, helps SPFC faculty interface between the Christian tradition and psychological science.

## **2: Scholarship that reflects and speaks to our context**

**CAS Faculty (Music and Art):** Faculty from music and art collaborated on a multimedia song cycle accompanied by an animated film that comments on the contemporary anxieties of security and immigration.

**CAS Faculty (Biology):** SPU is a Christian campus with a strong commitment to social justice. Nationally, African Americans, Latinx, American Indians and Pacific Islanders are underrepresented in STEM careers, MD and biological PhD programs. The BioCORE Scholars Program was initiated in 2015 to support students of color in Biology to help redress this imbalance. Students experience a package of academic and social interventions. Those who are part of this cohort program significantly improve their BIOGPA over predicted values and are retained as students at higher levels at SPU. A faculty member presents the findings from this Program at national educational conferences, including invited presentations and workshops.

**CAS Faculty (Computer Science):** The Artificial Intelligence Faculty Research Group is currently exploring the impact of AI from the lens of our faith. At the moment this group is reading about AI, philosophy, theology on technology, etc. This research is going to give a voice from the Christian point of view about the impacts of AI to society, additionally faculty will use it in various courses (e.g., Computer Science courses) for the discussions on how technology (in particular software development) can be seen through the lens of our faith.

**CAS Faculty (English and Cultural Studies):** A faculty member is leading a project to hang a whale skeleton in Eaton Hall. It's a collaboration with Highline College, the National Oceanic Atmospheric Administration, and Cascadia Research Collective, and it's also helped SPU foster relationships with the Whale Museum, the Burke Museum, Oregon State University, and other institutions. Last year, some 70 gray whales washed ashore on the west coast. The whale for this project is one of those. This project therefore not only touches on local issues of conservation and ecology—and, thus, creation care—but also it is highly interdisciplinary: an English professor working closely with biologists.

**CAS Faculty (Sociology):** A faculty member is working on a project that tests an old hypothesis connecting conservative Christian eschatological beliefs to anti-environmental views. Analysis of survey data confirms that belief in an imminent end-times is a strong predictor of anti-environmental attitudes, net of all other factors.

**CAS Faculty (Sociology):** A faculty member is examining the religious antecedents and correlates of marrying interracially. Contrary to expectations there is no variation in the likelihood of marrying interracially by religious tradition, although interracially married individuals are overall less religiously active. Religious participation is a buffer against divorce for interracially married individuals, except for Evangelical Protestants.

**CAS Faculty (Sociology):** Sociology faculty are conducting research on Tent City 3 that directly engages our Christian university context. Specifically, they assess the impact of hosting a tent city on our students and more broadly on our university community. Hosting a tent city was considered newsworthy, and detailed on the front page of the *New York Times* [\[link\]](#).

**CAS Faculty (History):** A faculty member writes about the way that Coptic Orthodox and Evangelical women have carved out different kinds of leadership roles within their church communities in Egypt over the past 150 years and up to the present in response to new emphases on lay education (Sunday School, Bible Studies, etc.). Sunday School and other extra-liturgical practices were originally introduced by American protestant missionaries and subsequently adopted and 'indigenized' by these respective denominations as they sought to compete with foreign-backed churches that were associated in Egyptian public opinion with colonialism.

**CAS Faculty (Theatre):** Spurred by a desire to address the problem of traditionally underrepresented playwrights on our stage, theatre faculty have developed an annual play selection committee that considers representation, works to socially engage our communities (campus and city) in artistic conversation, and addresses the pedagogical needs of student development.

**SBGE:** SBGE is currently creating videos series called Faith & Co. that will serve as MOOCs intended to be accessed by business professionals, students, church leaders, Bible studies. This project has been a collaboration with several of our faculty.

**SHS and SOT Faculty:** SPU's Graduate Policy 11 requires every graduate program to offer three credits of biblical and theological reflection relevant to the discipline in question. A course in the graduate nursing program is co-taught annually by a professor of nursing and a professor of theology, in which four strands of biblical moral discourse (law, holiness, wisdom, and prophecy) are correlated with various provisions of the American Nurses Association *Code of Ethics for Nurses with Interpretive Statements*. A textbook emerging from this collaborative interdisciplinary effort, featuring clinical reflections by students in the course, is currently in press.

**SPFC Faculty:** A faculty member is co-authoring a peer-reviewed article about how implicit and explicit attitudes about "the poor" impact giving patterns of financial support to them, in collaboration with colleagues from Fuller.

**SPFC Faculty:** For a number of years, a research team led by an SPFC faculty member has been running the "STAND-UP" study, which offers free evidence-based and integrative CBT in a group format to community members with several anxiety and mood disorders. They have provided services to individuals from many different racial, cultural, and economic backgrounds. They view this as a service because this social resource would otherwise not be available to many of our group members.

**SPFC Faculty:** Highly stereotyped and marginalized populations, such as individuals who are homeless, are regularly dehumanized through the overt denial or subtle underestimation of mental processes such as their ability to experience complex human emotions or perform advanced cognitive functions. A SPFC faculty member's research investigates the tendency to underestimate the humanity of individuals who are without housing and probes how activities on campus (e.g., hosting TC3, attending free meals at Bethany Presbyterian church) impact dehumanizing perceptions. The aim of this work is to identify activities that help us to recognize our shared humanity and fully embrace individuals who are homeless as people to be loved rather than problems to be solved.

**SPFC Faculty:** A faculty member examines implicit racial bias using experiments. A recent article describes a novel class experiment implemented to demonstrate implicit racial bias in the classroom on dimensions particularly relevant to college students. Undergraduates enrolled in an introductory psychology class were asked to make judgments about an upper-level student, Jack or Jamal, who recently completed a college exam and did either better or worse than normal. Results of the experiment demonstrated a racial bias such that students believed 'worse than normal' was a considerably lower score for Jamal than it was for Jack and that relative to Jack, Jamal did not have to intend to do poorly. After presenting the results of the study, student feedback was collected about the value of being exposed to class data and the extent to which it challenged them to consider the relevance of implicit bias in their own community. Both students of color and white students reported this activity was valuable and challenged them to think about the relevance of implicit bias. Open-ended responses also acknowledged

the impact of seeing class data beyond previously published studies and highlighted students' hunger to learn more about counteracting implicit bias.

### **3: Scholarship that contributes to our disciplines**

**CAS Faculty (Biology):** A faculty member explores the neuroendocrine basis of social behaviors like aggression, parental care, and social recognition in the California mouse (*Peromyscus californicus*). Understanding the biological basis of behavior helps us to appreciate the wondrous nature of God's creation. This faculty member presents with research students at international conferences, including the conferences for the Society for Neuroscience and the Society for Behavioral Endocrinology.

**CAS Faculty (Engineering):** An engineering faculty member seek to characterize the kinetics of ceria oxidation by carbon dioxide for the purposes of solar thermochemical fuel production. This information will support the research and development efforts of solar-driven chemical reactors, with the ultimate goal of being able to store the abundance of solar energy in the dense and stable form of a chemical fuel that is compatible with existing energy technologies and infrastructure to enable a sustainable energy future. This decision to work in the area of solar fuels was in part motivated by the faculty member's interest in energy sustainability, which is rooted in the Christian ethic of human flourishing and environmental stewardship.

**CAS Faculty (English and Cultural Studies):** A faculty member is editing a mid-Victorian evangelical epic about Christ's second coming. This publication was a smash hit in the 1840's, but Philip James Bailey's *Festus* has been out-of-print for over a century.

**CAS Faculty (Philosophy):** As a Christian philosopher working in epistemology, a faculty member researches how to think about knowledge, evidence, the rationality of belief, and related notions, including how these apply in matters of religion. But epistemologists have done little to explore what knowing other persons amounts to, nor have philosophers of religion examined carefully what it might involve to know God 'personally'; so this faculty member wrote and published an article in a top journal on the epistemology of knowing someone. When Christian scholars contribute in respected journals and scholarly conferences, their voices are more respected within and outside the academy.

**CAS Faculty (History):** A faculty member is working on a book-length reflection on aspects of American history through a Christian lens. This project will be a culmination of past scholarship on topics like: a Christian response to the "American Dream," historical study as a way to cultivate "empathy" for one's "neighbor" (past and present), and reflections on the idea of the United States as a "Christian nation."

**SOT Faculty:** A theologian co-authored an article surveying perspectives on leadership in Christian ministry over the past forty years. In this article the authors introduce a conversation between theological perspectives of leadership and understandings of leadership based on scientific research over the past 100 years. The conversation covers three primary foci of leadership: Leader's character; leadership competencies; and contexts in which leadership is exercised.

**SBGE Faculty:** A faculty member explores the benefits and costs of servant leadership for women and minorities. In this project, this faculty member uses ServiceMaster's servant leadership paradigm as a case study to help identify considerations that women and people of color may make as they adopt servant leader behaviors. The goal is two-fold: (1) contribute to the discipline of leadership studies and (2) challenge scholars, broadly, and Christian scholars, specifically, to critique dominant models of leadership by considering the potential costs and benefits for certain groups and individuals.

**SBGE Faculty:** A faculty member's research interest is in corporate governance. This faculty member is drawn to how people affect and respond to accounting information in the context of corporate governance. Studying how people make decisions with and shape the accounting information reminds of the limitations and complexity of human nature, and the inadequacy of human nature was one of the reasons why this faculty member turned to Christ. Therefore, although the research projects are on "secular" topics of accounting information and corporate governance, they also help the faculty member to see how helpless people are—even when they are the "elites" of the corporate world.

**SBGE Faculty:** In a cross-discipline study, SBGE faculty at SPU and sociology faculty elsewhere are investigating the relationship between work and a faithful life. For many, work is the single largest time commitment in life. And for many, faith and church community are the most meaningful commitments in life. The purpose of this work is to understand how people integrate these two facets of life and to gain an understanding of what all people of faith -- both Christians and those from other faith traditions as well as no faith tradition -- think about the relationship between faith and work. They are further examining the unique challenges that Christians face in their workplaces and careers, how their faith does or does not address such challenges, and the best ways clergy and others might attend to these challenges.

**SPFC Faculty:** A faculty member is investigating how the different types of Christians based on their moral intuitions may have varying levels of moral intuition motivate generosity. This faculty member is also conducting a survey of Asian American pastors across North American Christian churches about whether ethnic identity is important.

**SPFC Faculty:** A faculty member is actively researching secondary trauma, or trauma that therapists/helping professionals can develop through their trauma work. This faculty is also working with a team from universities in the US and internationally to examine how post-genocide

trauma continues to affect not only the individual, but the communities where they live, and the therapists who are attempting to help trauma recovery.

#### **4: Scholarship that informs our teaching**

**CAS Faculty (Biology):** A faculty member conducts research into the field of behavioral neuroendocrinology, and findings have been integrated into their upper-division biology courses. Students in this professor's Animal Physiology and Animal Behavior courses have participated in research projects examining the effects of olfactory input on ultrasonic vocalizations, aggression, parental recognition of offspring, and parental care. Students in this professor's Animal Behavior course also have conducted independent research projects at the zoo. This exposure to real-life research has led several of the students to pursue research opportunities in their post-graduate endeavors.

**CAS Faculty (Biology):** Biology faculty are deeply committed to promoting academic success and retention of our students, especially those are first-generation, from underrepresented populations, and/or who are underprepared for college-level work. To this end, Department of Biology faculty with the other BIO 210x faculty, we are initiating a deep review of the General Biology curriculum, to determine if the current structure best supports learning and retention among our student population in line with best practices. At Sandy Mayo's invitation, a faculty member participated in Fall 2019 in the "Best Teacher's Workshop" at SPU (moderated by Ken Bains) to identify best practices for promoting deep learning and inclusivity among diverse students. The community of faculty will continue to meet this year to share resources, experiences, and ideas.

**CAS Faculty (Biology):** A professor of ecology and conservation biology, who directs the new minor in ecotheology, is actively reading and synthesizing numerous texts that relate to creation care. The vast majority of these texts are authored by theologians, whereas the contribution of evolutionary ecologists is rare. Thus, this professor is working to integrate scientific insights into a more broadly informed theology of creation, with the ultimate goals of incorporating these insights into existing classes as well as creating a new course in Theological Ecology.

**CAS Faculty (Sociology):** A faculty member's research on tent cities is directly tied to coursework and involves undergraduate student researchers (three separate research teams over the three different hostings).

**SBGE Faculty:** A faculty member's recent work explores an abundance paradigm (shaped by Wesley's theology of human potential and the biblical text of the feeding of the 5000) and implications for higher education and teaching.

**SBGE Faculty:** A faculty member uses research evidence in the market reaction to earnings announcements in a Financial Accounting class to illustrate the decision-usefulness of accounting

information. This faculty also uses survey data on corporate finance decisions to explain managers decision making process in capital structure in an MBA Financial Accounting class. This faculty uses AAER data to show the importance of revenue recognition in an Intermediate Accounting 1 class.

**SPFC Faculty:** For the past two decades, a faculty member's scholarship has included empirical research focused on the psychology of religion, and has considered, for example, God concept and trauma or childhood abuse; religious attitudes about mental illness; and religious coping and mental illness. The faculty member has involved multiple students at both the graduate and the undergraduate level, who have also presented and published with the faculty member. Courses such as the Psychology of Religion, or Christian Faith and Psychology, have incorporated findings from the latest research and the class Psychological Disorder incorporates chapters from the faculty member's book, *Toward a Theology of Psychological Disorder*.

**SPFC Faculty:** A faculty member has had the opportunity to analyze data on the mathematical readiness of psychology undergraduates over two decades for their area of teaching (statistics). The results were alarming and suggest a need for instructors to be sensitive to a lack of mathematical proficiency that is—critically—not captured by standardized tests such as SAT.

## **5: A posture of gracious witness**

**CAS Faculty (Philosophy):** A faculty member has been working on a detailed Weter Lecture proposal that makes a moral argument for the full inclusion LGBTQ+ persons in the Christian community. This is a somewhat wide-ranging project that touches on issues moral epistemology, moral reasoning, moral contextualization, and biblical interpretation.

**CAS Faculty (Philosophy):** An SPU philosopher who specializes in epistemology examines questions about the rationality of religious belief and practice, the nature of 'faith,' how to think about evidence in the religious domain, what knowing someone (another person, or God) amounts to, and to handle problems of disagreement. Deep philosophical reflection on these matters draws on the most recent debates in epistemology more generally, but also on nearby disciplines such as theology, cognitive science, and psychology.

**CAS Faculty (Sociology):** A faculty member analyzed individual-level predictors of Muslim Americans who report experiences of religious discrimination. This project uses data from the Pew Muslim American surveys, and has found that Muslim Americans are more likely to report experiences of religious discrimination if they have characteristics associated with both patterns of assimilation and resistance to assimilation, suggesting that Muslim Americans are caught in a paradoxical bind.