

Calling for More “Than We Have Got Thus Far”

Scholars of Color in Theological Education:
2018 Status and Resource Report



Forum for
Theological
Exploration

“ We should not wait forever for a more substantive response than we have got thus far. My skepticism and pessimism tell me that unless the pressure for reform is continually intensified, theological schools will go on doing business at the same old stand.”

— C. SHELBY ROOKS

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table of contents

PURPOSE AND HISTORY: BEHIND THE DATA	2
OVERVIEW	5
SECTION 1: STATISTICS, THEMES, AND IMPLICATIONS	8
Statistical Landscape	8
<i>Enrollment</i>	9
<i>Degrees Awarded</i>	12
<i>Faculty</i>	14
SECTION 2	18
Key Themes	18
<i>Mentoring Networks, Consortia, and Cohorts</i>	19
<i>Innovative Funding and Professional Development</i>	19
<i>Intersectionality of Gender and Race as Barriers to Diversity in Higher Education</i>	20
<i>Strengthening Research Pathways Within and Beyond Academia</i>	20
Emerging Best Practices	21
<i>Advanced Research Institutes/Development Programs</i>	21
<i>Technological Professional Development Programs</i>	22
<i>Cross-Institutional Fellows and Immersion Leadership Program</i>	23
<i>Mentoring Networks</i>	24
SECTION 3	26
Resources-Annotated Listing	26
<i>Emerging Best Practices Resources</i>	28
SECTION 4	32
Literature Review-Annotated Bibliography	32
<i>Academic Job Market</i>	32
<i>Leadership, Scholarship and Development</i>	37
<i>Mentoring</i>	42
<i>Race/Racism</i>	46
APPENDIX A: Tables & Graphs	54
APPENDIX B: Definitions and Terminology	59
Definition of Degree Programs.....	59
Terminology	60
RESEARCHER BIO	61

purpose and history

Behind the Data

This year the Forum for Theological Exploration (FTE) celebrates 50 years of providing fellowships for doctoral students of color.

FTE launched its historic doctoral fellowships program in 1968, the same year as the Poor People's Campaign and the assassination of the Reverend Dr. Martin Luther King Jr. in Memphis.

It was a momentous year.

Students protested against injustice in Mexico City prior to the 1968 Summer Olympics; hundreds of them were killed in the Tlatelolco Massacre. The world watched as Tommie Smith and John Carlos—adorning pendants for the Olympic Project for Human Rights—famously raised their black-gloved fists during the Olympic Games awards ceremony, to raise recognition of Black Power and to protest against economic and political injustice.

The challenges of the present are frightfully familiar to any student of history.

This same year, César Chávez began his 25-day spiritual fast in Delano, California, ending it with Holy Communion alongside Robert F. Kennedy and lead organizer Dolores Huerta. After breaking bread with Latinx and Filipino farmworkers, Kennedy announced his run for the presidency. Just a few months later, after winning the California primary for the Democratic presidential nomination, Kennedy was assassinated. Dolores Huerta was standing by his side.

The power of these stories and the details of these courageous lives paint the broader historical landscape for the launch of FTE's Doctoral Fellowships. The fellowships—like the Poor People's Campaign, the protests at the 1968 Summer Olympic Games, and the spiritual hunger strikes—were in their own way an expression of Black and Brown bodies declaring our right to exist. The historical backdrop illuminates the life-or-death stakes that people of color were facing in and beyond theological education.

Those stakes are still high, and still compelling.

Today, we look at the events and conditions that scholars of color are witnessing and facing: the launch of the Reverend Dr. William Barber's new Poor People's Campaign; the assassination of an unarmed, Black man in Sacramento, Stephon Clark, shot six times in the back by police in his grandparents backyard; the threat of ending programs like the Deferred Action for Childhood Arrivals (DACA); the deportations of Latinx migrants justified by xenophobic political agendas; and continued discrimination and injustice in economic, social, educational, and political systems. The challenges of the present are frightfully familiar to any student of history.

In his recount of the foundation of the Forum for Theological Exploration—then The Fund for Theological Education—and its work supporting African American students in theological education, C. Shelby Rooks (Associate Director 1960 to 1967, Director 1967 to 1974) provides a few baseline statistics.

Rooks recalls that between 1958 and 1960 African American students accounted for no more than 300 students enrolled in theological education in the United States. In 1968, there were only 18 African

American doctoral students in religion. Tracing an increase in enrollment as a result of FTE's work to support African American students through the Special Opportunity for African American Doctoral Students in Religion Fellowships and the Benjamin E. Mays Fellowships, by 1987-88 African American students still made up only six percent of total enrollment in theological education doctoral studies. Rooks puts it best:

A total of six percent ... is not a really dramatic increase, particularly when viewed against the population percentage of African Americans in the United States. The enrollment revolution goes on.¹

For Rooks, the absence of African Americans in theological education during this period was the result of:

- The lack of students of color in baccalaureate programs that could prepare them for seminary education.
- A shortage of recruiting strategies backed by institutional budgets.
- Insufficient financial aid for potential students.
- Problems in admission policies and practices.
- Lack of curriculum content that reflected African American spiritual and ecclesial traditions.

At this moment in time, we must ask, *What has changed?*

In 2013, FTE convened partners from the broader field of theological education to address diversity in theological education. During this meeting, six themes impacting the academy and students of color emerged:

- Institutional racism is still an obstacle.
- Mentoring needed for scholars of color.
- Severe scarcity of funding for students of color.
- Lack of recruiting, mentoring, hiring, and promoting scholars of color into leadership.

- The need to articulate alternative measures of academic success.
- The globalization of theological education, particularly that of the global south.

Given the stories and contexts in which these themes emerge, theological education appears to be slow to respond to the dire conditions in which scholars of color find themselves.

Theological education appears to be slow to respond to the dire conditions in which scholars of color find themselves.

Facing a lack of funding, a lack of knowledge of the diversity of the histories and theological traditions of Black and Brown communities, and a shortage of both professors of color and of future scholars of color in the academic and social pipeline, theological education appears to be stubbornly stuck in time and space.

Through a statistical analysis, the study that follows this introduction shows how stubbornly resistant the theological enterprise has been to diversity, inclusion, equity, and access.

Most notably, there continues to be a significant loss and lack of attention to the leadership pipeline of people of color for research and faculty leadership in theological education:

- In Association of Theological Schools (ATS) accredited programs, there are low enrollments (4%) and graduates (2.7%) of Latinx PhD and ThD candidates. The percentage of African American doctoral students is only slightly better, around 7% of doctoral students, and represent 6.4% of total graduates.

¹C. Shelby Rooks, *Revolution in Zion: Reshaping African American Ministry, 1960-1974* (New York: Pilgrim Press, 1990), 83.

- The percentage of people of color in PhD and ThD programs has been relatively static over the last few decades, especially with regard to African Americans and Latinxs.
- Women of color are grossly underrepresented in every category, and especially so in Latinx communities, where they make up a significant proportion of the growing U.S. population.

Together, we must continue to push for a “more substantive response than we have got thus far.”

It is essential to note that these dismal statistics would undoubtedly be even worse without the steadfast work of FTE and others to improve—or simply sustain—progress in diversity in theological education.

Just as our 2013 *Review of the Literature* invited readers to “be more than just mere spectators,” we invite you in this 2018 report to put flesh to the numbers—to consider the names, faces, lives, and communities impacted by the industry’s lack of progress. You can see and hear the narratives of FTE Alumni addressing these stubborn statistics and institutions at fteleaders.org/stories.

The data reflects more than just the lack of diversity in theological schools. It represents a system resistant to the adaptations, changes, and reformations necessary to address the broader societal concerns of people of color particularly, and all people generally. In many ways, FTE is responding to C. Shelby Rooks’s challenge in the February 1968 issue of *The Christian Century* magazine:

We should not wait forever for a more substantive response than we have got thus far. My skepticism and pessimism tell me that unless the

pressure for reform is continually intensified, theological schools will go on doing business at the same old stand.²

For scholars of African, Latinx, Asian-Pacific Islander, and First Nation descent, the lives, narratives, and stories of our communities are more than just the numbers presented in this report, or in the deficit in enrollment and the absence of diverse faculty in theological schools.

Together, we must read beyond the numbers. We must en flesh them with the context of the last 50 years of work to create conditions for scholars and students of color to thrive. Together, we must continue to push for a “more substantive response than we have got thus far.”

Our collective work requires more than diversifying theological institutions or adapting them to a brown-ing global context. Our work must ensure that the theological traditions, histories, and practices of our communities—essential to our survival and thrival—are passed on to the next generation.

By taking a full account of the stories and the data, FTE commits its resources to continuing the work of diversifying theological education and honoring a 50-year legacy.

At the same time, FTE builds on that legacy by actively creating conditions and foundations for scholars of color to thrive vocationally. This literature review provides a baseline for the current conditions facing scholars of color and the data-informed footing for the broader theological education enterprise to take its next most faithful step.

Dr. Patrick B. Reyes
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²As quoted in Rooks, 214.

overview

In 2012 the Forum for Theological Exploration commissioned an extensive review of resources relevant to the cultivation of scholars of color within doctoral theological education. It did so in preparation for the 2013 FTE Consultation on Doctoral Theological Education. This consultation brought together partners in the field of theological education to 1) See with greater clarity the multiple perspectives of the changing landscape of the academy and church as it relates to people of color; 2) Imagine ways to partner more effectively across institutions to decrease the diversity deficit that persists in graduate theological education; and 3) Suggest next steps for actionable goals, continuing conversations, and further research needs.

Because resources that focused on the cultivation of people of color in the field of theological education were at that time limited, the 2013 review was extended to examine data, literature, and institutional resources regarding the participation and experiences of people of color in higher education, broadly, and in theological education specifically.

In 2017, shifting trends in theological education prompted FTE's commissioning of an updated and more extensive analysis of the status and resources regarding people of color in theological education.

This review includes a historical statistical analysis of people of color in theological education from 1998 to 2016. The updated review of literature focuses on best practices for supporting people of color in the academy. The resources reviewed were all published since 2006, and represented fields across higher education—first targeting the humanities, then incorporating science, technology, engineering, and math (STEM), and business and law.

There is a clear need for a national longitudinal study of people of color within theological education.

The review also provides thematic summaries and annotations of literary resources. Additionally, it incorporates findings from the 2016 FTE Doctoral Fellows Report on the status of FTE Doctoral Fellows who received fellowships from 1999 to 2016.

Section One includes statistical data with a particular focus on doctoral theological education and potential pathways into doctoral education. It uses quantitative and publicly available data from the Association of Theological Schools (ATS), the National Center for Education Statistics (NCES), and the United States (U.S.) Census Bureau.

This section notes statistical patterns in enrollment, degrees awarded, and faculty appointments of people of color at the post-baccalaureate levels of theological and religious education. Data was disaggregated by race and ethnicity, as well as by gender, to expose patterns unique to a particular ethnic group, gender group, educational level, or a combination of all three variables. Additional quantitative data was retrieved from the FTE Alumni Database to extrapolate other factors that impact the recruitment and success rates of people of color in theological education at the doctoral and faculty levels. This helps detect broader relevant patterns.

Section Two contains key themes relevant to the cultivation of people of color in higher education. Using scholarly literature, white papers, recent program initiatives, and institutional reports published over the last ten years, Section Two focuses on emerging practices that show promise in broadening the participation of people of color within theological education and in the changing academic job market. It reveals salient issues that are not explicitly addressed in the literature.

Section Three of the review contains an annotated list of funding, mentoring, best practices, and research and development resources, especially as they pertain to people of color.

Section Four comprises an annotated bibliography of reports, programs, books, and articles (mostly published since 2010). These serve to create a snapshot of the state of theological education (and higher education more generally) regarding the recruitment, retention, and development of people of color for the vocation of teaching and scholarship.

An annotated digital endnote library was created as a depository of the references and resources listed in this report. Access to the library is available upon request from FTE and the principal researcher.

This review is intended to offer a holistic examination of the status of people of color at various levels of theological education. It seeks to identify strengths and gaps in literary and institutional resources and programs. It also aims to compel innovative research agendas and extend institutional initiatives related to the cultivation of people of color in theological education beyond aggregated studies, and single-discipline or institutional approaches.

There is a clear need for a national longitudinal study of people of color within theological education—one that attends to trends in enrollment, retention, performance, leadership, degree completion, career placement, and the personal characteristics of stu-

dents and faculty over an extended period of time. For this review, however, researchers were limited to existing published and publicly accessible data.

FTE's 2013 review incorporated data from the U.S. Department of Education's National Center for Education Statistics (NCES). The purpose was to present a comparative statistical perspective of the status of advanced religious studies degrees awarded to people of color beyond ATS member institutions.

After the 2016 FTE analysis of the paths of FTE Doctoral Alumni, we determined that broadening the scope of analysis to additional disciplines could provide additional insight on career and vocational pathways.

Methods

The primary source of quantitative data used in this review was obtained from the Association of Theological Schools (ATS) Annual Data Tables and Factbooks available on the ATS website.³

ATS is a membership organization of graduate schools in the United States and Canada that conduct post-baccalaureate professional and academic degree programs to educate people for the practice of ministry, and for teaching and research in theological disciplines (ATS, Factbook on Theological Education 2006-2007). ATS data is collected from member schools during the fall of each year. Figures and tables were constructed based on ATS enrollment, degrees awarded, and faculty data from 1998 to 2016.

The second source of quantitative data was acquired from the 2016 FTE Doctoral Fellows Report, which consisted of collecting data on FTE's Doctoral Fellows from 1999 to 2015 through online research and phone interviews.

The final number of FTE Doctoral Fellows included in the FTE Database was 316 FTE Fellows from

³ATS Annual Data Tables, <https://www.ats.edu/resources/institutional-data/annual-data-tables>, retrieved online December, 2017-March, 2018.

1999 to 2015, with 51 ATS faculty subjects matched in the FTE Doctoral Alumni records. Both ATS and FTE degree data are used in order to explore the status of people of color within and beyond ATS member schools.

Qualitative sources were derived from searching institutional, journal, and national scholarly databases. Phone interviews and web-based searches were also conducted to identify career pathways of FTE Alumni. Researchers also searched religious organizations' websites for published reports and papers regarding the mentoring, leadership, and development of people of color.

Statistical data allowed a macro-level view of the current status of people of color in theological and religious education. The qualitative empirical data creates a frame in which to interpret the quantitative data (Gutiérrez y Muhs et al, 2012).

This mixed-method approach shifts conversations regarding the cultivation of people of color in theological education from anecdotal occurrences, unsupported by quantitative findings or longitudinal studies, to targeted micro-level analysis and subjective understandings of statistical patterns and trends.

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section I

Statistics, Themes, and Implications

STATISTICAL LANDSCAPE

Theological education, similar to other fields, continues to grapple with the growing need to cultivate diverse talent within higher education amidst a growing minority population within the United States.

Experts predict that by 2060 the population in the United States will be 44% white (non-Hispanic) and 56% people of color (Hispanic, Black, Asian, and Native American-Indian, Alaskan, Hawaiian, or Pacific Islander); (U.S. Census Bureau, 2018; See Appendix A).

By comparison, in 2016, the U.S. population consisted of 61% white and 39% people of color.

By 2060 the Hispanic population will almost double in size, growing from 18% to 28% (U.S. Census Bureau, 2018; see Appendix A). Hispanics in particular are significantly underrepresented within theological and religious education. They are underrepresented at all levels, since they represent 21% of the U.S. population between age 18-34, and 16% of the population age 35-64.

Additionally, other statistics suggest that higher education demographics will continue to change as more non-resident (international) students attend U.S. institutions, particularly in pursuit of advanced degrees. This trend runs parallel with the number of men and women 20 years of age and older doubling or quadrupling by 2060 (U.S. Census Bureau, 2017; See Appendix A).

A brief review of the enrollment, degree, and faculty

data illuminate opportunities for the cultivation of people of color within theological/religious education or theological initiatives within higher education.

What Do the Statistical Findings Tell Us?

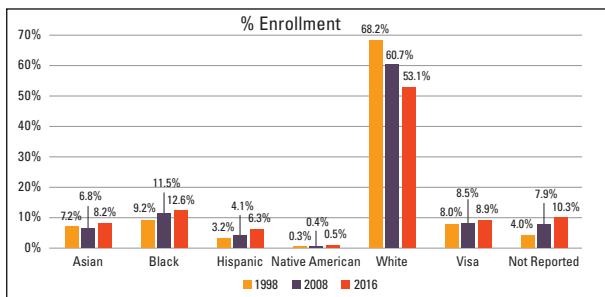
- A significant talent pool of people of color for research and faculty leadership in theological education is not being retained along a continuum, from enrollment to degree award recipients, to faculty appointments. This prompts the need for retention and persistence studies by cohort within theological education.
- Blacks are more likely to obtain a ministerial doctoral degree than an advanced research degree in theological education.
- Latinx (or Hispanics) are the least represented racial/ethnic group in theological education relative to the general population. They are underrepresented at all levels, since they comprise 21% of the U.S. population between age 18-34, and 16% of the population age 35-64. This is a critical issue to be addressed.
- Progress in diversifying advanced research and leadership levels of theological education is slow. Asian, Black, and Latinx representation at advanced research levels have remained relatively static since 2003.
- Statistical patterns vary within racial/ethnic groups around gender, and within gender groups around race/ethnicity. Recent studies have begun to unmask nuances at the micro-levels of theological education, where statistical data trends have exposed patterns uniquely divergent at the intersectionality of race and gender for Black, Native, and Latinx groups.

- Data trends on women vary significantly between and within levels and race/ethnicities, while demonstrating steady projections along yearly trajectories for decades.
- The need to cultivate people of color in theological education will soon become a national crisis if current trends persist.

Enrollment

In 2016 there were a total of 71,505 people enrolled in theological education at the post-baccalaureate levels in ATS member schools (see Appendix A: Table 2.12). This reflects a slight increase from the 68,937 enrolled almost 20 years ago. Yet, it is a decrease from the 78,709 people enrolled in these same schools in 2003 and the 76,655 enrolled in 2008. Asian Americans, Blacks, and Hispanics were approximately 8%, 13%, and 6% of the total enrolled in 2016, respectively (Figure 1.1), representing increased levels since 2008. Only white Americans show a decrease in share percentage in 2016 enrollment compared to prior years, with 53% of enrollment in 2016 compared to 68% enrollment in 1998.

FIGURE 1.1: PERCENT ENROLLMENT IN TE BY RACE/ETHNICITY, SELECT YEARS



DATA SOURCE: ASSOCIATION OF THEOLOGICAL SCHOOLS, TABLE 2.12, 1999, 2011, 2016

Enrollment data disaggregated by race and ethnicity, as well as by gender, reveal additional insights.

In 2012, The National Center for Education Statistics projected that women would represent approximately 60% of post-baccalaureate enrollment in post-secondary schools by the year 2015 (NCES, *Projection Summaries*, 2012). By the fall of 2016, women were 58% of post-baccalaureate enrollment

(1.7 million) and projected to remain 60% of enrollment by 2020 (NCES, *Condition of Education*, 2017). In 2016, women were 34% of total enrollment in theological education. White women represented 51% in 2016, down from 70% in 1998, of the total number of women enrolled in theological education at the post-baccalaureate level.

Between 1998 and 2016, Black women's enrollment at ATS schools increased, representing from 11 to 18% of the total women enrolled. Other women of color demonstrated only a slight increase in female representation within the same time frame (Table 1.1): showing Hispanic women at 3-5%, Asian women at 6-8%, and Native American women at 0-1% of female enrollment.

TABLE 1.1: FEMALE PERCENT OF TOTAL ENROLLMENT BY RACE/ETHNICITY, SELECT YEARS

RACE/ETHNICITY	1998		2008		2016	
ASIAN	6%	1,280	6%	1,466	8%	1,832
BLACK	11%	2,619	16%	4,307	17%	4,164
HISPANIC	3%	649	4%	941	5%	1,270
NATIVE AMERICAN	0%	82	0%	107	1%	122
VISA	5%	1,160	5%	1,391	7%	1,727
WHITE	70%	16,128	60%	15,899	51%	12,282
NOT REPORTED	5%	1,274	9%	2,443	12%	2,864
TOTAL		23,192		26,595		24,261

DATA SOURCE: ASSOCIATION OF THEOLOGICAL SCHOOLS, TABLE 2.12, 1999, 2011, 2016

When compared to their male counterparts within the same racial/ethnic background, women enrollment fluctuates.

The need to cultivate people of color in theological education will soon become a national crisis if current trends persist.

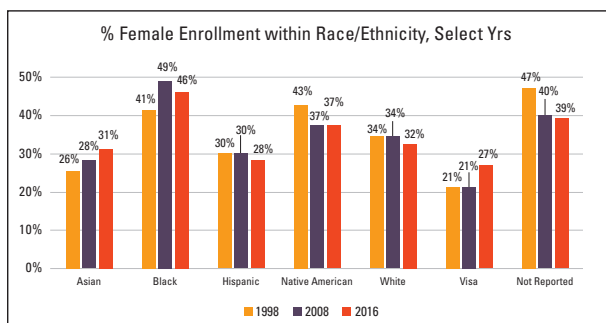
Black women's representation in theological education reflects high levels of enrollment in comparison to their male counterparts. Black women were 46% (4,164) of the 12.6% total enrollment of Blacks at the post-baccalaureate levels, higher than any other

female representation within a given ethnic group in 2016 (Figure.2.1).

Enrollment data continue to reflect significant gender and racial disparities within theological education.

Yet, this is a decrease from the 4,307 (49%) of Black women enrolled in 2008 and an increase from the 2,619 (41%) of Black women enrolled in 1998. Asian women representation has increased continually among Asians enrolled in theological education, from 26% (1,280) of 6% in 1998 to 31% (1,832) of 8% in 2016. Hispanic, Native American, and white women representation within their respective racial/ethnic groups has decreased since 1998. In 2016, Hispanic women were 28% (1,270) of the 6.3% of total Hispanic enrollment. White women were 32% (12,282) of the 53.1% white enrollment, and Native American women were 37% (122) of the 0.5% Native American enrollment.

FIGURE 2.1: PERCENT FEMALE ENROLLMENT WITHIN RACIAL DEMOGRAPHIC, SELECT YEARS



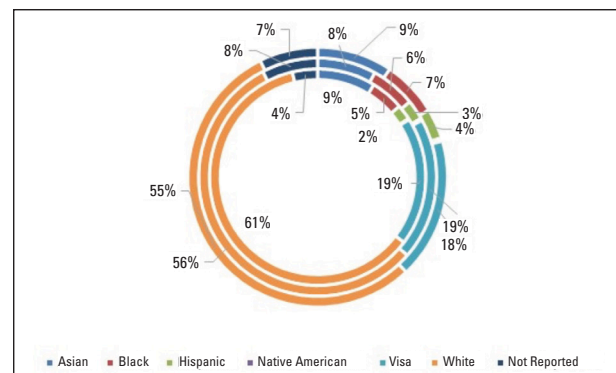
SOURCE: BASED ON DATA FROM ASSOCIATION OF THEOLOGICAL SCHOOLS, TABLE 2.12, 1999, 2011, 2016

Between 1998 and 2016, total enrollment in advanced research doctorate degree programs, such as the PhD and the ThD, increased slightly from 5,712 to 5,788, peaking as high as 5,935 in 2008 at ATS member schools.

Based on population density, Asian Americans, who

comprise 5.7% of the U.S. population (U.S. Census Bureau, 2016), are proportionately overrepresented at advanced research levels of theological doctoral education enrollment. Asian Americans represent approximately 9% of total enrollment during that same time period (Figure 2.2). Blacks and Hispanics, who represent 13.3% and 17.8% of the U.S. population (U.S. Census Bureau, 2016), have garnered approximately 7% and 4% of enrollment, respectively (Figure 2.2). Native Americans have remained less than 0.4% of doctorate research enrollment for the past two decades. Combined, people of color represent a mere 21% of enrollment in doctoral advanced research programs, an increase of 5% since 1998.

FIGURE 2.2 PERCENT ENROLLMENT IN DOCTORAL ADVANCED RESEARCH PROGRAMS, BY RACE/ETHNICITY, SELECT YEARS



DATA SOURCE: ASSOCIATION OF THEOLOGICAL SCHOOLS, TABLE 2.12, DATA SOURCE: ASSOCIATION OF THEOLOGICAL SCHOOLS, TABLE 2.12, 1999, 2011, 2016

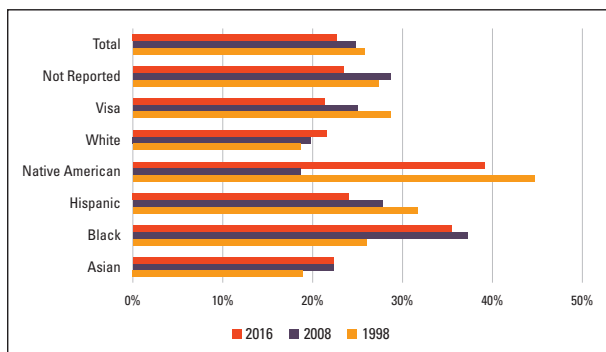
Women represent 23% of the total number of students enrolled in advanced research doctorate degree programs in 2016, down from 26% in 1998 (Figure 3.1).

White women represent more than half (51%) of the women enrolled, down from 68% in 1998. In 2016, women of color represent approximately 25% of female enrollment, including 9% (120) Asian American women, 11% (143) Black women, 4% (52) Hispanic women, and 1% (9) Native American women (See Appendix A: Table 2.12). The other 25 percent comprises women of two or more races or of unknown race, and also women with a visa (17%) who are studying in the U.S. In 1998 women of color represented 14% of all women enrolled in advanced research doctorate degree theological programs,

which increased to 19% in 2008 (Figure 3.1).

The percentage of female representation within each ethnic group, when isolated to doctoral research, is lower than the representation observed at the post-baccalaureate level, with the exception of Native Americans (39%). In 2016, Black women had the second highest percentage of female representation (35%), while remaining significantly underrepresented (2.3%) among total advanced research enrollment (Figure 3.1).

FIGURE 3.1: PERCENTAGE OF FEMALE ENROLLMENT WITHIN RACIAL DEMOGRAPHIC IN ADVANCED RESEARCH PROGRAMS (ARP), SELECT YEARS



DATA SOURCE: ASSOCIATION OF THEOLOGICAL SCHOOLS, TABLE 2.12, DATA SOURCE: ASSOCIATION OF THEOLOGICAL SCHOOLS, TABLE 2.12, 1999, 2011, 2016

In summary, enrollment data continue to reflect significant gender and racial disparities within theological education.

Women, the largest population within post-baccalaureate higher education, remain underrepresented in theological education. Blacks, Hispanics, and Native Americans continue to be significantly underrepresented at advanced research levels of enrollment within doctoral theological education. This reveals the need for altered approaches to the recruitment and retention of people of color into advanced research doctoral degree programs.

Female representation data suggest that neither gender nor race alone are sufficient lenses of analysis to fully understand the barriers to the cultivation of people of color in theological education.

Currently, theological master's degree programs are the most consistent pathways into doctoral theologi-

cal education. A review of master's degree enrollment and doctoral ministerial degree data reveals that ministerial doctoral degrees are stronger pathways into doctoral education than advanced research degrees for Blacks and Hispanics (See Appendix A: Table 2.12).

FTE data also indicates that a few institutions lead in the matriculation of people of color at doctoral levels of theological education. FTE data shows that of the 316 FTE Doctoral Fellows (Fellows from 1999 to 2015) examined, 200 (or 63%) have studied or are currently enrolled at the same 11 institutions (2016 FTE Doctoral Fellows Report): Vanderbilt University, Emory University, Graduate Theological Union, Princeton University, Princeton Theological Seminary, Harvard University, Duke University and Duke Divinity School, Drew University, Garrett-Evangelical Theological Seminary, University of Chicago, and Union Theological Seminary.

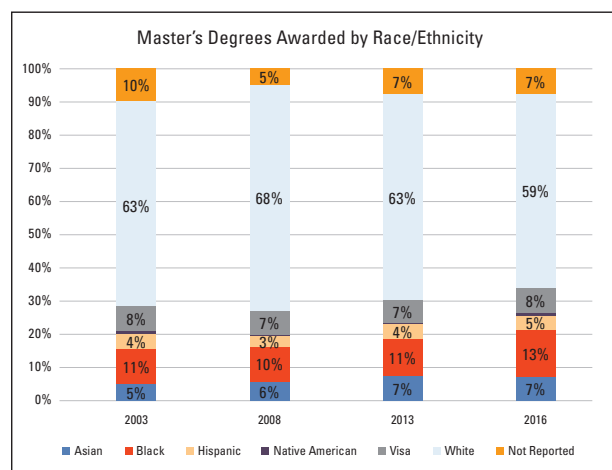
Of the remaining 43 institutions, 20 institutions have had only one FTE Doctoral Fellow in almost 20 years. Future studies might explore the enrollment status of people of color at ATS institutional levels and its correlation to degree completion patterns among ATS institutions.

Female representation data suggest that neither gender nor race alone are sufficient lenses of analysis to fully understand the barriers to the cultivation of people of color in theological education.

Degrees Awarded

At ATS member schools, the total number of master's degrees awarded in theology has fluctuated between 2003 and 2016 (1998 data was not available for degrees awarded). There were 12,239, 11,987, 13,136, and 11,985 master's degrees awarded in 2016, 2013, 2008, and 2003 respectively (see Appendix A: Table 2.18A). Asian Americans, Blacks, Hispanics and Native Americans received 7%, 13%, 5%, and 1% (26% combined) of the total number of master's degrees awarded, compared to whites, who received 59% of the master's degrees awarded in theology in 2016 (Figure 4.1).

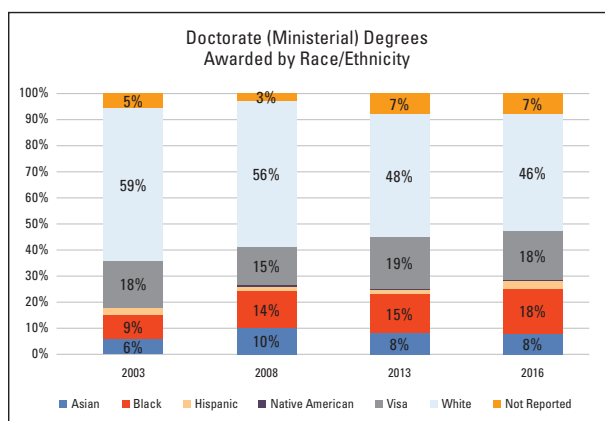
FIGURE 4.1: MASTER'S DEGREES AWARDED IN THEOLOGY BY RACE/ETHNICITY, SELECT YEARS



SOURCE: ASSOCIATION OF THEOLOGICAL SCHOOLS, 2011-2012 DATA TABLE 2.18A

At the doctoral level in 2016, there were a total of 1,443 ministerial degrees and 965 advanced research degrees awarded among ATS member schools (Appendix A: Table 2.18A). This reflects a decrease from 2013 of approximately 100 degrees per category, which is a 10% decrease in three years at the advanced research level. The percentage of doctoral ministerial degrees awarded to Blacks has doubled from 9% in 2003 to 18% in 2016 (Figure 5.1). The percentage of ministerial doctorate degrees awarded to Hispanics and Native Americans has remained below 3% and 0.5%, respectively, during the same time period.

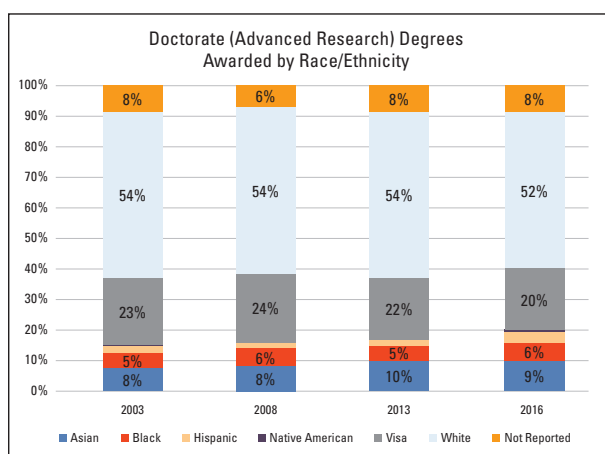
FIGURE 5.1: DOCTORATE MINISTERIAL DEGREES AWARDED BY RACE/ETHNICITY, SELECT YEARS



DATA SOURCE: SOURCE: ASSOCIATION OF THEOLOGICAL SCHOOLS, TABLE 2.18

Compared to their share of master's-level degrees awarded, Whites, Blacks, Hispanics, and Native Americans decrease in representation among doctoral research degree recipients, representing 52%, 6%, 3%, and 1%, respectively in 2016 (Figure 5.2). During the same time period, both Asian Americans and visa holders increase in their representation at the advanced research doctoral degree level compared to their representation of master's degrees awarded in theological education.

FIGURE 5.2: DOCTORATE (ADVANCED RESEARCH) DEGREES AWARDED BY RACE/ETHNICITY, SELECT YEARS



Women received 20.1% of the total research doctorate degrees awarded during 2003 at ATS member schools and 22.5% in 2016.

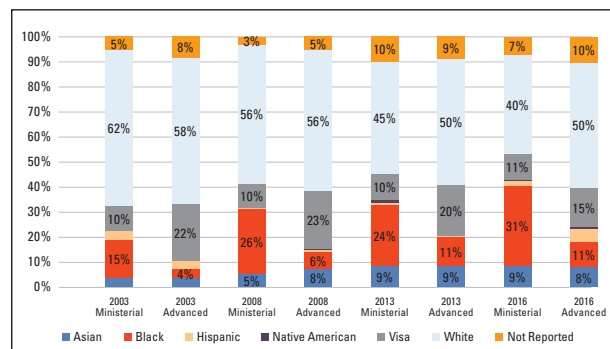
Women of color obtained a mere 7.1% of these degrees in 2016. Asian American women were

awarded 3.4%, Black women were awarded 2.4%, Hispanic women were awarded 1.1%, and Native American women were awarded 0.2% of advanced research doctorate degrees (See Appendix A: Table 2.18A).

ATS post-baccalaureate degree data demonstrates that between 2003 and 2016, Black women have garnered almost twice the percentage of ministerial doctoral degrees awarded to women than they have of advanced research doctoral degrees (Figure 6.1).

Since 2008, Asian American women have doubled the percentage of doctoral degrees obtained compared to previous years. Since 2013, white women have received less than 50% of the doctoral ministerial degrees awarded to women, but more than 50% of the advanced research degrees.

FIGURE 6.1 PERCENT OF TOTAL FEMALE ATS DOCTORATE DEGREES BY RACE AND ETHNICITY, SELECT YEARS



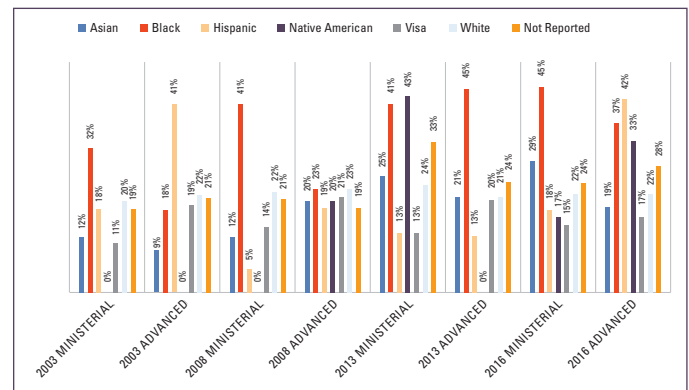
SOURCE: ASSOCIATION OF THEOLOGICAL SCHOOLS, TABLE 2.18

Between 2003 and 2016, the representation of Asian women among Asian American ministerial doctorate degree recipients has increased from 12% to 29%. Black women continue to garner the highest female representation among ministerial doctorate recipients. The representation of Hispanic and White women within their racial/ethnic group at the ministerial doctoral level has fluctuated, reflecting 2016 numbers almost equivalent to their 2003 numbers.

Representation of Black and Hispanic females within each ethnic group meets or exceeds that of other racial/ethnic groups for each of the selected years analyzed. In 2016, Asian American women were awarded 19% (17) of the 9.4% research doctorates

obtained by Asian Americans. Black women earned 37% (23) of the 6.4% research doctorates obtained by Blacks. Hispanic women earned 42% (11) of the slim 2.7% of research doctorate degrees awarded to Hispanics (Figure 7.1).

FIGURE 7.1: ATS PERCENT FEMALE REPRESENTATION WITHIN DEMOGRAPHIC OF DOCTORATE DEGREE RECIPIENTS, SELECT YEARS



SOURCE: ASSOCIATION OF THEOLOGICAL SCHOOLS, TABLE 2.18

Overall, people of color have a higher percentage of representation among recipients of the master's and doctoral degrees oriented toward ministerial leadership.

Overall, people of color have a higher percentage of representation among recipients of the master's and doctoral degrees oriented toward ministerial leadership. However, most racial/ethnic groups are still underrepresented, even within these degree categories. In particular, the low percentage of ministerial master's and doctoral degrees awarded to Hispanics—the fastest-growing minority population in the U.S.—illuminates an area where targeted diversity initiatives are needed.

Further, the data reveals significant racial and gender disparities in the awarding of research-focused doctoral degrees.

Very few policies within theological education focus on men of color specifically.

Black and Hispanic men are among the lowest recipients of research doctorate degrees in theological education compared to their white male counterparts. Very few policies within theological education focus on men of color specifically. A growing number of initiatives within other disciplines have begun to focus on men of color in hopes of recruiting more Black and Latino men into higher education and advanced research (Perez and Taylor, 2016; Smith et al., 2007).

Women of color face additional disparities at all levels when compared to their white female counterparts. At the same time, Black women are obtaining almost equal the number of degrees as their male counterparts at the ministerial and research doctoral levels. Since research doctoral degree recipients are the main source of future faculty and scholarship in theological education, the complexities and nuances regarding diversity at the intersection of race and gender at this level is worthy of targeted action.

Faculty

When enrollment numbers are analyzed in relation to faculty, a significant ratio imbalance is revealed for faculty of color.

The ratio of students of color to faculty of color (approximately 30:1 or greater) is twice as great as the 14:1 ratio of white students to white faculty (See Table 4.1). Sedlacek et al (2008) argue that this imbalance has adverse effects on graduate-level mentoring, as it requires traditional faculty to garner skills that enable them to mentor white students and students of color with equal effectiveness.

Further, the lack of faculty of color and the reluctance of some professors to enter into a cross-race

mentoring relationship creates environments of isolation for students of color, as well as additional cultural demands for faculty of color (Sedlacek, 2008).

Native American, Black, and Hispanic faculty face the largest disparities, and potentially the largest challenges, with high mentor/service demand at doctoral levels. Further, faculty of color are not distributed equitably across institutions. Of the 215 FTE Doctoral Fellows who have completed their degree between 1999–2015, 161 FTE Fellows are employed at institutions of higher education. Interestingly, 31% (51) are teaching at ATS institutions and 11% (17) are teaching at Historically Black Colleges and Universities (HBCU). At institutions where the faculty-student ratio imbalance is intensified, faculty of color may experience even more significant challenges and unjust mentoring/service demands.

The lack of faculty of color and the reluctance of some professors to enter into a cross-race mentoring relationship creates environments of isolation for students of color.

TABLE 4.1: RATIO OF ENROLLMENT TO FACULTY BY RACE/ETHNICITY, 2016

RACE/ETHNICITY	RATIO OF ENROLLMENT TO FACULTY	ENROLLMENT	FACULTY
ASIAN	24:1	5,889	246
BLACK	34:1	9,041	264
HISPANIC	31:1	4,525	148
NATIVE AMERICAN	82:1	327	4
WHITE	14:1	37,972	2,637

SOURCE: ASSOCIATION OF THEOLOGICAL SCHOOLS, 2016 DATA TABLE 2.12 AND TABLE 3.1-A

The student-to-faculty ratios among people of color are substantially disproportionate, and the consistently low percentage of Native American, Black, and Hispanic faculty creates several concerns about the ability of theological colleges and schools to cultivate

diverse scholarship, to provide role models for student and faculty success, and to generate a competitive talent pool.

The consistently low percentage of Native American, Black, and Hispanic faculty creates several concerns about the ability of theological colleges and schools to cultivate diverse scholarship.

There were 3,299 full-time faculty teaching at ATS schools in 2016, an increase from 3,084 in 1998 and a decrease from the 3,588 full-time faculty teaching in 2008 (see Appendix A: Table 2.18A).

Native Americans, Hispanics, and Blacks continue to be significantly underrepresented. Between 1998 and 2016, Hispanic faculty increased slightly from approximately 3% to 4.5% of full-time faculty (Table 5.1). Blacks' representation increased from 5.4% to 8% of full-time faculty over approximately 20 years (Table 5.1). Native Americans were nearly missing from the ranks of full-time professorships at 0.2% during the same time period. With approximately 7% of full-time faculty positions, Asian Americans are no longer underrepresented among theological faculty as they once were in 2003. In comparison, whites have held over 80% of full-time faculty positions at ATS schools during the period between 1998 and 2016—two full decades.

TABLE 5.1: PERCENT THEOLOGICAL EDUCATION FULL-TIME FACULTY BY RACE/ETHNICITY, SELECT YEARS

RACE/ETHNICITY	1998	2003	2008	2013	2016
ASIAN	3.0%	3.9%	5.2%	7.0%	7.5%
BLACK	5.4%	6.2%	6.8%	7.9%	8.0%
HISPANIC	2.9%	3.0%	3.6%	4.0%	4.5%
NATIVE AMERICAN	0.1%	0.2%	0.1%	0.2%	0.1%
WHITE	88.6%	86.7%	84.3%	81.1%	79.9%

SOURCE: ASSOCIATION OF THEOLOGICAL SCHOOLS, TABLE 3.1-A

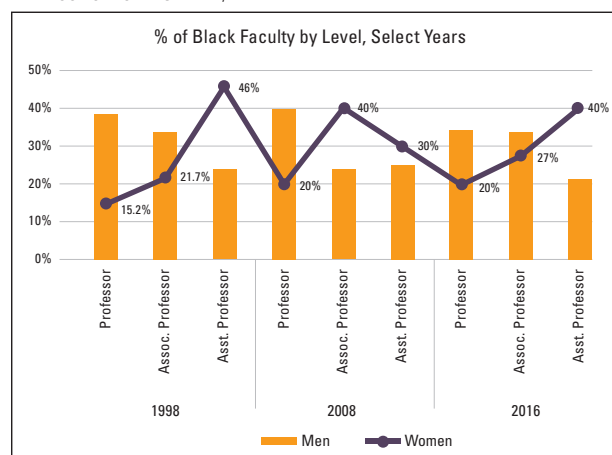
In 2016, women represented 24.4% (843) of full-time faculty at ATS member schools. White women represented 69.9% (589) of female full-time professors (see Appendix A: Table 2.18A). Women of color comprised 25.2% of the full-time female faculty at ATS member schools. Asian American women are 8.7% (73), Black women are 12.1% (102), and Hispanic women are 4.4% (37) of full-time female faculty. The remaining 4.9% of full-time faculty comprises of Native American, two or more races, racially unknown, and women with a visa.

The relatively high percentage of Black female representation in enrollment and degree awards is not reflected within senior levels of the professoriate. Black women were 28% (46) of the 5.4% (166) Black full-time professors in 1998 and 39% (102) of 8% (264) Black full-time professors at ATS schools in 2016 (see Appendix A: Table 2.18A).

The relatively high percentage of Black female representation in enrollment and degree awards is not reflected within senior levels of the professoriate.

Black female senior professors are fewer than 10% of the 264 Black full-time faculty and 26% of Black senior professors in 2016. The majority of Black female full-time faculty were assistant professors in 1998 and in 2016. Yet, in 2008, the majority of Black female faculty were associate professors (Figure 10.1). The majority of Black male full-time faculty held senior professor positions from 1998 to 2016. The percentage of full-time senior Black professors among all Black full-time professors reached its lowest percentage of 35% in 2016.

FIGURE 10.1: BLACK NON-HISPANIC FACULTY RANK BY GENDER (% OF GENDER AT LEVEL OUT OF TOTAL GENDER)



SOURCE: BASED ON DATA FROM ASSOCIATION OF THEOLOGICAL SCHOOLS, TABLE 3.1-

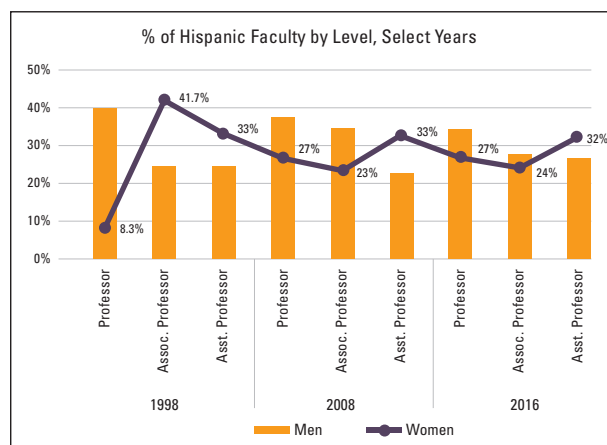
Hispanic female faculty account for 13% (12) of the 2.9% (89) full-time Hispanic professors teaching at ATS schools in 1998 and 25% (37) of the 4.5% (148) in 2016 (see Appendix A: Table 2.18A).

The inconsistent trends across the professoriate and low number of Hispanic women among theological education faculty expose significant obstacles to the recruitment and advancement of Hispanic females to full professors.

Hispanic female senior professors are 9.5% (12) of full-time Hispanic professors. Hispanic women have increased from 3% (1) of senior Hispanic professors in 1998 to 21% (10) in 2016. In 1998, most Hispanic women in the professoriate of theological education held associate professor positions. Over the past decade, the largest percentage of Hispanic female professors have been assistant professors (Figure 11.1). The inconsistent trends across the professoriate and low number of Hispanic women among theological education faculty expose significant obstacles

to the recruitment and advancement of Hispanic females to full professors.

FIGURE 11.1: HISPANIC FACULTY RANK BY GENDER (% OF GENDER AT LEVEL OUT OF TOTAL GENDER)



SOURCE: ASSOCIATION OF THEOLOGICAL SCHOOLS, TABLE 3.1-A

Faculty have a central, essential, and intricate role in sustaining and advancing theological education in the midst of a changing humanities job market and population. This raises growing concerns over the chronic and persistent underrepresentation of faculty of color, in contrast to the fact that 80% of faculty positions have been retained by whites for 20 years.

Faculty have a central, essential, and intricate role in sustaining and advancing theological education in the midst of a changing humanities job market and population.

Yet, as FTE data revealed, some institutions and schools have been more successful than others in cultivating scholars of color into the academy.

A comparative quantitative and qualitative study—one that examines student-to-faculty ratios and relationships by institution and institution type, such as research, seminary, HBCU, Tribal and others—may

be more illuminating as we seek to fully understand the impact that the lack of faculty of color has upon the overall recruitment, retention, and cultivation of people of color within theological education.

Tuitt (2012) examined the perceptions and experiences of students of color with faculty of color at predominately white institutions. It is worth noting that not all perceptions or experiences were positive, and they identified a racial paradox that must also be navigated between students and faculty of color.

Comparatively, McCoy et al. (2015) found that white faculty members who incorporated “colorblind mentoring,” (meaning faculty members used race-neutral and colorblind language), propelled descriptions of students of color as academically inferior and less prepared, and ignored broader structural causes for lack of representation.

The data across all categories call for institutional initiatives that consider and address the variances for people of color in the climate, culture, financial and social impact of doctoral education.

The data across all categories call for institutional initiatives that consider and address the variances for people of color in the climate, culture, financial and social impact of doctoral education particularly at the advanced research and faculty levels.

The next section of this review illuminates key themes and emerging practices that address recruitment, retention, development, leadership, and the vocational aims of doctoral students.

section 2

Statistics, Themes, and Implications

KEY THEMES

During our review of the resources and literature compiled for the 2013 version of this FTE study, researchers gave careful attention to salient themes that emerged across disciplines.

The study explored how those themes point to what is changing on the landscape of theological education, and how those changes might impact scholars of color. The report also lifted up best practices that attend to key themes.

This 2018 study reexamines those themes alongside more recent literature and findings to present the themes that are most relevant today.

Two themes from the 2013 review are sustained and reinforced as significant to the cultivation of people of color in theological education:

- ***Mentoring Networks, Consortia, and Cohorts***
- ***Innovative Funding and Professional Development***

The themes above still apply today. Two additional themes emerged in this report.

- ***Intersectionality of Gender and Race as Barriers to Diversity in Higher Education***
- ***Strengthening Research Pathways within and beyond Academia***

Findings: What do the key themes, best practices, and literature tell us?

- The overall religious and academic landscape continues to change. That means the curricula of doctoral education and practices within the academy need to take a more multi-disciplinary and multi-skills approach. To avoid reinforcing disparities, traditional practices that continue to create barriers for people of color should be examined through both a cultural lens and a relational lens, rather than through an institutional lens alone.
- Cultivation of people of color within theological education should not be left to faculty of color, or to local institutions to address sporadically. The literature and data demonstrate that current numbers of racial/ethnic minority students, faculty, and administrators are too low at any single institutional level to sustain such initiatives.
- Research agendas that address diversity and inclusion within doctoral theological education from an intersectionality lens or a targeted demographic are sparse. Diversity depends on new, sustained research agendas of this type.
- Recent literature is investigating practices that cultivate women and people of color within doctoral education. These practices can produce promising models for changing the mentoring and development process within higher education.
- The need to cultivate people of color in theological education will soon become a national crisis if current trends persist.

Practices within the academy need to take a more multi-disciplinary and multi-skills approach.

Mentoring Networks, Consortia, and Cohorts

To support the cultivation of people of color within higher education, the literature places a growing emphasis on the development of mentoring networks, consortia, and cohorts, as opposed to single mentor-mentee relationships (Greenwald, 2010; Williams, 2010; Santiago et al., 2010).

Due to the critical nature of mentoring in higher education, the disparities in faculty demographics, and the power dynamics of hierarchical relationships, the one-to-one mentoring model can create places of contestation and injustice for women and people of color (Bell-Ellison and Dedrick, 2008).

In contrast, the network and cohort mentoring model provides an effective alternate way of leveraging limited resources. It might also better provide for educational, mentoring, and developmental needs among both students and faculty. The National Center for Faculty Development and Diversity has championed this approach with its institutional and individual members.

Mentoring networks or consortiums can be collaborations at the institutional, academic discipline, or racial level, or a combination thereof.

Underrepresented groups tend to benefit from multiple-mentor relationships that attend to professional and academic needs, as well as to cultural and personal needs, such as family dynamics, community responsibilities, and social stereotypes/barriers (Sorcinelli and Yun, 2007).

However, minority scientist mentoring consortia with shared research agendas are as beneficial as mentoring networks that focus on skill development, information sharing, tips, and resources for academic success (Vermond et al, 2018).

Innovative Funding and Professional Development

Funding and professional development are consistently needed as support initiatives for recruiting and retaining all people (regardless of race or gender) into theological education.

Fellowships, grant awards, advisors, and formal mentoring policies exist at all institutions of higher learning. The often-unspoken aspect of each of these is that they must extend beyond intellectual capacity and reach into social relationships.

Consequently, recent literature suggests that funding and support for people of color may require an “outsiders within” approach to professionalization.

Consequently, recent literature suggests that funding and support for people of color may require an “outsiders within” approach to professionalization that intentionally avoids reproducing stratified social relations, which threatens persistence (Daniel, 2007).

For example, the Compact for Faculty Diversity is a partnership of regional, federal, and foundation programs that focuses on minority graduate education and faculty diversity. It provides individual funding, but it also incorporates scholars into a cross-disciplinary cohort through a four-day institute on teaching and learning; a scholarly database (available to participating colleges and universities); and strategic mentor networks.

The most effective programs include collaborative models of developmental support that evolve into institutes or fellowships which extend from one to ten weeks.

Intersectionality of Gender and Race as Barriers to Diversity in Higher Education

Many studies have focused on racial dynamics as barriers to the diversity in higher education. Such studies (Bonilla Silva, 2003; Yosso, 2009; Gates, 1996; Paris, 1996) have contributed to our understanding of on-going racial barriers within institutional climates. These barriers exist even in the midst of laws promoting equal access, and the introduction and examination of concepts such as microaggression, colorblind racism, and critical race theory.

More recent studies reveal that addressing the intersectionality of race, gender, class, and nationality—in a variety of ways—allows for more strategic and targeted initiatives.

More recent studies reveal that addressing the intersectionality of race, gender, class, and nationality—in a variety of ways—allows for more strategic and targeted initiatives. Wilson (2014) claims that the lack of understanding about the multidimensional and intersectional identities we claim, and how they impact our lives, may impede progress toward diversity and inclusion even at institutions that profess to value diversity.

For example, men are rarely the direct cohort targeted in policies or initiatives to cultivate people of color in higher education. Men of color, Black and Hispanic specifically, demonstrate unique trends that impact their persistence and advancement into higher levels of education and research in ways not observed

in many of their male counterparts (Gildersleeve et. al., 2011).

New studies have begun to acknowledge and tackle the impact of intersectionality on graduate education (Bertrand et. al, 2013; Carter and Vavrus, 2018; Dill and Zambrana, 2009).

Strengthening Research Pathways Within and Beyond Academia

The 2013 FTE review of literature recognized that the academic job market in theology and religion has shifted significantly. It calls for consideration of alternative vocational pathways beyond the academy.

In a national survey of more than 10,000 part-time employees teaching at two-year and four-year colleges and universities, researchers concluded that colleges and universities rely heavily on part-time faculty members. In fact, they are the largest segment of the postsecondary teaching workforce (Coalition of the Academic Workforce-CAW, 2012).

These changing dynamics in the job market produce significant challenges for higher education in the humanities and grave concerns for people of color, particularly because people of color are more likely to fill these part-time positions. Other statistical data reveal that Black, Hispanic, and Native American women are more likely than any other demographic to hold assistant professor positions, even when they successfully secure a tenure-track faculty position.

This 2018 review exposes recent scholarship which suggests that emphasizing alternate pathways may ignore distinct issues for cultivating people of color into higher ranks of the academy. These are issues that do not impact their white counterparts equally.

The American Academy of Religion (AAR) and the Society of Biblical Literature (SBL) have concluded that the job market for religious scholars is shifting towards non-tenure track, full-time positions, with a major growth in modern and comparative world religions, particularly Islam (SBL and AAR, 2010). The data also reveals that the vast majority of faculty

positions are being held by white scholars, particularly at the advanced research levels.

Schneider and Segura (2014) suggest that a general embrace of diversity without addressing institutional structural barriers, “obscures continual low representation in graduate programs, fosters professionalization practices detrimental to students, and undermines efforts to create a ‘critical mass’ of faculty of color. Such practices constitute a racial project that preserves white privilege at the individual and institutional levels.”

Initiatives that both prepare scholars of color for alternate pathways and simultaneously cultivate them towards academic positions and advancement should remain a strategy.

There are three strategic areas to consider for the successful recruitment and retention of scholars of color in theological education:

1. Promote interdisciplinary, dual academic/service, or disaggregated faculty positions (Reynolds and Wallace, 2016).
2. Equip PhD students with a broader range of skills in a growing STEM (science, technology, engineering and math) landscape, and establish supplemental curriculums (such as internships, apprenticeships, entrepreneurial, and non-academic) as doctoral program options (Greenwald, 2010; Cassuto, 2012).
3. Advance teaching and administrative positions beyond the traditional apprentice model, especially those that are culturally relevant, valued, and adequately compensated (Walker et. al., 2008; Westfield, 2008).

EMERGING BEST PRACTICES

Featured here are brief descriptions of promising institutional initiatives.

Many of these initiatives are in their early stages. They reflect emerging and innovative best practices within various higher education disciplines.

Since several disciplines share challenges similar to those in theological education—such as meeting the needs of a growing minority population and attending to the changing culture and higher education job market—emerging practices in other fields can inform future initiatives for theological education.

Advanced Research Institutes/ Development Programs

The racial and gender disparities at the advanced research levels have shown little progress towards diminishing over the past 20 years.

In response, a growing number of higher education consortiums, professional societies, and inter-institutional groups are developing one to ten-week institutes that cultivate advanced scholarship and research career pathways for people of color and women.

The racial and gender disparities at the advanced research levels have shown little progress towards diminishing over the past 20 years.

The American Psychological Association has created a one-week professional development and mentoring experience: The Minority Fellowship Program (MFP) Psychology Summer Institute (PSI). It is for advanced doctoral students of psychology and for psychologists who are in the early stage of their careers. Participants are guided toward developing a

grant proposal, postdoctoral fellowship, dissertation, treatment program, publication, or program evaluation project that focuses on issues affecting ethnic minority communities. PSI fellows receive one-on-one mentoring on their projects by a consultant.

The California Alliance is a partnership between four leading California universities and the University of Michigan. It has established a Research Exchange program to “increase the advancement of diverse PhD students and postdoctoral fellows from participating top-tier institutions into the most competitive research and teaching careers.”

The program aims to ensure that underrepresented minority PhD graduate students and postdoctoral scholars from alliance institutions “aspire to and populate the ranks of the postdoctoral population, the faculty at competitive research and teaching institutions, federally funded national laboratories, and scientific think tanks.” Participants are sponsored to visit with a faculty member or research scientist for one week or longer to learn new techniques and to engage in collaborative discussions on innovative projects.

FTE’s Annual Doctoral Forum brings together faculty of color from a variety of vocations – professors, senior administrators, ecclesial leaders, and social entrepreneurs – to work with doctoral students on vocational discernment. The FTE doctoral initiative offers fellowships, technical assistance with navigating doctoral programs, a network of support, and mentoring and professional development opportunities with peers and faculty scholars of color.

Technological Professional Development Programs

New initiatives are underway to leverage digital technology and web-based platforms to expand mentoring, advising, and research opportunities for diverse students.

The American Education Research Association (AERA) Virtual Research Learning Center (VRLC) is a virtual space for students, early career

New initiatives are underway to leverage digital technology and web-based platforms to expand mentoring, advising, and research opportunities for diverse students.

and advanced scholars, practitioners, and others in the education research community to receive professional development and to research capacity-building training. It is a resource for introductory and advanced courses on research methods, data analysis, and professional/career development in education research. Researchers around the world can access the AERA-VRLC to enhance, expand, or refresh their research skills.

The development of **eAdvising and eQuad** includes the creation of online advising programs that utilize technology (such as Blackboard) to create an online community for faculty-student, mentor-mentee, and peer-peer advising and mentoring (Waldner et al., 2012).

This practice allows students to take the initiative in obtaining information and tips shared by faculty with other students in previous multidisciplinary cohorts. It also offers to students customized information and advice relevant to their particular vocational and academic contexts.

The eQuad might consist of live video teleconferencing, instant messaging, and discussion forums. All members of the online advising and mentoring community share responsibility for responding to and engaging in mentoring and developmental processes. (See Walden et al, 2012).

Georgia Institute of Technology has launched an online mentor-matching program. MentorTech pairs mentors and mentees based on their professional experience, skill sets, and competencies (in established areas), and includes a five-factor per-

sonality assessment—all through a central database connected to the institute’s employee database. The program is like an eharmony platform for mentoring.

The University of California President’s Post-doctoral Fellowship Program, established in 1984, encourages, supports, and offers mentoring to women and minority PhD students in the leadership pipeline within the University of California system. The current program offers postdoctoral research fellowships, professional development, and faculty mentoring to outstanding scholars in all fields whose research, teaching, and service will contribute to diversity and equal opportunity at University of California schools.

Cross-Institutional Fellows and Immersion Leadership Program

The American Council on Education (ACE) has a Leadership Development Fellowship, which fosters the development of emerging leaders at participating universities. It engages fellows in key meetings with senior leadership at major institutions, allowing them to take on specific problems and projects under an assigned mentor. Fellows also participate in and visit problem-solving teams at cross-institutional sites. The fellowship develops a network of higher education leaders at the vice president, president, and chief executive levels. According to ACE,

The Fellows Program enables participants to immerse themselves in the culture, policies, and decision-making processes of another institution. This unique program condenses years of on-the-job experience and skills development into a single year. As a result, the ACE Fellows Program is the most effective, comprehensive leadership development program in American higher education today. Since 1965, more than 1,800 vice presidents, deans, department chairs, faculty, and other emerging leaders have participated in the ACE Fellows Program (ACE, 2013).

The nominating institution in the ACE program covers the salary, travel, and program fees for participation.

FTE’s Institutional Doctoral Network initiative is comprised of nine institutions and institutional leaders who have demonstrated a commitment to create conditions for scholars of color to thrive and to participate in a learning community with a network of their peers. Institutions are invited to apply to participate in the network. They are supported by hosting institutional leaders (presidents, deans, and directors of doctoral programs) shared learning, professional development, coaching from FTE’s broader network, and experimentation grants.

Founded in 2014, the FTE Institutional Doctoral Network continues to grow and provide learning about best practices in diversity, equity, inclusion, and access in theological schools and doctoral programs at Research 1 institutions.

The Hispanic Theological Initiative (HTI) is another example of a cross-institutional, multi-dimensional immersion program that has been successful in promoting Latinx development at the doctoral level. Through scholarships and mentoring, HTI attracts and networks Latinx doctoral students pursuing doctoral studies in religion, bible, theology, and related disciplines.

HTI’s program is supported by the newly developed Hispanic Theological Initiative Consortium (HTIC), a network of PhD-granting institutions committed to recruiting, retaining, and supporting Latinx doctoral students through the investment of human, financial, and infrastructural resources.

The Meyerhoff Graduate Fellows Program cultivates underrepresented minorities from targeted partner institutions into biomedical and behavioral science doctoral education. It does so through a ten-week research and mentoring experience during the summer of students’ senior year of undergraduate studies or their first/interim year of graduate studies.

Mentoring Networks

The development of mentoring networks, rather than one-on-one mentoring practices, proves to be the most beneficial in meeting the needs of mentors and mentees within graduate education.

The development of mentoring networks, rather than one-on-one mentoring practices, proves to be the most beneficial in meeting the needs of mentors and mentees within graduate education.

A strategy that combines the use of both virtual and physical spaces is often necessary to sustain mentoring networks over long periods of time.

In the 2013 review, we introduced two faculty grant programs funded by The Andrew W. Mellon Foundation at the University of Massachusetts Amherst.

The Mellon Mutual Mentoring Team Grant

Program “supports faculty-driven, context-sensitive projects based at the departmental, school/college, interdisciplinary, or inter-institutional levels” (UMA, 2011). The Mellon Mutual Mentoring Micro Grants are “individual mentoring grants that are intended to encourage pre-tenured faculty to identify desirable areas for professional growth and opportunity and to develop the necessary mentoring partnership to make such change possible” (UMA, 2011). Micro grants may include travel expenses for a cohort meeting among mentoring partners, or the creation of writing groups and peer review teams. Applications for grants are evaluated based on their attention to mission, innovation, inclusion, action, and prospects for replication.

FTE’s Mentoring Consortium comprises partner organizations and racial/ethnic caucuses that host and implement programs that support students and scholars of color. The Mentoring Consortium has become a core element of the operating system of FTE’s doctoral initiatives.

FTE draws consortium participants from FTE Alumni and faculty within the network of consortium partners to support its efforts in recruitment, mentoring, and student support. The FTE Mentoring Consortium identifies and promotes best practices for recruiting and mentoring historically underrepresented students of color. It gives a national mentoring award to an individual or institution for outstanding work in mentoring students of color.

Consortium partners include leaders from the following groups: FTE Alumni; Asian Theological Summer Institute (ATSI); United Methodist Women of Color Program; Hispanic Theological Initiative (HTI); Pacific, Asian, and North American Asian Women in Theology and Ministry (PANAAWTM); North American Institute for Indigenous Theological Studies; Society for the Study of Black Religion; and the Society for Biblical Literature’s Committee on Underrepresented Racial and Ethnic Minorities in the Profession (CUREMP).

Some emerging best practices are being pioneered by women scholars out of necessity.

Pacific, Asian, North American Asian Women in Theology and Ministry (PANAAWTM) brings together Pacific, Asian, and North American Asian women who are interested in theology and ministry. The network supports the development of theologies, ministry, and leadership in churches, educational institutions, and society through gatherings and mentoring opportunities.

It is worth noting that—although they are not formal programs—some emerging best practices are being pioneered by women scholars out of necessity. Focusing on political scientists in a case study, Butler and Butler (2011) found that Internet-based collaborations (self-regulated, co-mentoring consortiums) increased the rate at which women co-author journal articles over that of their male counterparts.

section 3

RESOURCES-ANNOTATED LISTING

Career Guide for Racial and Ethnic Minorities in the Profession, American Academy of Religion (AAR)

This online resource provides tips and guidelines for racial and ethnic minorities pursuing careers in religion. The resource includes nine chapters: 1-Introduction, 2-Graduate School, 3-Job Search, 4-Working Toward Tenure, 5-Post Tenure, 6-Alternative Career Options, 7-Dealing with Difficult Issues, 8-Are You Considering the Hire, 9-Suggested Resources. This Career Guide offers help by providing practical professional advice and guidance from the doctoral training years through retirement. The Career Guide is sponsored by the Committee on the Status of Racial and Ethnic Minorities in the Profession, a standing committee of the AAR. The charge of the Committee is to recommend policies and good practices to assure the full access and academic freedom of racial/ethnic minority persons within the Academy and to develop programs to enhance their status in the profession. [From the Author] <https://www.aarweb.org/publications/arr-career-guide-racial-and-ethnic-minorities-profession>

Chronical Data, a service of The Chronicle of Higher Education

An online resource that includes compensation information on full-time faculty, staff, and adjuncts by state, college, or Carnegie classification. All data presented on data.chronicle.com are for the fall term of the academic year shown unless otherwise indicated. Institution types are based on the Integrated Postsecondary Education Data System (IPEDS) sector designations. Carnegie classifications are based on the organization's 2010 update. [<https://data.chronicle.com>]

Coalition on the Academic Workforce (2012). A Portrait of Part-Time Faculty Members Survey Data

In an effort to address the lack of data on contingent faculty members and their working conditions, the Coalition on the Academic Workforce (CAW) conducted an ambitious survey in fall 2010, seeking information about the courses these faculty members were teaching that term, where they were teaching them, and for what pay and benefits. The survey received close to 30,000 responses, with more than 10,000 coming from faculty members who were teaching part-time at an institution or institutions of higher education in fall 2010. The responses from these part-time faculty members provide the basis for a detailed portrait of the work patterns, remuneration, and employment conditions for what has long been the fastest growing, and is now the largest, part of the academic workforce. The online resource includes links to survey questionnaires, reports, paths, and requests to access data files. [<https://www.academicworkforce.org/survey.html>]

Council of Graduate Schools, NextGen PhD Consortium

"Promising Practices in Humanities PhD Professional Development: Lessons Learned from the 2016-2017 Next Generation Humanities PhD Consortium," written to help guide applicants to NEH Next Generation Humanities PhD grants, as well as any campus team interested in pursuing the goals of the Next Gen program. Part I, "Lessons Learned," summarizes the common features of Next Gen projects and outlines some of the challenges and promising solutions employed by grantee universities in pursuit of the larger goals of the grant program. Part II, "Emerging Strategies," offers suggestions for additional considerations that might be included in the design of Next Gen programs. [<https://cgsnet.org/nextgenphd-consortium>]

Ford Foundation

The Ford Foundation funds social justice work through a \$12 billion endowment that includes committing about \$500 million a year in grants to nonprofit organizations. The Ford Foundation Fellowship Program, offered through the National Academy of Sciences, seeks to increase faculty diversity at U.S. colleges and universities. Fellowships are made at the predoctoral, dissertation, and postdoctoral levels to students who demonstrate academic excellence, a commitment to pluralism, and a strong interest in teaching and research. [Excerpts from Ford Foundation website <https://www.fordfoundation.org/>. [For more information on Ford Foundation Fellowships go to: <http://sites.nationalacademies.org/pga/fordfellowships/index.htm>]

Forum for Theological Exploration (FTE)

FTE is a leadership incubator that inspires young people to make a difference in the world through Christian communities. Since 1954, FTE has provided resources, events, networks, grants and fellowships to cultivate tomorrow's leaders, pastors and theological educators. FTE offers a hyperlinked list of online resources for young adults discovering their purpose, passion and call; doctoral students of color; new pastors; and partners who are nurturing young leaders on their vocational journey. [Excerpts from FTE website <http://www.fteleaders.org>]

The Hispanic Theological Initiative (HTI)

The HTI mission is to cultivate Latinx PhDs for leadership positions in the academy, church and the world. The HTI Consortium is comprised of 24 PhD-granting institutions engaged in a collaborative enterprise to advance the contributions of Latina/o faculty in theological and religious studies and expanding the representation of Latina/o students. It does this through the HTI En Conjunto model, a best practice, award-winning, comprehensive and holistic mentoring approach for supporting Latina/o PhD scholars in religion and theological studies. HTI member schools work together at exchanging information, ideas, and best practices to address the needs of Latina/o faculty and students. [Excerpts from HTI website <http://hti.ptsem.edu/>]

The Louisville Institute

The Louisville Institute is a funding and collaborative inquiry resource for persons pursuing degrees in theological education. The Louisville Institute seeks to fulfill its mission to bring together religious leaders and academics through three separate but related programs: 1) grant making, 2) fellowships in theological education, and 3) collaborative inquiry teams. The Louisville Institute is a Lilly Endowment-funded program based at Louisville Seminary. [Excerpts from website retrieved at <http://www.louisville-institute.org/Grants/currentprograms.aspx>]

The National Center for Faculty Development and Diversity (NCFDD)

The National Center for Faculty Development and Diversity (NCFDD) is an independent membership organization that is 100% dedicated to helping underrepresented faculty make a successful transition from graduate student to professor. They work with colleges, universities, organizations, and individuals to ensure faculty success. Our programs and services help new faculty to increase writing productivity, improve work-family balance, create broad networks of collegial support on their campus, and develop a committed stance toward their institutional home. NCFDD offers our 7,500 members on-line and on-site training workshops and intensive leadership development programs for graduate students, post-doctoral researchers, and faculty members. For colleges, universities, and professional organizations who want to offer the NCFDD's resources for an unlimited number of graduate students, post docs, and faculty members, we offer an annual institutional membership for \$20,000. [Learn more: <https://www.facultydiversity.org/>]

The Mentor, Penn State

The Mentor, an academic advising journal, is a peer-reviewed scholarly publication about academic advising in higher education. The journal is free and published only online. The goal of the journal is to provide a mechanism for the rapid dissemination of new ideas about advising and for ongoing discourse about advising issues. Toward this goal, articles in the journal are published continuously. Each article is archived and is accessible online indefinitely. Although the journal encourages the submission of research-based articles, it also seeks articles based on the theory

and philosophy of academic advising, descriptions of exemplary practices in advising and innovative advising programs, summaries of conference presentations, personal perspectives and reflections, and other concise forms of writing related to advising. In addition, the journal invites responses to a bimonthly Advising Forum topic. Each topic and the responses submitted by readers are archived. [Excerpts from Penn State website <http://dus.psu.edu/mentor/>]

Wabash Center for Teaching and Learning, Online Resources

The Wabash Center website provides an updated list of grants, workshops, and consultations offered through the Wabash Center. It also has an annotated guide to a wide variety of electronic resources of interest to those who are involved in the study and practice of religion, including syllabi, electronic texts, electronic journals, web sites, bibliographies, liturgies, reference resources, and software; as well as an annotated guide to resources about effective teaching in higher education settings (including, but not limited to, resources particular to teaching in theological schools and teaching religion to undergraduates). [<http://www.wabashcenter.wabash.edu/home/default.aspx>]

Emerging Best Practices Resources

American Council on Education (ACE) Leadership & Advocacy in Higher Education

To serve the multifaceted needs of diverse campuses around the country, ACE offers leadership development programs and activities that equip leaders with the tools they need to make practical day-to-day decisions and plan for future success. Our programs are organized around the work of three intersecting groups: The Executive Leadership Group focuses on presidents and other senior leaders; The Emerging Leaders Group focuses on rising administrators; The Inclusive Excellence Group helps foster greater diversity and inclusion in higher education, particularly in the senior leadership ranks. Some of the programs include: Presidential Roundtables, ACE Leadership Academy for Department Chairs, National Women's Leadership Forum, Fellows Program, and Spectrum Executive Leadership Program [Excerpts from <http://www.acenet.edu/leadership/Pages/default.aspx>]

American Education Research Association, AERA Virtual Research Learning Center

The AERA Virtual Research Learning Center (VRLC) is a virtual space for students, early career and advanced scholars, practitioners, and others in the education research community to receive professional development and research capacity-building trainings. It is a resource for introductory and advanced courses on research methods, data analysis, and professional/career development in education research. Researchers around the world can access the AERA-VRLC to enhance, expand, or refresh their research skills. The AERA-VRLC is aligned with the current focus of the larger AERA professional development program to provide training in specific research methods and skills, cover significant research issues in related disciplines (e.g., economics, psychology), emphasize specialized areas (e.g., research on children placed at risk), address professional development issues (e.g., publication skills/strategies, research integrity), focus on research for the improvement of practice, or examine recent methodological and substantive developments in education research. [Excerpts from <http://www.aera.net/Professional-Opportunities-Funding/Virtual-Research-Learning-Center>]

American Psychological Association, Psychology Summer Institute

The Minority Fellowship Program (MFP) Psychology Summer Institute (PSI) provides educational, professional development and mentoring experiences to advanced doctoral students of psychology and psychologists who are in the early stage of their careers. Participants are guided toward developing a grant proposal, postdoctoral fellowship, dissertation, treatment program, publication or program evaluation project. All projects must focus on issues affecting ethnic minority communities. PSI fellows will receive one-on-one mentoring on their projects by a consultant. Expert faculty will present seminars on selected topics such as grant writing, publishing and specific areas of research or service delivery. There will also be opportunities to network with representatives from federal agencies and foundations. [Description from <http://www.apa.org/pi/mfp/psychology/institute/index.aspx>]

Association of Theological Schools, Committee on Race and Ethnicity, Planning for 2040 Strategic Plan Consultation

The work of the ATS Committee on Race and Ethnicity in Theological Education (CORE) addresses both the concerns of racial/ethnic persons in theological education and institutional practices. The purpose of the committee includes leadership development of racial/ethnic persons; collecting data on the hiring, retention, and promotion of racial/ethnic persons at member schools; and emphasizing mentoring by and for racial/ethnic persons to ensure their retention and enhance their well-being. In light of this, ATS facilitated a series of webinars throughout 2013–2015 to provide ongoing support for the 40 schools that participated in the “Preparing for 2040” consultations. The goal of this work will be to provide schools with resources that would (1) enable schools to define success in their efforts related to racial/ethnic diversity; (2) help schools think critically and theologically about issues related to race, ethnicity, and diversity; and (3) guide schools with regard to practical institutional or educational steps to take on issues related to race and ethnicity. [From website <https://www.ats.edu/resources/current-initiatives/committee-on-race-and-ethnicity>]

The California Alliance, Research Exchange Program

The California Alliance is a partnership between four leading California universities and the University of Michigan to ensure that underrepresented minority (URM) PhD graduate students and postdoctoral scholars from our alliance institutions aspire to and populate the ranks of the postdoctoral population, the faculty at competitive research and teaching institutions, the federally funded national laboratories, and scientific think tanks. For the first time, five of the nation’s most prominent universities are engaging in joint mentorship, scientific collaboration, career development and guidance of advanced PhD students and postdoctoral fellows. The goal of the Research Exchange is to increase the advancement of diverse PhD students and postdoctoral fellows from participating top tier institutions into the most competitive research and teaching careers. To achieve this, we have established the Research Exchange. Through this program, the alliance will sponsor a student or postdoctoral fellow’s visit with a faculty member or research scientist for a short period to learn new techniques, engage in collaborative discussion for innovative problem solving and face-to-face interaction between scientists at any of our participating institutions. The Research Exchange will support a visit to a research group at any of the partner institutions. Visits may last approximately one week, and applicants will be awarded up to \$1,000 for intra-state visits, and up to \$1,500 for inter-state visits. The goals of the program are to promote cross-institutional exchange between students and faculty across the alliance institutions, aid students in their search for postdoctoral mentors, help researchers identify future collaborators, and welcome students into the broader scientific network.

[Excerpt from <https://www.california-alliance.org/research%20exchange-apply>]

The Compact for Faculty Diversity. Southern Regional Education Board (SREB)

The Compact for Faculty Diversity is a partnership of regional, federal and foundation programs that focus on minority graduate education and faculty diversity. To date, the Compact partnership consists of the Southern Regional Education Board (SREB), the Western Interstate Commission for Higher Education (WICHE), the National Institutes of Health (Bridges to the Professoriate NIGMS-MARC), the National Science Foundation (Alliance for Graduate Education and the Professoriate), and the Alfred P. Sloan Foundation and the Office of Federal TRIO Programs, United States Department of Education (Ronald E. McNair Program). The Compact for Faculty Diversity has a simple goal: to increase the number of minority students who earn doctoral degrees and become college and university faculty. By supporting and encouraging these minority students, the Compact works to: increase the percentage of these students who obtain the doctoral degree and seek faculty positions, diversify the pool of qualified faculty candidates, and increase the likelihood of success as faculty members in the academic community—teachers, researchers, mentors, academic leaders, and role models. Each year, The Compact for Faculty Diversity sponsors the Institute on Teaching and Mentoring, a four-day conference that has become the largest gathering of minority doctoral scholars in the country. Now in its 17th year, the Institute gives the issue of faculty diversity a national focus and provides minority scholars with the strategies necessary to survive the rigors of graduate school, earn the doctoral degree and succeed as a member of the professoriate. The Compact for Faculty Diversity sustains a scholarly directory accessible by colleges and universities interested in hiring person of color across a spectrum of disciplines. There

is time to meet and interview with potential employers during the four-day Institute on Teaching and Mentoring. The Compact also funds doctoral education through its multiple fellowship programs. [Excerpt from <http://www.instituteonteachingandmentoring.org/Compact/index.html>]

Cassuto, L. (2012) “The Multi-Track PhD,” *The Chronicle of Higher Education*

This article overviews key arguments presented in a white paper titled “The Future of the Humanities PhD at Stanford.” Written by Russell Berman, a professor of German studies and comparative literature (and immediate past president of the Modern Language Association), together with five other Stanford faculty members. The document presents the latest and best proposal for more-flexible doctoral instruction, with different tracks aimed at different career goals. The paper focuses on two of the most egregious shortcomings in humanities graduate education. First, there’s the unconscionably high time to degree (now over nine years in the humanities), and second, the failure of graduate schools to prepare students for a “diverse array of meaningful, socially productive, and personally rewarding careers within and outside the academy.” If their proposal is approved—and that’s a big if—then students at Stanford will submit a ranked list of their career preferences to their departments at the end of their second year of doctoral study. The rest of their time in graduate school would then be customized according to those preferences, with the remaining requirements (such as the comprehensive exam) prepared with their particular career goals in mind. One model for alternative paths to the PhD involves dividing “scholars” from “teachers” by granting them separate versions of the doctorate. The article also addresses some of the criticisms and cautions raised in response to the proposed multi-track PhD model. [Read the article at <https://www.chronicle.com/article/The-Multi-Track-PhD/134738>]

Georgia Institute of Technology, MentorTech Online Employee Mentor Matching Program

The Georgia Tech mentoring program, MentorTech, is designed to meet a diverse set of needs for a diverse population. Mentor and mentees will be paired based on professional experience, a specific set of competencies, and a five-factor personality assessment. Creating the right matches is an essential goal for this program. Georgia Tech is committed to cultivating dynamic leaders. This new mentoring program is designed to be a professional partnership between strategically paired members of our community. It is our goal that this pairing yield opportunities to share experiences within the context of a set of mutually agreed upon developmental goals. MentorTech offers mentoring along the following dimensions: General Career Guidance: insights, connections, and other relevant resources that aid in gaining traction toward your career path; Work-Life Transitions: a variety of rich and transparent experiences including best practices for re-engaging life as you enter new stages of life; Technical Competencies: specific job knowledge related to career interest, and steps you can take to achieve a very specific career goal; Sponsorship: growth and development as one navigates the cornerstone of moving into a more senior position in their career, including strategic introductions. [<http://ohr.gatech.edu/mentoring>]

NuLawLab

In 2012, Northeastern University School of Law (NUSL) established the nation’s first Legal Innovation Lab to identify and cultivate visionary new approaches to legal education and the delivery of legal services. Part physical and part virtual, the Legal Innovation Lab functions in many ways. Physically housed at Northeastern, it serves as a hub where individuals and groups can convene in a multidisciplinary environment to develop concepts and to experiment in a structured setting built around design thinking. In this way, the Innovation Lab serves as the premier location for creative solutions at a time of disruption and uncertainty in the legal academy and profession. It also engages clients seeking assistance on matters requiring specific attention while also drawing together interested parties with expertise across disciplines to engage in large and small gatherings focused on issues of broad concern. The Innovation Lab also will exist as a virtual location where open source dialogues will address challenges of common interest through collaborative problem solving from around the globe. [Excerpts taken from website, <http://www.nulawlab.org/>]

The Meyerhoff Graduate Fellows Program

The Meyerhoff Graduate Fellows Program began in 1996 with an MBRS-IMSD (Minority Biomedical Research Support – Initiative for Maximizing Student Diversity) grant from the National Institute of General Medical Science. The goal of the program is to increase diversity among students pursuing PhD degrees in the biomedical and behavioral sciences. Now in its 21st year, the Meyerhoff Graduate Fellows Program attracts students from such institutions as Duke, Emory, Stanford and the University of Delaware. To increase awareness of the program and increase interest of underrepresented minority (URM) students in pursuing doctoral degrees, outreach efforts were initiated in 1997 and continue today. To date, 96 students have completed the PhD. There are currently 98 students in the program. These outreach efforts include the Summer Biomedical Training Program which consists of a 10-week research experience, a GRE prep course, mentoring by URM graduate students and faculty, presentation at a research fair, and other activities designed to prepare and motivate students to pursue PhD degrees. [Excerpt from <https://meyerhoff-grad.umbc.edu/about/program-history-statistics/>]

University of Massachusetts Amherst, Mellon Mutual Mentoring Grant Program

In the literature of faculty development, mentoring is frequently cited as one of the few common characteristics of a successful academic career, particularly for women and faculty of color. Yet mentoring, as most of us now know it, has traditionally been defined by a top-down, one-on-one relationship in which an experienced faculty member guides and supports the career development of a new or early-career faculty member. “Mutual Mentoring” distinguishes itself from the traditional model by encouraging the development of a broader, more flexible network of support that mirrors the diversity of real-life mentoring in which no single person is required or expected to possess the expertise of many. Within this model, early-career faculty build robust networks by engaging multiple “mentoring partners” in non-hierarchical, collaborative partnerships to address specific areas of knowledge and experience, such as research, teaching, tenure, and work-life balance. In 2007, the Center for Teaching and Faculty Development (CTFD) at the University of Massachusetts Amherst established two faculty grant programs to encourage the creation of projects and resources that support early-career faculty and faculty of color through Mutual Mentoring. The following grant programs were made possible by a generous three-year grant from The Andrew W. Mellon Foundation, which was renewed in 2010 for an additional three-year period. [Excerpt retrieved from website, learn more at <https://www.umass.edu/tefd/mutual-mentoring>]

Waldner, L., et al. (2012) “The eQuad: A Next-Generation eAdvising Tool to Build Community and Retain Students.”

The art and practice of eAdvising (defined here as using electronic means to advise online students) continues to evolve. The first generation of eAdvising (termed here as eAdvising 1.0) featured one-way communication between faculty and students, asynchronous communication via email, and even early advancements such as individual faculty web pages that provided resources and information for advisees (e.g., Luna and Medina, 2005; Wagner, 2001). eAdvising 2.0 expanded to develop state-of-the-art eTools, such as virtual advising organizations, virtual office hours, and advising videos and archives employed by individual faculty members (Havice et al., 2009; Woods, 2004). In this article, authors introduce the next-generation innovation, eAdvising 3.0—the eQuad. Most traditional brick-and-mortar campuses have a central location or campus quad where students gather to network, build friendships, work on joint projects, etc. Through strategic use of a course management system, the eQuad offers an online alternative to the traditional on-campus quad by providing a central location for students to access and share information as well as build community with their advisers, faculty, and other students. In addition, the eQuad as an innovative advising system features numerous advantages over previous models, including rich communication tools and enhanced access to online advisees, essentially equipping an entire department’s faculty with a powerful tool to promote advising excellence. [<http://dus.psu.edu/mentor/2012/10/equad-eadvising-tool-build-community-retain-students/>]

section 4

LITERATURE REVIEW-ANNOTATED BIBLIOGRAPHY

Scholarly literature listed here has been organized into four categories: Academic Job Market; Leadership, Scholarship and Development; Mentoring; and Race/Racism. Some sources could be assigned to multiple categories based on the cross-section of questions addressed in the material.

(Note: Descriptions presented are from cited organizations' websites.)

Academic Job Market

Aleshire, D. (2010). "The Future has Arrived: Changing Theological Education in a Changed World." Association of Theological Schools (ATS)/Commission on Accreditation (COA) Biennial Meeting. Montreal, QC.

This paper is the plenary address of ATS President Daniel Aleshire. In this address, Aleshire shares his "perceptions about how religion has changed and speculates about responses that ATS schools should consider making" (p.1). Aleshire addresses changes in denominational structure, Christian identities, religious participation, and religious pluralism. In response, Aleshire offers suggestions for attending to a changing religious climate, including broadening theological education at the baccalaureate level, incorporating more technology in theological education practices, and paying closer attention to non-traditional education partners.

Berman, R. A., et al. (2012). "The Future of the Humanities PhD at Stanford."

In fall and winter terms 2011/12, a group of senior faculty gathered to discuss the future of the humanities PhD. They explored the following question: Can and should the humanities PhD remain centrally relevant – at Stanford, in the academy, and in an increasingly global and cosmopolitan 21st-century society? The faculty collected and reviewed literature bearing on that question, along with some data from the Humanities and Sciences Dean on humanities PhD programs at Stanford. The data focused on time to degree and the careers of PhDs. The group concluded that freshly minted humanities PhDs face a difficult job market, one in which only a small fraction can expect to secure tenurable positions at the Research One institutions for which they are primarily, if not exclusively, trained. Many qualified humanities PhDs do not find permanent positions in higher education. Although doctoral programs often convey the message that the only acceptable career for graduates involves research positions in peer institutions, in fact, many PhD recipients pursue very different careers, including faculty positions in primarily teaching institutions, non-faculty positions inside higher education and opportunities outside of higher education altogether, whether in government, non-profits or the private sector. In light of the massive investment of time, effort, and money on the part of students and universities alike, it is imperative that this genuine range of career outcomes is recognized and that doctoral programs are designed to prepare students appropriately and expeditiously.

Berube, M. (2013). "The Humanities, Unraveled." *The Chronicle of Higher Education*.

Graduate education in the humanities is in crisis. Every aspect, from the most specific details of the curriculum to the broadest questions about its purpose, is in crisis. It is a seamless garment of crisis: If one pulls on any one thread, the entire thing unravels. It is therefore exceptionally difficult to discuss any one aspect of graduate education in isolation.

Questions about the function of the dissertation inevitably become questions about the future of scholarly communication; they also entail questions about attrition, time to degree, and the flood of A.B.D.s, who make up so much of the non-tenure-track and adjunct labor force. Questions about attrition and time to degree open onto questions about the graduate curriculum and the ideal size of graduate programs. Those questions obviously have profound implications for the faculty. So one seamless garment, one complexly interwoven web of trouble. In the humanities, when one talks about the purpose of graduate programs and the career trajectories of graduate students, the discussion devolves almost immediately to the state of the academic job market. Graduate programs in the humanities have been designed precisely to replenish the ranks of the professoriate; that is why they have such a strong research component, also known as the dissertation. But leaving aside a few upticks in the academic job market in the late 1980s and late 1990s, the overall job system in the humanities has been in a state of more or less permanent distress for more than 40 years. Since 1970 doctoral programs have been producing many more job candidates than there are jobs; and yet this is not entirely a supply-side problem, because over those 40 years, academic jobs themselves have changed radically. Of the 1.5 million people now employed in the profession of college teaching, more than one million are teaching off the tenure track, with no hope or expectation of ever winding up on the tenure track. Many of them do not have PhDs: According to the 2004 National Study of Postsecondary Faculty (the last such study conducted), 65.2 percent of non-tenure-track faculty members hold the M.A. as their highest degree—57.3 percent teach in four-year institutions, 76.2 percent in two-year institutions (many holding more than one part-time position). Clearly, something about the structure of graduate education in the humanities is broken. Or, more precisely, the system has been redesigned in such a way as to call into question the function of the doctorate as a credential for employment in higher education.

Blier, H. M. and B. G. Wheeler (2010). “Report on a Study of Doctoral Programs that Prepare Faculty for Teaching in Theological Schools.” New York: Auburn Seminary, Center for the Study of Theological Education.

For the past 25 years, Auburn has tracked patterns of doctoral preparation of seminary faculty, publishing lists of programs that are the top suppliers of the doctorates held by such faculty and surveying doctoral students in those programs every ten years. The most recent survey was conducted in 2003. Building on these studies, Auburn Center staff designed a research project of limited scope to address questions about recent developments in the doctoral programs that prepare the majority of faculty in North American theological schools. Twenty-one North American institutions whose research doctorates are held by one percent or more of theological school faculty were invited to participate. Two did not respond to the invitation to participate. Several institutions had two programs sufficiently different that they are treated separately. Twenty-four programs are included in this report and are listed by type and with brief descriptions in Appendix A. The director of each of these programs was interviewed by telephone. This brief study gives some insight into why structures and procedures are so hard to adjust. Unlike undergraduate and professional programs that can call on all the resources of a school for recruitment of students, admissions, vocational development, co-curricular activities, and post-graduation placement, doctoral programs are usually conducted by departments that have very limited administrative and educational support resources of their own. These limitations are especially hard on programs in areas such as theology and religion, whose students are preparing to serve a uniquely configured set of institutions. The findings of this study strongly suggest that various aspects of doctoral programs should operate differently if their goal is to better serve the purposes of the institutions most likely to employ doctoral graduates in theology and religion. For instance, most graduates of the programs we studied, if they end up in teaching positions, will find themselves in settings where the character and vocational formation of students is a central goal. This is the case not only in seminaries in which students are preparing for church ministries, but also in the liberal arts programs that are most likely to offer positions in religion. To prepare teachers for this work, doctoral programs need to change their admissions procedures to focus on character and personal qualities as well as on intellectual capacities. Doctoral students would be well served by structured attention to their own formation and vocational goals because they are likely to be required to provide the same for their undergraduate or seminary students. And all doctoral students in these fields should receive both training and practice in teaching—these should not be optional, as they are in a number of programs.

Brigham, E. (2009). “Envisioning the Future of Doctoral Education: Preparing Stewards of the Discipline.” Edited by Chris Golde and George Walker. *Teaching Theology & Religion* 12(2): 194-195.

The article reviews the book *Envisioning the Future of Doctoral Education: Preparing Stewards of the Discipline*, edited by Chris Golde and George Walker.

Butler, D. M. and R. J. Butler (2011). “The Internet’s Effect on Women’s Coauthoring rates and Academic Job Market Decisions: The Case of Political Science.” *Economics of Education Review* 30(4): 665-672.

Research highlights. We study the Internet’s effect on academics by gender in political science. We examine the Internet’s impact on coauthoring and academic job decision. Women’s rate of co-authoring journal articles has increased faster than men’s. Female academics more willing to take jobs at smaller departments. The late 1990s saw the introduction and spread of the Internet and email. For social scientists, these technologies lowered communication costs and made inter-department collaboration much easier. Using women in political science as a case study, we show that this change has disproportionately affected women in two ways. First, women have increased the rate at which they co-author journal articles faster than their male counterparts. Second, the lowered communication costs have made women more willing to take jobs at smaller departments because it is now easier to work with colleagues at other universities.

Coalition on the Academic Workforce (2012). “A Portrait of Part-Time Faculty Members: A Summary of Findings on Part-Time Faculty Respondents to the Coalition on the Academic Workforce Survey of Contingent Faculty Members and Instructors,” 1-52.

In an effort to address the lack of data on contingent faculty members and their working conditions, the Coalition on the Academic Workforce (CAW) conducted an ambitious survey in fall 2010, seeking information about the courses these faculty members were teaching that term, where they were teaching them, and for what pay and benefits. The survey received close to 30,000 responses, with more than 10,000 coming from faculty members who were teaching part-time at an institution or institutions of higher education in fall 2010. The responses from these part-time faculty members provide the basis for a detailed portrait of the work patterns, remuneration, and employment conditions for what has long been the fastest-growing and is now the largest part of the academic workforce.

Cassuto, L. (2017). “The Job-Market Moment of Digital Humanities.” *The Chronicle of Higher Education*.

The annual convention of the Modern Language Association is the greatest show on earth for the humanities, with thousands of attendees, hundreds of panels, and thousands of job interviews for aspiring professors. Digital humanities are one of the few growth areas in today’s dismal academic job market. Some departments have advertised specifically for digital humanists, while others have proved eager to hire people who bring digital expertise to their applications -- even if the advertised job calls for a specialty in something else. Theory—a mixture of deconstructionism, poststructuralist psychoanalysis, and the study of indeterminate reader response—arrived at American colleges and universities in the 1960s from Europe and immediately began to undermine conventional ways of seeking meaning. [...]there was no longer a need to hire “theorists,” because the understanding of literary theory became part of the basic package that new PhDs were expected to offer to employers. Sidonie Smith, an English professor at the University of Michigan and a former president of the MLA, declares in her excellent 2015 book, *Manifesto for the Humanities*, that the new digital environment “ratchets up the urgency of pursuing a 21st-century vision of doctoral education.”

Grafton, A. T. and J. Grossman (2011) “No More Plan B: A Very Modest Proposal for Graduate Programs in History.” American Historical Association.

This article addresses the reality that many people receiving a PhD in history will not obtain a tenure-track position, yet most of the curricula seem designed towards that end. The president and executive director of the American Historical Association (AHA) propose alternative pathways and job opportunities for history PhDs. They denounce any ideas that the dissertation process should be less arduous or diminished in the theoretical and historical research skills acquired. However, they propose internships, vocational course work, and informational workshops geared towards non-academic doctoral positions implemented during the later (writing) stages of the PhD. In lieu of these alternate dissertation options, the extensive manuscript requirement should be reduced to articles or some other complimentary form of writing. The online article includes critical comments from members of AHA.

Greenwald, R. A. (2010) “Liberal Arts II: The Economy Requires Them.” *Inside Higher Ed*.

To many Americans, the liberal arts are a luxury they feel they need to give up to make a living—nice but impractical. The liberal arts need to speak more concretely to the economic as well as the intellectual value of a liberal arts degree. It has been known for many years that younger workers (i.e., recent college graduates) move from firm to firm, job to job and even career to career during their lifetime. What scholars are seeing now, however, is different. As for many Americans, they are hustling from gig to gig, too. These workers, many former liberal arts students, may never know economic security, but they may know success. For many of the new-economy workers, success is measured by more than just money, as freedom, flexibility and creativity count, too. If this is the new economy students are going to inherit, college and university administrators, faculty and staff need to take stock of the programs offered (curricular as well as extracurricular) to ensure that programs serve students’ needs and set them on a successful course for the future. Liberal arts administrators, faculty, and staff also need to be less territorial, and recognize that the professional schools are not the enemy. They have a lot to offer our students. Strategic partnerships between professional schools and the arts and sciences enrich both and offer liberal arts students important professional opportunities long closed off to them. They also need to find ways to be good neighbors to the growing micropreneurial class, either by providing space, Wi-Fi, or interns. Some schools have created successful incubators, which can jump-start small businesses and give their students important ground-floor exposure to the emerging economy.

Haws, C. G. “Job Advertisement Data 2001-2010.” Atlanta, GA, Society of Biblical Literature and American Academy of Religion.

This report provides detailed analysis of the job market in biblical, religious and theological studies, based on data collected from 2001-2010 by the Society of Biblical Literature and the American Academy of Religion. Analysis regarding the type of jobs advertised, the type of institutions, and changes in job trends and characteristics are reported. The report also includes 16 key findings regarding the job market.

Levin, J. and V. Hernandez (2014). “Divided Identity: Part-Time Faculty in Public Colleges and Universities.” *The Review of Higher Education* 37(4): 531-557.

Part-time faculty lowers expenses related to faculty salary and benefits while accommodating more students, which, in turn, increases revenue in the form of student tuition. The use of part-time faculty provides a buffer that allows institutions to respond quickly to public demands and economic cycles while protecting the norms of academic freedom enjoyed by tenured faculty. This study explains the ways in which specific professional selves develop, express themselves, and understand their professional futures within the higher education ranks of part-time faculty in public colleges and universities in the United States. Specifically, this investigation examines the construction of academic identity for social science and science part-time faculty at three different institutional types: a research university, a comprehensive university, and a community college. The articulation of this academic identity is based on the narratives provided by part-time faculty members. Our analysis of these narratives, using cultural theory and identity theory, provides an explanation of part-time faculty members as an occupational community whose attributes and behaviors have previously been simplified or overlooked.

Lucido, J. and Center for American Progress (2013). “Lessons from the NFL for Managing College Enrollment,” Center for American Progress. Washington, D.C.

How colleges determine who is recruited, who merits admission, who receives student aid and of what variety, which classes are offered and when, and what kind of assistance is provided to students all comprise a complex system and an emerging field known as enrollment management. That colleges manage their enrollments only makes sense. After all, enrollments make up the bulk of institutional revenue at universities and colleges and students bring the energy, diversity, and talent that comprise the potential for learning and academic success. So it is to be expected that colleges and universities will manage enrollments to meet their particular missions, needs, and interests. What can be said, however, about the way college enrollments are managed on behalf of the public and national interest? This paper addresses this question by examining institutional enrollment goals and the enrollment decisions and strategies that are used in service to them. Further, the paper addresses how institutional goals may be directed in greater measure toward the public interest. In doing so, a framework is provided for better public information and more informed public policy with respect to college enrollment in the United States. It then takes a novel turn by adapting the unlikely example of the National Football League as a promising model to moderate harmful competition, regain public trust, and focus on educational results as measures of quality, as opposed to the present rankings-centered emphasis on characteristics of the incoming student body. Specifically, this paper suggests that American higher education would be more inclusive and results driven if colleges and universities formed a league to establish rules of competition and progress in the public interest. The goals of this “Higher Education League” would be broader participation, increased rates of success, and reduced costs. (Contains 35 endnotes.) [This paper was written with the assistance of Sandy Baum, Robert Frank, Don Heller, Don Hossler, David Kalsbeek, and William Tierney.]

Moreno, J., et al. (2006). “The Revolving Door for Underrepresented Minority Faculty in Higher Education,” Association of American Colleges and Universities.

This study examines the efforts of 27 colleges and universities to enhance their faculty racial/ethnic diversity between 2000-2004. The findings revealed that turnover was a significant factor in the lack of advancement of underrepresented minority (URM) faculty. This report includes a practical tool to help campus leaders help measure faculty turnover and recommendations to assist in assessing turnover and diversity efforts.

Wheeler, B. (2005). “Signs of the Times: Present and Future Theological Faculty,” Barbara G. Wheeler et al. New York: Auburn Seminary, Center for the Study of Theological Education.

This publication reports the results of a 2003 study of theological faculty and doctoral students. Begun in 2001, the present research replicates in whole or in part four of the earlier studies, conducted approximately ten years prior. According to the report, the numbers and percentages of racial/ethnic minority faculty in ATS-member theological institutions remain small. African Americans constituted about 6% of faculty members in 2001, a gain of only about one percentage point in a ten-year period. Gains of other racial/ethnic groups have not been much greater. Schools of different religious traditions have different levels and types of racial diversity: mainline Protestant faculties have the highest percentages of racial/ethnic faculty in total and the best representation of African American faculty, but Roman Catholic schools have the highest percentage of Hispanics, and evangelical Protestant seminaries the highest percentage of Asians and Asian Americans. The prospects for progress in the immediate future are not bright: the younger half of faculty is only slightly more diverse than the older half. And although at first glance the doctoral student body appears to have made real gains in racial diversity in the last ten years, it must be noted that two groups—African-American and Hispanic—have increased in the top supplier schools only to the current level of representation on theological faculties (a little more than 6%, for instance, for African Americans). Asians and Asian Americans are present in impressively high numbers at the doctoral level, but many of these students are non-residents who will return to teach in their home countries [Excerpt taken from pg. 7-8].

Yonghong Jade, X. (2008). "Faculty Turnover: Discipline-Specific Attention is Warranted." *Research in Higher Education* 49(1): 40-61.

This study investigated the importance of discipline variations in understanding faculty turnover behaviors. A representative sample of university faculty in research and doctoral universities was obtained from a national database. Faculty members, self-identified into a primary academic area, were grouped into eight discipline clusters according to an established framework. Multiple regression models were constructed to examine within each cluster the relative importance of a list of factors that have been identified to be related to faculty turnover. Cross-discipline comparisons of within-cluster variable prioritization revealed substantial discipline variations with regard to the major factors that are critical to faculty turnover. The findings produced evidence that discipline-specific information was indispensable to institutional administrators and policy makers for effective faculty retention.

Leadership, Scholarship and Development

Ash, A. N., et al. (2017). "The Paradox of Faith: White Administrators and Antiracism Advocacy in Christian Higher Education." *Christian Higher Education* 16(4): 232-254.

The purpose of this qualitative study was to explore the experiences of white administrators in Christian higher education within the United States who were active in antiracism advocacy. A team of researchers employed narrative inquiry borrowing from grounded theory approaches and interviewed eight administrators from four member institutions of the Council for Christian Colleges & Universities (CCCCU) in the Midwest region of the United States. Data analysis indicated that the participants' faith both hindered and helped in their antiracism advocacy. The process of politicizing racial justice issues and participants experiencing a fear of suspicion from institutional leaders because of their antiracism advocacy were identified as being hindrances to their antiracism efforts. However, the administrators cited their interpretations of Christian scriptures and their personal faith commitments as motivators for their antiracism work. Implications for practice include the encouragement of higher education communities to make systemic (rather than individual) changes, and to approach racial justice first and foremost from a biblical and theological perspective.

Boykin, T. F., et al. (2018). *Professional Education at Historically Black Colleges and Universities: Past Trends and Outcomes*. New York: Routledge.

This book focuses on the significant role that professional education programs play at Historically Black Colleges and Universities (HBCUs) and these programs' impact on society. Chapter authors discuss the contexts and experiences of students who have attended these programs, including their relationships with faculty, research opportunities, professional growth, personal enrichment, and institutional support. Taking into account social supports, identity development, and doctoral student socialization patterns, this book sheds light on what development and status of such professional education programs mean for future research and practice, while emphasizing issues of race, oppression, and marginalization.

Catherine, M. M. and T. N. Michael (2006). "Expanding and Cultivating the Hispanic STEM Doctoral Workforce: Research on Doctoral Student Experiences." *Journal of Hispanic Higher Education* 5(3): 258-287.

The prospects for colleges and universities becoming places where Hispanic students are engaged and integrated into the life of science, technology, engineering, and mathematics (STEM) fields are enhanced if college faculties become more diverse. For colleges and universities to become more diverse, a larger number of Hispanic students must enter and complete doctoral programs. This article presents new research on the funding, mentoring, publishing, and degree completion experiences of Hispanic and other doctoral students. Some of the social and academic challenges that doctoral students face as they progress through doctoral programs are identified.

Crook-Lyon, R. E., et al. (2012). “Addressing Religious and Spiritual Diversity in Graduate Training and Multicultural Education for Professional Psychologists.” *Psychology of Religion and Spirituality* 4(3): 169-181.

A considerable body of literature over the past 3 decades consistently documents the relevance of client spirituality and religiousness to well-being and psychotherapy. However, research also documents that mental health professionals generally feel unprepared to address client spiritual and religious issues. In this study, 340 psychologists affiliated with the American Psychological Association completed a survey indicating their attitudes toward the inclusion of spirituality and religion in graduate training, specifically within multicultural education. Most respondents took the position that spiritual and religious issues should be included in graduate training (65%), could be considered multicultural issues (77%), and could be included within existing multicultural training sequences (68%). Themes from a qualitative analysis of participants’ responses included (a) the significance of religion and spirituality in people’s lives, (b) the importance of addressing religion and spirituality in therapy, (c) definitions of multiculturalism and opinions on which issues should be included in multiculturalism, and (d) methods for including religion and spirituality within multicultural training. Reasons given for not including spirituality and religious issues in multicultural training focused on philosophical and practical reservations, such as the risk of superficiality of content and possible neglect of more crucial topics within multiculturalism, such as race and racism.

Daniel, C. (2007). “Outsiders-within: Critical Race Theory, Graduate Education and Barriers to Professionalization.” *Journal of Sociology and Social Welfare* 34(1): 25-42.

This article uses the lens of critical race theory to examine the experiences of minority students in and outside of the social work education classroom. Research has not critically analyzed the structures, policies and practices of graduate education programs and how they influence the socialization experiences of students. Qualitative interviews with 15 African American and Latino students reveal that their experiences are often characterized by marginalization and conflict. They suggest that certain aspects of the professionalization process create and support forces that reproduce stratified social relations. These problematic relations have a negative impact on minority students, threatening their persistence and professional development. The perspectives of minority students in their own voices provide critical insights into actions graduate programs can take to change the quality of student life in predominantly white institutions. Adapted from the source document by author.

Hawkins, B. D. (2010). “A Religious Awakening.” *Diverse Issues in Higher Education* 27(22): 17-18.

The article discusses New Jersey’s Princeton Theological Seminary and its Hispanic Theological Initiative (HTI) for Hispanic doctoral students.

Headworth, S. and J. Freese (2016). “Credential Privilege or Cumulative Advantage? Prestige, Productivity, and Placement in the Academic Sociology Job Market.” *Social Forces* 94(3): 1257-1282.

Using data on the population of U.S. sociology doctorates over a five-year period, we examine different predictors of placement in research-oriented, tenure-track academic sociology jobs. More completely than in prior studies, we document the enormous relationship between PhD institution and job placement that has, in part, prompted a popular metaphor likening academic job allocation processes to a caste system. Yet, we also find comparable relationships between PhD program and both graduate student publishing and awards. Overall, we find results more consistent with PhD prestige operating indirectly through mediating achievements or as a quality signal than as a “pure prestige” effect. We suggest sociologists think of stratification in their profession as not requiring exceptionalist historical metaphors, but rather as involving the same ordinary but powerful processes of cumulative advantage that pervade contemporary life.

Helsing, D., et al. (2008). “Putting the ‘Development’ in Professional Development: Understanding and Overturning Educational Leaders’ Immunities to Change.” *Harvard Educational Review* 78(3): 437-465.

In this article, authors Deborah Helsing, Annie Howell, Robert Kegan, and Lisa Lahey argue that today’s educational leaders face a host of complex demands as they strive to implement lasting, meaningful change in their school environments. As these demands often require a level of personal development many adults may not yet have, there is a need for professional development programs that are genuinely developmental. This article describes one such program that provides the opportunity for participants to make qualitative shifts in the ways that they understand themselves and their work. Using case study methodology, the authors explore the psychological development of one participant as she increases her capacity to determine, and be guided by, her own theories, values, and expectations of her personal and professional relationships and responsibilities.

Longman, K. A. (2011). “Conceptualization of Calling: A Grounded Theory Exploration of CCCU Women Leaders.” *Christian Higher Education* 10(3/4): 254-275.

This grounded theory study provides a conceptualization of the role of calling in women’s leadership development based on semi-structured interviews with 16 female leaders in the Council for Christian Colleges & Universities. Centered in the participants’ knowing and using their unique talents and strengths, which were often viewed as being clues to God’s plan for their lives, the participants conceptualized calling along two dimensions: internal-external and specific-general. Internal-external refers to sources of validation from which women experienced confirmation for their giftedness. Specific-general refers to whether calling was viewed as pointing to a well-defined task or was a generalized way of being, incorporating a sense of purpose or direction. Coding of participant interviews into dominant themes revealed aspects of each dimension, with participants’ awareness of calling being enlarged or potentially constricted based on four contextual factors: theological influences, family realities, cultural expectations, and life circumstances. This article connects existing research about calling, leadership, and motivation, and provides a model that emerged from the current research that contributes to the literature about women’s leadership development. [Abstract from author.]

Longman, K. A. and P. S. Anderson (2016). “Women in Leadership: The Future of Christian Higher Education.” *Christian Higher Education* 15(1-2): 24-37.

This article presents a discussion of the gender imbalance in senior-level leadership roles within the U.S. member institutions of the Council for Christian Colleges & Universities (CCCU), highlighting data across the last two decades. The underrepresentation of women in this sector is placed within a theological context and is compared with other sectors of U.S. higher education. Insights from the secular literature provide an introductory context for the article’s presentation of the data. Although the CCCU member institutions collectively serve a student body that is 60% female, a 2015 analysis of individuals holding “vice president” or higher titles (e.g., senior vice president, executive vice president) revealed that women held fewer than 30% of those employed in any particular leadership role (e.g., chief academic officer) and only slightly over 20% of all senior leadership roles. Notably, when a national study compared the leadership composition of 1,481 evangelical non-profit organizations with their secular counterparts, the representation of women on boards and senior leadership teams was found to be about half of that found in the secular nonprofits (Reynolds, 2014). Although Christian colleges and universities have an opportunity to set the standard within higher education for identifying, encouraging, and deploying the gifts of individuals across racial and gender lines, a variety of environmental and internalized barriers hinder the affirmation and development of women’s leadership identity and advancement. Five recommended action steps conclude the article, with a call to reimagine Christian higher education as being places of learning characterized by fully affirming and developing the potential of all within their span of care.

Mack, D. (2015). *Beginning a Career in Academia: A Guide for Graduate Students of Color*. New York: Routledge.

This practical guide prepares graduate students of color for their first job in academia and offers strategies for succeeding in the early years of a tenure-track position. Through the voices of faculty who have experienced the rigors of the job search and a career in academia, *Beginning a Career in Academia* offers advice for graduate students of color on how to transition from graduate school to an academic position. This inclusive volume shares perspectives that vary based on gender, racial, ethnic, generational, and disciplinary backgrounds, giving readers an opportunity to reflect on successful strategies for career readiness and for dealing with marginalization. The authors provide recommendations and tips to enhance the job search, identify campus fit, prepare for the interview and negotiation process, address dynamics of racial and gender politics, find work-life balance, and demystify the promotion and tenure process. This must-read provides candid advice and mentorship for any graduate students of color embarking on a career in academe.

Lumsden, D. B. (2008). “Doctoral Studies in Christian Higher Education: A Collaborative Model Involving a State University and an Evangelical Theological Seminary.” *Christian Higher Education* 7(1): 67-73.

Whether Christian institutions of higher learning prepare their students to integrate faith and learning is questionable. American Christian theological seminaries and divinity schools have an anemic interest in church-based Christian education, but even less interest in campus-based Christian higher education. A collaborative doctoral program of studies in Christian Higher Education involving a major evangelical seminary and a nonsectarian, state university is discussed as a new and different model for adoption and implementation among evangelical seminaries and state-supported universities. [Abstract from author.]

Nettles, M. T. and C. M. Millett (2006). *Three Magic Letters: Getting to PhD*. Baltimore: Johns Hopkins University Press.

Drawing on the largest survey of doctoral students ever conducted, *Three Magic Letters* provides a compelling portrait of the graduate school experience and identifies key issues affecting the success and failure of doctoral students. Michael T. Nettles and Catherine M. Millett surveyed more than 9,000 students from the top 21 doctorate-granting institutions in the United States. Their findings, based on rational analysis of a vast amount of descriptive data, shed light on multiple factors critical to the progression of the doctoral degree, particularly adequate institutional funding and engaged and accessible faculty mentors. This comprehensive volume will provide faculty chairs, administrators, and students with information and evidence for assessing their policies, practices, and programs to improve the graduate school experience and the future of the PhD.

Porter, S. D. and J. M. Phelps (2014). “Beyond Skills: An Integrative Approach to Doctoral Student Preparation for Diverse Careers.” *Canadian Journal of Higher Education* 44(3): 54-67.

An early consensus in the ongoing discourse about graduate student preparation for diverse careers was that graduates lacked competencies relevant to non-academic professional settings. Lists of missing “skills” were developed that universities and agencies sought to address, most commonly by the offering of generic (transferable) skills workshops or courses. In this paper, we critique this framing of the issue and discuss the limitations of the common approaches taken to address it. We propose a more integrated approach, where students’ thesis research itself is oriented to their possible futures (a practice already occurring in many areas), and where assessment of the competencies so developed is integral to the awarding of the degree. We illustrate the concepts through the stories of two students, and discuss policy ramifications and the substantial challenges to its realization presented by a highly competitive research environment and established ways of assessing success in faculty and students.

Reynolds, J. and J. Wallace (2016). “Envisioning the Future of Christian Higher Education: Leadership for Embracing, Engaging, and Executing in a Changing Landscape.” *Christian Higher Education* 15(1-2): 106-114.

The focus of this article centers on three specific themes of disruption that are likely to affect the future of Christian higher education. The first theme examines the juxtaposition of faith-based institutional identity and its influence on a post-modern society. The second theme explores the disaggregation of traditional faculty functions and the impact on student learning and institutional effectiveness. The last theme addresses changing student demographics and the associated expectations of this post-traditional population. The magnitude and complexity of these themes requires dynamic and flexible leadership at the board, administrative, and faculty levels. This article distinguishes between disruptive and technical change, and identifies how each approach impacts the unique social concerns facing faith-based institutions today. The article concludes by proposing new models of institutional collaboration and innovative cultures of learning that will meet the pragmatic need for institutional efficiency and effectiveness.

Seymour, J. L. (2007). “Leaven in the Loaf: The Wabash Center and Theological Education.” *Teaching Theology & Religion* 10(3): 167-169.

Assessing the impact of Wabash Center programs on theological education, this article focuses on the vocation of the theological educator, particularly on the impact of theological teaching on faith and on the institutions, values, and practices that shape living. Five contributions of the Wabash Center are highlighted: (1) guiding seminary faculty in the practices of teaching; (2) enhancing the teaching preparation of doctoral students for theological education; (3) linking effective teaching to the development of seminary curricula; (4) enlarging the literature on teaching in theological education; and (5) nurturing the vocation of seminary educators. [ABSTRACT FROM AUTHOR]

Smith, L. T. (2012). *Decolonizing Methodologies: Research and Indigenous Peoples*. London; New York; Zed Books; Distributed in the U.S. by Palgrave Macmillan.

To the colonized, the term ‘research’ is conflated with European colonialism; the ways in which academic research has been implicated in the throes of imperialism remains a painful memory. This essential volume explores intersections of imperialism and research - specifically, the ways in which imperialism is embedded in disciplines of knowledge and tradition as “regimes of truth.” Concepts such as “discovery” and “claiming” are discussed and an argument presented that the decolonization of research methods will help to reclaim control over indigenous ways of knowing and being. Now in its eagerly awaited second edition, this bestselling book has been substantially revised, with new case-studies and examples and important additions on new indigenous literature, the role of research in indigenous struggles for social justice, which brings this essential volume urgently up-to-date. [Publisher’s description.]

Walker, G. E., et al. (2008). *The Formation of Scholars: Rethinking Doctoral Education for the Twenty-First Century*. San Francisco: Jossey-Bass.

This book distills the lessons learned from a five-year action and research project with more than 80 doctoral programs committed to better preparing graduates. Six disciplines were included: chemistry, education, English, history, mathematics and neuroscience. Confronting the disconnect between current approaches and the desired outcomes of doctoral education, the book addresses changes needed to the teaching role as well as to research training. Advocating a view of PhD holders as stewards of their disciplines, it emphasizes the importance of moving away from the traditional apprenticeship model and toward one of intellectual community. The book offers concrete steps for faculty, students, administrators, funding agencies, disciplinary societies, and accrediting bodies to each play a practical role in this change and issues a call to action for each of these audiences.

Westfield, N. L. (2008). *Being Black, Teaching Black: Politics and Pedagogy in Religious Studies*. Nashville: Abingdon Press.

In this volume a group of eminent African American scholars of religious and theological studies examine the problems and prospects of Black scholarship in the theological academy. They assess the role that prominent Black scholars have played in transforming the study and teaching of religion and theology, the need for a more thoroughgoing incorporation of the fruits of Black scholarship into the mainstream of the academic study of religion, and the challenges and opportunities of bringing Black art, Black intellectual thought, and Black culture into predominantly white classrooms and institutions. [Description from publisher.]

Williams, D. (2010). “Learning in Online Community: A Model of Doctorate Level Internet-Enhanced Education.” *Common Ground Journal* 7(2): 32-55.

During the mid-1990's, The Southern Baptist Theological Seminary in Louisville, Kentucky began the research and development of a nontraditional EdD degree program built around the use of the Internet as a significant part of the instructional delivery system. The resulting EdD in Leadership degree was highly successful in its cohort approach to doctoral studies utilizing principles and best practices of online learning in tandem with elements of traditional classroom education. Although the degree is no longer offered by Southern Seminary, the parameters of the original Ed.D. in Leadership program design are presented as one possible model of doctoral level education utilizing elements of online learning. [Abstract from author.]

Wilson, Y. (2014). “Promoting Diversity, Creating Inclusion: How are Progressive Graduate Theological Schools Measuring Up?” D. Eynon, G. Dharmaraj, J. M. Hartley and K. Obear, ProQuest Dissertations Publishing.

Diversity invites us to explore and reflect on the multidimensional and intersectional identities we claim (for example: race, ethnicity, language, national origin, class, cultural and gender identities and expression, sexual orientation, socioeconomic status, age, disabilities, familial status, religious and political beliefs or other ideologies, and experiences) and how they impact our lives. Some individuals within our society struggle to understand, tolerate, embrace and celebrate the varied dimensions of diversity within other human beings. This may impede the progress of inclusivity even in institutions that value inclusivity. Institutions of higher education including graduate theological schools have not been exempt from facing this challenge historically and in the present. Even student groups, historically marginalized and underserved within higher education, experience discrimination and feelings of isolation at graduate theological schools deemed progressive and deeply committed to diversity and striving to create inclusive campus environments. This qualitative research study, with a phenomenological approach, examines the experiences of three progressive graduate theological schools accredited by the Association of Theological Schools in the United States: Colgate Rochester Crozer Divinity School, Episcopal Divinity School, and Howard University School of Divinity, in addressing the growing edges and successes of their diversity and inclusion efforts. This study explores gaps between the institutions' commitment to diversity and inclusion, praxis, and students' lived experiences; answering the most intriguing question: How are progressive graduate theological schools, deeply committed to diversity and striving to create inclusive campus environments, measuring up?

Mentoring

Agnew, M., et al. (2008). “Who's In, Who's Out: Examining Race, Gender and the Cohort Community.” *Journal of Diversity in Higher Education* 1(1): 20–32.

Many teacher education programs have adopted a cohort structure, which offers attractive administrative and organizational benefits while promoting classroom community. This study examines one urban teacher preparation program that employed a cohort model. Using focus groups and survey data, this mixed methods study compared results on the basis of race and gender. Findings suggest that while the cohort structure created a strong classroom community among the majority of students, specific minority populations in the program (men and students of color) were excluded from the social benefits associated with the cohort model. This study identified active social systems of silencing and exclusion and outlines implications for hiring practices, curriculum, and faculty development.

Armstrong, M. A. and J. Jovanovic (2017). “The Intersectional Matrix: Rethinking Institutional Change for URM Women in STEM.” *Journal of Diversity in Higher Education* 10(3): 216-231.

This article investigates the persistent challenge of how higher education institutions can support the success of underrepresented minority (URM) women in science, technology, engineering, and mathematics (STEM) fields. Our theoretical model centers on intersectionality, and we examine the possibilities and challenges involved in taking an intersectional approach to institutional change for this group. Our National Science Foundation (NSF)-funded study focused on 18 universities that received large NSF ADVANCE Institutional Transformation (IT) grants (Cohorts 3 [2005] and 4 [2008]). There were two steps to our investigation: (a) an analysis of documents generated by IT programs as a way of identifying and categorizing ‘mechanisms’ for supporting URM women and (b) conversations with IT leaders as a means of documenting the on-the-ground experiences of those working to institutionalize change. Our data yielded valuable results, including the identification of 5 Intersectional Facilitators, key institutional characteristics that enable change for URM women. Our results also show that while efforts intended to support URM women are typically additive (nonintersectional) in approach, when intersectional approaches are taken, most seek to intervene in the experience of individual URM faculty. We hypothesize that increased attentiveness to a ‘multipronged’ approach—including efforts based on recruitment of URM groups and climate initiatives—will increase effectiveness. Comprehensive strategizing across the group, individual, and climate levels—particularly if the 5 Intersectional Facilitators are used to guide strategies—may not only increase intersectional efforts but also synergistically combine, maximizing the combined positive effects of all efforts to support the success of URM women in STEM fields

Bearman, S., et al. (2008). “New Directions in Mentoring.” *The Blackwell Handbook of Mentoring: A Multiple Perspectives Approach*, Malden: Blackwell Publishing.

One of the major benefits of the present book is its thrust toward integration. The book brings together knowledge from three domains of mentoring that have been largely kept separate – mentoring of youth; faculty mentoring of students; and mentoring in the workplace. It also sets the stage for increased collaboration between those in the academy and practitioners. The first part of the chapter concentrates on how social scientists have approached issues of mentoring and how they might approach these issues in the future. The second part of the chapter turns to the work of practitioners, noting why so many organizations and educational institutions today are interested in developing formal mentoring programs and are also calling into question assumptions that underlie some of the programs.

Bell-Ellison, B. A. and R. F. Dedrick (2008). “What Do Doctoral Students Value in Their Ideal Mentor?” *Research in Higher Education* 49(6): 555-567.

The purpose of this study was to contribute to the construct validity of the scores from Rose’s (2003) 34-item Ideal Mentor Scale (IMS) and to examine whether male and female doctoral students value different attributes in their ideal mentor. Two hundred and twenty-four doctoral students from colleges (Education, Public Health, Nursing, Arts and Sciences, Engineering, and Business) throughout a large state research university participated in the study. Confirmatory factor analysis of the IMS revealed that the fit of the three-factor model (Integrity, Guidance, and Relationship) was not satisfactory. A major source of misfit involved covariances between errors of similarly worded items. Gender comparisons of the three subscales and individual items on the IMS indicated that male and female doctoral students were more alike than different regarding qualities they desire in their ideal mentor. The largest difference was observed on the item “believe in me” (Integrity subscale), with female doctoral students rating this as more important than male students. The potential of the Ideal Mentor Scale for stimulating conversations about mentoring and clarifying expectations of students and faculty is discussed.

Bernal, D. et al. (2009). “Latina/o Undergraduate Students Mentoring Latina/o Elementary Students: A Borderlands Analysis of Shifting Identities and First-Year Experiences.” *Harvard Educational Review* 79(4): 560-585.

This article examines the experiences of first-year Latina/o undergraduates at a predominantly white institution. Through a borderlands analysis, the authors explore how these students describe their experiences participating in an ethnic studies course and mentoring Latina/o elementary schoolchildren. The authors find that these experiences served as *sitios y lenguas* (decolonizing spaces and discourses; Pérez, 1998) in which the undergraduate students were able to reflect on the ongoing transformation of their social and political identities, revealing the complex and fluid *latinidades* (Latina/o identities; Latina Feminist Group, 2001) that exist among the Latina/o university students. This article explores the physical and metaphorical borders (Anzaldúa, 1987) the undergraduates occupy, navigate, and challenge while they work simultaneously as mentors in a mostly Latina/o setting and as college students on a mostly white campus.

Christopher, M. E., et al. (2016). “An Investigation Into Mentoring Practices of Faculty Who Mentor Undergraduate Researchers at a Hispanic Serving Institution.” *Journal of Hispanic Higher Education* 16(4): 338-358.

Research has shown the benefits of undergraduate research; however, few studies have examined mentors of undergraduate researchers. The purpose of this study was to investigate the practices of mentors who have successfully mentored Hispanic undergraduate researchers. Findings from this study suggested that mentors should focus on interacting with students, listen to and understand students’ interests, be organized, require students to be responsible, and monitor students’ work. Recommendations for practice and research have been provided.

Godbee, B. and J. C. Novotny (2013). “Asserting the Right to Belong: Feminist Co-Mentoring among Graduate Student Women.” *Feminist Teacher* 23(3): 177-195.

Finally, we conclude by asking how institutions can do more to support the work of individuals engaged in feminist co-mentoring and how individuals, in turn, can do more to change the institutional cultures through which mentoring occurs. Here we are imagining a multi-faceted or both/and approach to fostering feminist co-mentoring, an approach that asks of both individuals and institutions. Individuals might begin by recognizing where they are already involved in feminist co-mentoring, where it could be extended or tried anew, and how current mentoring approaches could be deepened. If we agree that feminist co-mentoring plays an important role in fostering one’s sense of value (i.e., self-empowerment, agency, solidarity), then individuals can recognize it as important to their own and others’ positions in academia and put time toward it (even folding it into other time-demanding tasks), rather than being pulled away by all the other demands on time. In turn, institutions (i.e., those individuals who are/run different parts of institutions) can do more to provide the conditions and structures that support this important work—from giving individuals “credit” for the time involved in relational work to rethinking systems of credit that get in the way of more meaningful mentoring. Institutional change here might involve both giving mentoring cultural currency in the university (see, e.g., Cochran and Godbee) and clearly depicting mentoring within the categories of teaching, research, and service. Since our value systems in higher education tend to connect with time, money, and status, institutions might think more about how to ensure time, money, and status for feminist co-mentoring. [Excerpt from article.]

Hall, L. A. and L. D. Burns (2009). “Identity Development and Mentoring in Doctoral Education.” *Harvard Educational Review* 79(1): 49-70.

In this essay, Leigh Hall and Leslie Burns use theories of identity to understand mentoring relationships between faculty members and doctoral students who are being prepared as educational researchers. They suggest that becoming a professional researcher requires students to negotiate new identities and reconceptualize themselves both as people and professionals in addition to learning specific skills; however, the success or marginalization that students experience may depend on the extent to which they attempt to enact identities that are valued by their mentors. For this reason, Hall and Burns argue that faculty mentors must learn about and consider identity formation in order to successfully socialize more diverse groups of researchers, and they believe that formal curriculum designs can be used more intentionally to help students and faculty understand the roles identity plays in professional development and to make doctoral education more equitable. [Excerpt from article.]

Kochan, F. K., et al. (2014). *Uncovering the Cultural Dynamics in Mentoring Programs and Relationships: Enhancing Practice and Research*. Charlotte, NC: Information Age Publishing, Inc.

Although cultural issues have a powerful influence on the failure and success of mentoring programs and relationships, there is scant research on this area and little in the way of guidelines that practitioners can use to help assure mentoring success. This book seeks to expand our knowledge and understanding of this topic and to foster the use of this information to enhance practice and research. The book is unique in a number of ways and will be an important resource for all those engaged in mentoring endeavors and for those conducting research in this area.

Lechuga, V. M. (2011). "Faculty-Graduate Student Mentoring Relationships: Mentors' Perceived Roles and Responsibilities." *Higher Education* 62(6): 757-771.

Scholars have demonstrated that one of the most important factors that graduate students use to ascertain the quality of their educational experience is their relationship with faculty. Research on faculty-graduate student mentoring relationships has provided valuable insights about effective practices that foster the success of graduate students. While these relationships are beneficial to both the mentor and mentee, the literature on faculty-student mentoring relationships primarily has focused either on mentoring relationships with undergraduate students or on specific types of interactions between graduate students and faculty. This article adds to the existing literature by exploring faculty mentors' perceived roles and responsibilities in their mentoring relationships with their graduate students. Data were drawn from interviews with 15 underrepresented faculty members from one research university. Findings reveal that faculty-graduate student relationships can be described by three broad descriptors that characterize participants' roles and responsibilities; faculty members as Allies, Ambassadors, and Master-Teachers.

Sedlacek, W. E., et al. (2008). "Mentoring in Academia: Considerations for Diverse Populations." *The Blackwell Handbook of Mentoring*. T. D. Allen and L. T. Eby, Blackwell Publishing Ltd: 259-280.

This chapter focuses on graduate-level mentoring relationships with an emphasis on diversity. The last two sections use research and variables of consideration for mentoring African Americans and Asian/Asian Americans. The authors claim "it appears critical for all academics to know how mentoring relationships for nontraditional students differ from those relationships with a traditional student, as well as knowing how to mentor nontraditional and traditional students with equal effectiveness. This latter issue is especially important because the existing research (e.g., Atkinson et al., 1994; Pope-Davis et al., 1997; Schlosser et al., 2005) suggests that mentoring experiences are different for those in socially-privileged groups (e.g., whites, men, Christians, heterosexuals) than those in socially oppressed groups (e.g., people of color, women, LGBT people, religious minorities). With regard to race, research reveals several obstacles for students of color to obtain mentoring. Some examples include (a) a lack of faculty role models of color (Pope-Davis et al., 1997), (b) differences in cultural values between mentor and protégé (Goto, 1999), (c) not understanding the importance of good mentoring to success in one's career (Grant-Thompson & Atkinson, 1997), and (d) reluctance entering a cross-race advising or mentoring relationship (Brinson & Kottler, 1993). In addition, faculty members may believe one or more myths about mentoring students of color (see Brown, Davis, and McClen-don, 1999), and faculty of color may be overwhelmed with requests for mentorship from students of color. Benjamin (1995) found that African American students at predominantly white institutions (PWIs) construct bipartite identities that consist of a personal/cultural self and an academic/institutional self. However, one key area both selves shared in common is how racism influences their identities on both a personal and institutional level. This appears consistent with the non-cognitive variable of learning how to navigate the explicit and implicit values and practices of academic institutions, and by realizing that all institutions of higher education are firmly embedded in larger cultural systems. The authors feel that by employing the noncognitive variable approach discussed above and shown in Exhibits 1 and 2, mentors of any race or gender and protégés from any nontraditional group can come together for mutual development. Race may not be an overt feature of the relationship, but racial issues should not be ignored in order to explore career development for African American college students. Failure to address the role of race in the relationship can limit what the experience of supervision/mentoring has to offer.

Sorcinelli, M. D. and J. Yun (2007). “From Mentor to Mentoring Networks: Mentoring in the New Academy.” *Change: The Magazine of Higher Learning*. 39: 57-61.

In the literature of faculty development, mentoring is usually mentioned as a vital contribution to a successful academic career, particularly for women and faculty of color. Mentoring has traditionally been defined as a top-down, one-to-one relationship in which an experienced faculty member guides and supports the career development of a new or early-career faculty member, and research on faculty development and mentoring programs largely has been designed to fit this traditional definition. Recently, a model has been emerging that encourages a broader, more flexible network of support, in which no single person is expected to possess the expertise required to help someone navigate the shoals of a faculty career. In this model, early-career faculty build robust networks by engaging multiple “mentoring partners” in non-hierarchical, collaborative, cross-cultural partnerships to address specific areas of faculty activity, such as research, teaching, working towards tenure, and striking a balance between work and life. This review highlights recent faculty-development resources, all published since 2000, that offer fresh models, concepts, and thinking on mentoring in higher education, particularly the mentoring of new and underrepresented faculty. The resources are organized into four areas: (1) new conceptualizations of mentoring; (2) recent studies on mentoring; (3) faculty-development programs and practices that promote mentoring; and (4) gender, race, and other diversity issues related to mentoring. (Contains 35 resources.)

Race/Racism

Ahmed, S. (2012). *On Being Included: Racism and Diversity in Institutional Life*. Durham; London; Duke University Press.

On Being Included: Racism and Diversity in Institutional Life provides an ethnographic account of the experiences of diversity practitioners in higher education. Ahmed conducted interviews with 21 diversity professionals at universities in Australia and the United Kingdom to understand what diversity actually means and how diversity is framed. In addition, Ahmed supplements interview data with her own recollections of racialized and gendered experiences while performing diversity work. [Description retrieved online at http://muse.jhu.edu/login?auth=0&type=summary&url=/journals/review_of_higher_education/v036/36.3.truong.html]

American Federation of Teachers (2010). “Promoting Racial and Ethnic Diversity in the Faculty: What Higher Education Unions Can Do.”

This report explores a broad array of obstacles that impede hiring and retaining an ethnically and racially diverse faculty. The report highlights a number of activities already under way to break down these obstacles and presents a long list of ideas that unions may be able to undertake on their own campuses. In 2005-2006, approximately 5.4 percent of all tenure-eligible and contingent faculty members were African American, 4.5 percent were Hispanic, and 0.04 percent were Native American, even though these groups represented, respectively, 12 percent, 14 percent and 0.8 percent of the total U.S. population. Despite administrators and faculty members around the country expressing strong support for improving faculty diversity, there has not been significant movement on the diversity front. This report addresses three major barriers to racial and ethnic diversity: (1) barriers in the educational pathways that lead to becoming a faculty member, (2) barriers in the faculty hiring process, and (3) barriers to retention of faculty members. A list of recommendations is provided at the end of the report.

Burt, B. A., et al. (2017). “Racializing Experiences of Foreign-Born and Ethnically Diverse Black Male Engineering Graduate Students: Implications for Student Affairs Practice, Policy, and Research.” *Journal of International Students* 7(4): 925-943.

Despite a growing body of work on the experiences of Black collegians, the higher education knowledge base lacks scholarship focused on Black men in graduate programs who are foreign-born and/or identify ethnically as other than African American. In this article, we provide a domain-specific investigation (i.e., based on students’ field of study), centering on nine Black men in engineering graduate programs. Three themes emerged regarding students’ racialized experiences and effects of racialization: (1) racialization as a transitional process; (2) cultural identity (dis)integrity; and (3) racialized imposter syndrome. We conclude with implications for developing and implementing promising practices and activities that aid students throughout graduate school. Such targeted efforts might also improve the likelihood of students remaining in the engineering workforce.

Carter, N. P. and M. Vavrus (2018). *Intersectionality of Race, Ethnicity, Class, and Gender in Teaching and Teacher Education, Interactive Factory.*

In *Intersectionality of Race, Ethnicity, Class, and Gender in Teaching and Teacher Education*, the editors bring together scholarship that employs an intersectionality approach to conditions that affect public school children, teachers, and teacher educators. Chapter authors use intersectionality to examine group identities not only for their differences and experiences of oppression, but also for differences within groups that contribute to conflicts among groups. This collection moves beyond single-dimension conceptions that undermines legal thinking, disciplinary knowledge, and social justice. Intersectionality in this collection helps complicate static notions of race, ethnicity, class, and gender in education. Hence, this book stands as an addition to research on educational equity in relation to institutional systems of power and privilege.

Cascante, F. A. (2010). “A Decade of Racial/Ethnic Diversity in Theological Education: The Continuous Challenge of Inclusion with Justice.” *Journal of Race, Ethnicity, and Religion* 1(3): 1-32.

The focus of this article acknowledges past and present experiences of racism in predominantly white theological institutions (PWTIs) by faculty from racial/ ethnic minority groups. The author calls for an approach to racial/ethnic diversity in theological education that goes beyond the concern for improving racial/ethnic demographics, or the concern for improving institutional capacity for “managing” faculty and student diversity, which seem to be the present and preferred approach by the power holders in theological institutions and organizations. [Excerpt taken from article]

Dill, B. T. and R. E. Zambrana (2009). *Emerging Intersections: Race, Class, and Gender in Theory, Policy, and Practice.* New Brunswick, N.J. : Rutgers University Press.

The United States is known as a “melting pot” yet this mix tends to be volatile and contributes to a long history of oppression, racism, and bigotry. *Emerging Intersections*, an anthology of ten previously unpublished essays, looks at the problems of inequality and oppression from new angles and promotes intersectionality as an interpretive tool that can be utilized to better understand the ways in which race, class, gender, ethnicity, and other dimensions of difference shape our lives today. The book showcases innovative contributions that expand our understanding of how inequality affects people of color, demonstrates the ways public policies reinforce existing systems of inequality, and shows how research and teaching using an intersectional perspective compels scholars to become agents of change within institutions. By offering practical applications for using intersectional knowledge, *Emerging Intersections* will help bring us one step closer to achieving positive institutional change and social justice.

Fryberg, S. A. and E. J. Martínez (2014). *The Truly Diverse Faculty: New Dialogues in American Higher Education*. New York: Palgrave Macmillan.

Many universities in the twenty-first century claim ‘diversity’ as a core value but fall short in transforming institutional practices. The disparity between what universities claim as a value and what they accomplish in reality creates a labyrinth of barriers, challenges, and extra burdens that junior faculty of color must negotiate, often at great personal and professional risk. This volume addresses these obstacles, first by foregrounding essays written by junior faculty of color and second by pairing each essay with commentary by senior university administrators. These two university constituencies play crucial roles in diversifying the academy, but rarely have an opportunity to candidly engage in dialogue. This volume harnesses the untapped collective knowledge in these constituencies, revealing how diversity claims, when poorly conceived and under-actualized, impact the university as an intellectual work environment and as a social filter for innovative ideas. [Publisher’s description.]

Gildersleeve, R., et al. (2011). “‘Am I Going Crazy?!’: A Critical Race Analysis of Doctoral Education.” *Equity & Excellence in Education* 44(1): 93-114.

The graduate school experience for students of color has been theorized as oppressive and dehumanizing (Gay, 2004). Scholars have struggled to document how students of color navigate and negotiate oppressive and dehumanizing conditions in their daily experiences of doctoral education. The authors provide a critical race analysis of the everyday experiences of Latina/o and Black doctoral students. They draw from critical inquiry and critical race theory to establish and describe an overarching and powerful social narrative that informs, influences, and illustrates the endemic racism through which Black and Latina/o students struggle to persist in pursuit of the doctorate. They call this social narrative, “Am I going crazy?!” Deconstructing the narrative into its core elements, they provide an extended definition that illustrates a dehumanizing cultural experience in the everyday lives of doctoral students. Gildersleeve et al problematize these cultural norms to promote a more humanizing experience of doctoral education for Black and Latina/o students.

González, J. C. (2006). “Academic Socialization Experiences of Latina Doctoral Students: A Qualitative Understanding of Support Systems That Aid and Challenges That Hinder the Process.” *The Journal of Hispanic Higher Education* 5(4): 347-365.

This article examines the experiences of academic socialization for Latina doctoral students. Thirteen 1- to 2-hour semi-structured interviews were conducted with Latina doctoral students attending U.S. research institutions who had been in their programs for three or more years. Through production theory, a phenomenological analytic approach of Latina doctoral experiences was conducted. Findings include support systems, challenges, resistance methods, and issues with claiming their academic voice. The article concludes with policy implications and a discussion.

Griffin, K. A., et al. (2012). “The Influence of Campus Racial Climate on Diversity in Graduate Education.” *Review of Higher Education* 35(4): 535.

Persistent disparities in doctoral degree completion have led many institutions to hire graduate diversity officers (GDOs) to increase the presence of underrepresented minorities in graduate programs. This qualitative study of 14 GDOs considers how the dimensions of campus racial climate (CRC) influence the ability of GDOs to carry out this work. Findings suggest CRC can be applied to understanding institutional processes that affect diversity, and that internal and external climate-related forces affect the GDO’s recruitment and retention efforts. Thus, universities must go beyond demonstrating institutional commitment by creating GDO positions and attending to CRC to increase graduate diversity. (Contains 2 figures, 2 tables, and 1 footnote.)

Gutiérrez y Muhs, G. (2012). *Presumed Incompetent: The Intersections of Race and Class for Women in Academia*. Boulder, CO: University Press of Colorado.

Presumed Incompetent is a path-breaking account of the intersecting roles of race, gender, and class in the working lives of women faculty of color. Through personal narratives and qualitative empirical studies, more than 40 authors expose the daunting challenges faced by academic women of color as they navigate the often-hostile terrain of higher education, including hiring, promotion, tenure, and relations with students, colleagues, and administrators. One of the topics addressed is the importance of forging supportive networks to transform the workplace and create a more hospitable environment for traditionally subordinated groups. The narratives are filled with wit, wisdom, and concrete recommendations, and provide a window into the struggles of professional women in a racially stratified but increasingly multicultural America.

Hrabowski, F. A. (2015). *Holding Fast to Dreams : Empowering Youth from the Civil Rights Crusade to STEM Achievement*. Boston: Beacon Press.

Dr. Hrabowski relates his experiences with the civil rights movement in Birmingham as a child, his relentless desire for a quality education, his development as a leader in higher education, and the ways these experiences led to the development of programs and policies supporting inclusive excellence and educational success for African Americans. Dr. Hrabowski details the lessons about education he drew from his own experiences as a student, faculty member, and administrator. He relates the circumstances in which he was able to draw on those lessons to develop the most successful program in the United States – the Meyerhoff Scholars Program – for educating African Americans who go on to earn doctorates and M.D.-PhDs in the natural sciences and engineering. [Description from publisher.]

Jaeger, A. J., et al. (2017). “Push and Pull: The Influence of Race/Ethnicity on Agency in Doctoral Student Career Advancement.” *Journal of Diversity in Higher Education* 10(3): 232-252.

This study examined and enriched our understanding of the career choice process for doctoral students of color in science, technology, engineering, and math (STEM) fields. In addition, it explored the challenges facing all doctoral students in STEM in understanding and making meaning of diversity as it relates to individual perspectives and actions. We used an agency theoretical framework to explore career-related decisions of doctoral students. This framework captured how students ‘navigate, negotiate, reframe, and act’ during the career decision-making process of a doctoral program.

Li, X. (2007). “Characteristics of Minority-Serving Institutions and Minority Undergraduates Enrolled in These Institutions” (NCES 2008-156). National Center for Educational Statistics. Washington, D.C., U.S. Department of Education.

This study provides a comprehensive profile of all types of “minority-serving institutions” (MSIs), in the United States and examines the characteristics of minority students who attend these institutions. The report adds to earlier research focusing on single types of MSIs—primarily Historically Black Colleges and Universities (HBCUs), Hispanic-serving institutions (HSIs), or Tribal Colleges and Universities (TCUs). In contrast to earlier research, this study examines all types of MSIs side by side and includes private, for-profit institutions, which are typically excluded from studies on MSIs. This report consists of three sections, beginning with an overview of MSIs, discussing the major trends between 1984 and 2004 in the participation of minority students in U.S. higher education and the extent to which MSIs enroll minority students. This overview is followed by a description of how MSIs differed from other institutions in terms of their major institutional characteristics (e.g., sector, admissions selectivity, and population size of low-income students) in 2004. The report ends with an analysis of the demographic and enrollment characteristics of minority students attending MSIs and how they differ from those attending non-MSIs and various types of MSIs. Findings from this report are descriptive in nature; they do not imply causality or identify reasons for the trends or differences observed. (44 tables and 12 figures. Appended are: (1) Glossary; (2) Technical Notes and Methodology; and (3) List of Degree-Granting Title IV Institutions Included in This Study That were Minority-Serving: Fall 2004.)

Litzler, E., et al. (2014). “Breaking It Down: Engineering Student STEM Confidence at the Intersection of Race/Ethnicity and Gender.” *Research in Higher Education* 55(8): 810-832.

It is generally accepted that engineering requires a strong aptitude for mathematics and science; therefore, students’ judgments regarding their competence in these areas as well as engineering likely influence their confidence in engineering. Little is known about how self-confidence in science, mathematics, and engineering courses (STEM confidence) varies at the intersection of race/ethnicity and gender. To fill this gap, this study examined the STEM confidence of multiple groups in undergraduate engineering programs. Results indicated that although some underrepresented groups may have lower STEM confidence overall, this finding no longer applies to all groups after controlling for personal, environmental, and behavioral factors. Specifically, African-American and Hispanic men report higher average STEM confidence than white men after controlling for these associated measures. In addition, white women continue to report lower average STEM confidence than white men after controlling for these measures, while other groups do not differ from white men. Further, many elements of student perception, including student views of professors, comparisons to peers, perceptions of the field as rewarding, and desirability of chosen major are positively associated with student STEM confidence. The changing patterns of significance for race/ethnicity and gender groups between the two models indicate that personal, environmental, and behavioral factors have different relationships with STEM confidence levels for different groups. This study contributes an understanding that gender differences in STEM confidence are not indifferent to racial and ethnic context. Social-cognitive theory provides a valuable framework for studying student academic confidence and would improve future self-confidence research.

Lord, S. M., et al. (2009). “Who’s Persisting in Engineering? A Comparative Analysis of Female and Male Asian, Black, Hispanic, Native American, and White Students.” *Journal of Women and Minorities in Science and Engineering* 15(2): 167-190.

Interest in increasing the number of engineering graduates in the United States and promoting gender equality and diversification of the profession has encouraged considerable research on women and minorities in engineering programs. Drawing on a framework of intersectionality theory, this study recognizes that women of different ethnic backgrounds warrant disaggregated analysis because they do not necessarily share a common experience in engineering education. Using a longitudinal, comprehensive dataset of more than 79,000 students who matriculated in engineering at nine universities, this research examines the question: How does the persistence of engineering students (measured as enrollment to the eighth semester) vary by disaggregated combinations of gender and race/ethnicity? Findings reveal that for Asian, Black, Hispanic, Native American, and White students, women who matriculate in engineering are most likely to persist in engineering compared to other eighth-semester destinations and, except for Native Americans, do so at rates comparable to those of men. Thus, contrary to considerable popular opinion that there is a gender gap in persistence, the low representation of women in the later years of engineering programs is primarily a reflection of their low representation at matriculation.

Maton, K. I., et al. (2009). “Enhancing the Number of African Americans Who Pursue STEM PhDs: Meyerhoff Scholarship Programs Outcomes, Process, and Individual Predictors.” *Journal of Women and Minorities in Science and Engineering* 15(1): 15-37.

The current study examines the outcomes, processes, and individual predictors of the pursuit of a STEM PhD among African American students in the Meyerhoff Scholarship Program. Meyerhoff students were nearly five times more likely than comparison students to pursue a STEM PhD Program components consistently rated as important were financial scholarship, being part of the Meyerhoff Program community, the summer bridge program, study groups, staff academic advising, and summer research opportunities. Furthermore, focus group findings revealed student internalization of key Meyerhoff Program values, including a commitment to excellence, accountability, group success, and giving back. In terms of individual predictors, multinomial logic regression analyses revealed that Meyerhoff students with higher levels of research excitement at college entry were more likely to pursue a STEM PhD.

McCallum, C. M. (2016). “”Mom Made Me Do It”: The Role of Family in African Americans’ Decisions to Enroll in Doctoral Education.” *Journal of Diversity in Higher Education* 9(1): 50-63.

Large disparities exist among African Americans and other cultural groups in doctoral degree enrollment and degree attainment. To address this concern, scholars have focused on why African Americans do not pursue doctoral degrees. Although informative, this deficit perspective does not explain the factors that encourage African Americans to enroll in doctoral study. Building on Hill’s (1999, 2003) conceptualization of the strengths of African American families, this qualitative study uses a cultural perspective to explore the role of family in the graduate school attendance decision-making process. Semistructured interviews with 41 currently enrolled African American doctoral-level students from research intensive institutions revealed that family members play an important role. They provide insight, resources, and emotional and social support during the decision-making process. Findings illuminate the need to focus on culturally relevant strengths of diverse populations when exploring graduate degree decision-making processes. Findings from this study can be used to inform a theoretical model on doctoral degree decision-making as well as graduate schools’ recruitment and attainment strategies.

McCoy, D. L., et al. (2015). “Colorblind mentoring? Exploring White faculty mentoring of students of color.” *Journal of Diversity in Higher Education* 8(4): 225-242.

In this critical multisite case study we examined the concept of colorblind mentoring. Using Bonilla-Silva’s Colorblind Racism Frames, we sought to understand white faculty members’ perspectives on their mentoring of students of color. The findings revealed that white faculty members often engage with students from a ‘colorblind perspective.’ Their use of race-neutral, colorblind language (avoiding racial terms but implying them) allowed white faculty members to describe their students as academically inferior, less prepared, and less interested in pursuing research and graduate studies while potentially ignoring structural causes. Faculty perceptions of students may influence the way students of color perceive their academic abilities and potential to achieve success in STEM disciplines and in graduate education.

Nam, R. (2009). “Online Theological Education: Perspectives from First-Generation Asian American Students.” *Theological Education* 45(1): 59-69.

This essay explores the use of online asynchronous discussions from the perspective of first-generation Asian American seminarians. The pedagogical paradigm implicit in these online forums assumes values that compete and even contradict the values these students bring from their native educational experiences. Combined with the language difficulties, asynchronous discussions can present a serious challenge to the educational goals of both the institution and the student. Despite these barriers, first-generation Asian American students often see the incorporation of the asynchronous discussions as a welcome enhancement to their theological education.

Palmer, R. T., et al. (2013). *Fostering Success of Ethnic and Racial Minorities in STEM : the Role of Minority Serving Institutions*. New York: Routledge, Taylor & Francis Group.

To maintain competitiveness in the global economy, United States policymakers and national leaders are increasing their attention to producing workers skilled in science, technology, engineering, and mathematics (STEM). Given the growing minority population in the country, it is critical that higher education policies, pedagogies, climates, and initiatives are effective in promoting racial and ethnic minority students’ educational attainment in STEM. Minority Serving Institutions (MSIs) have shown efficacy in facilitating the success of racial and ethnic minority students in STEM and are collectively responsible for producing nearly one third of the nation’s minority STEM graduates.

Patton, L. D. (2009). “My Sister’s Keeper: A Qualitative Examination of Mentoring Experiences among African American Women in Graduate and Professional Schools.” *The Journal of Higher Education* 80(5): 510-537.

Eight African American women’s mentoring experiences in graduate school are examined pertaining to lessons learned, characteristics and behaviors of African American female mentors, challenges with white mentors (male and female), and stereotypical images of African American female mentors. The findings support mentoring as a method of empowerment and uplift.

Pérez, D., II and K. B. Taylor (2016). “Cultivando Logradores: Nurturing and Sustaining Latino Male Success in Higher Education.” *Journal of Diversity in Higher Education* 9(1): 1-19.

Little is known about the factors that contribute to Latino male success in higher education. In this qualitative study, Yosso’s (2005) community cultural wealth framework provides an asset-based perspective to illuminate how Latino males used different forms of capital to nurture and sustain their dispositions to succeed at a selective, predominantly white institution. Whereas parents and college preparatory programs nurtured participants’ success before college, mentors and peers sustained their dispositions to succeed during college. Implications for research, policy, and practice focus on nurturing and sustaining community cultural wealth among Latino males in higher education.

Santiago, D., et al. (2010). “What Works for Latino Students in Higher Education: 2010 Compendium Profiles of Selected Programs,” *Excelencia in Education*: 1-26.

The importance of college degree completion for U.S. society and economic competitiveness makes it imperative to improve educational outcomes for Latino students. Institutional leaders, educators, and policymakers who recognize this imperative are challenged to determine what they can do to improve educational outcomes for Latino students. Excelencia in Education responds to this challenge by linking research, policy, and practice that supports higher educational achievement for Latino students. Premier in this effort is Examples of Excelencia, a national initiative to systematically identify and honor programs boosting Latino enrollment, performance and graduation with evidence of effectiveness. While there are a growing number of programs worthy of recognition for their efforts to increase Latino student success, Examples of Excelencia focuses on institution-based programs and departments. These programs do not serve Latino students exclusively, but each program disaggregates their data and can demonstrate success with Latino students. [Excerpt from author.]

Schneider, B. E. and D. A. Segura (2014). “From Affirmative Action to Diversity: Critical Reflections on Graduate Education in Sociology.” *Sociology Compass* 8(2): 157-171.

This article explores the contradictory results of the shift from a race-conscious affirmative action discourse to a broader “diversity embrace” that advocates tolerance, equality, and respect for cultural differences on university campuses. Drawing on critical race theory and research on the practice of affirmative action in organizations, we argue that the diversity embrace subsumes recognition of racialized histories, social relations, and practices in favor of a “color-blind” rhetoric that reinforces negative assumptions about the academic merit and worthiness of underrepresented minority students (URM). Our review of the status and condition of URM graduate students in sociology departments reveals that minority inclusion is part of a larger strategy that emphasizes individual and group differences rather than corrective action for past discrimination. We find that access and inclusion in graduate programs in sociology have been uneven with relatively few departments producing a majority of URM sociology doctorates. The diversity embrace obscures their continual low representation in graduate programs, fosters professionalization practices detrimental to these students, and undermines efforts to create a “critical mass” of faculty of color. Such practices constitute a racial project that preserves white privilege at the individual and institutional levels.

Smith, W., et al. (2007). "Racial Primes and Black Misandry on Historically White Campuses: Toward Critical Race Accountability in Educational Administration." *Educational Administration Quarterly* 43(5): 559-585.

Racial primes are an outgrowth and inculcation of a well-structured, highly developed, racially conservative, race-neutral, or color-blind racial socialization process in which children learn race-specific stereotypes about African Americans and other race/ethnic groups. As they get older, they continue to receive both involuntary and voluntary corroborating messages of anti-Black stereotypes from adults, friends, games, folklore, music, television, popular media, and the hidden curriculum. A result of this belief system is Black misandry. Black misandry refers to an exaggerated pathological aversion toward Black men created and reinforced in societal, institutional, and individual ideologies, practices, and behaviors. Findings: Through the use of focus group interview data from African American male students at four universities, it reveals that potent Black misandric beliefs exist in both academic and social spaces in the collegiate environment. Conclusions: Using critical race theory as a framework, the counter story in this article provides an interpretation of how racially primed Black misandric beliefs influence the collegiate racial climate and how educational administrators might respond.

Tamara Bertrand, J., et al. (2013). "Employing a Black Feminist Approach to Doctoral Advising: Preparing Black Women for the Professoriate." *The Journal of Negro Education* 82(3): 326-338.

Advising has been identified as a strategy that influences the retention and graduation of many underrepresented populations in higher education, including students of color and women. For Black women, multiple identities, including race and gender, intersect in ways that need acknowledgement during the socialization process. Given the growing numbers of Black women earning doctoral degrees, the authors propose a renewed focus on advising using a Black Feminist approach for advising process Black women. This conceptual essay will outline the differences between mentoring and advising, identifying the tasks and features of the advising relationship potentially needed to ensure the success of Black women graduate students who aspire to enter the professoriate.

Tuitt, F. (2012). "Black Like Me: Graduate Students' Perceptions of their Pedagogical Experiences in Classes Taught by Black Faculty in a Predominantly White Institution." *Journal of Black Studies* 43(2): 186-206.

Using critical race theory as a framework and methodology, this qualitative study of 10 Black graduate students examines how teaching and learning in the racialized context of a predominantly white institution affects the pedagogical interaction between Black faculty and Black students in the classroom. The findings of this study suggest that some Black graduate students enter classrooms taught by professors who are Black like them with the perception that Black faculty (a) are innocent until proven guilty, (b) will serve as role models who hold them to higher standards, and (c) will view Black students and be viewed by these same students as representatives of their race. This manuscript concludes that Black professors must be aware of such perceptions and discover how to navigate this racial paradox if they are to successfully fulfill their responsibility to lift up the souls of Black graduate students in the presence of their academic experience.

Turner, C., et al. (2008). "Faculty of Color in Academe: What 20 Years of Literature Tells Us." *Journal of Diversity in Higher Education* 1(3): 139-168.

To better prepare students for an increasingly diverse society, campuses across the country remain engaged in efforts to diversify the racial and ethnic makeup of their faculties. However, faculty of color remain seriously underrepresented, making up 17% of total full-time faculty. In the past 20 years, more than 300 authors have addressed the status and experience of faculty of color in academe. From 1988 to 2007, there was a continued rise in publications addressing the issue of the low representation of faculty of color. This article presents a literature review and synthesis of 252 publications, with the goal of informing scholars and practitioners of the current state of the field. Themes emerging from these publications and an interpretive model through which findings can be viewed are presented. The analysis, with a focus on the departmental, institutional, and national contexts, documents supports, challenges, and recommendations to address barriers and to build on successes within these three contexts. The authors hope that this article informs researchers and practitioners as they continue their work to understand and promote the increased representation of faculty of color.

appendix a

Tables & Graphs

TABLE 2.12-DEVELOPED JANUARY 2018, BASED ON ATS TABLES 2.12: HEAD COUNT ENROLLMENT BY RACE OR ETHNIC GROUP, DEGREE, AND GENDER, ALL MEMBER SCHOOLS, SELECT YEARS 1998, 2000, 2003, 2013-2016

Degree Category	1998			2003			2008			2013			2014			2015			2016		
	M	W	Total	M	W	Total	M	W	Total	M	W	Total	M	W	Total	M	W	Total	M	W	Total
Asian																					
Mdiv	1,444	340	1784	1520	345	1865	1,670	428	2,098	1,793	456	2,249	1,699	484	2,183	1,752	519	2,271	1,736	482	2,218
Ministerial Non-Mdiv	199	313	512	245	381	626	241	361	602	324	448	772	283	430	713	275	472	747	285	561	846
General Theological	257	184	441	291	228	519	341	252	593	377	253	630	476	277	753	488	296	784	495	346	841
Advanced Ministerial	988	59	1047	1184	97	1281	801	117	918	992	132	1,124	785	119	904	741	119	860	879	131	1,010
Advanced Research	403	94	497	370	124	494	370	105	475	366	121	487	371	113	484	337	104	441	423	120	543
Others	421	290	711	407	307	714	286	203	489	300	190	490	255	188	443	228	178	406	239	192	431
	3,712	1,280	4992	4017	1482	5499	3,709	1,466	5,175	4,152	1,600	5,752	3,869	1,611	5,480	3,821	1,688	5,509	4,057	1,832	5,889
Black																					
Mdiv	1,997	1,504	3501	2330	2220	4550	2,460	2,478	4,938	2,576	2,355	4,931	2,491	2,234	4,725	2,493	2,148	4,641	2,491	2,093	4,584
Ministerial Non-Mdiv	214	326	540	370	587	957	426	667	1093	561	727	1,288	559	804	1,363	660	788	1,448	689	861	1,550
General Theological	257	238	495	337	317	654	340	359	699	353	327	680	390	375	765	389	364	753	415	358	773
Advanced Ministerial	515	158	673	558	250	808	669	359	1028	853	572	1,425	808	549	1,357	833	562	1,395	856	570	1,426
Advanced Research	209	73	282	209	119	328	228	134	362	220	137	357	207	131	338	218	135	353	261	143	404
Others	517	320	837	464	383	847	395	310	705	259	192	451	254	173	427	217	182	399	165	139	304
	3,709	2,619	6328	4268	3876	8144	4,518	4,307	8,825	4,822	4,310	9,132	4,709	4,266	8,975	4,810	4,179	8,989	4,877	4,164	9041
Hispanic																					
Mdiv	576	151	727	765	253	1018	860	301	1,161	1,054	404	1,458	1,222	280	1,502	1,202	375	1,577	1,172	400	1,572
Ministerial Non-Mdiv	140	124	264	440	218	658	458	216	674	651	371	1,022	666	374	1,040	618	374	992	685	394	1,079
General Theological	103	71	174	186	122	308	243	164	407	300	153	453	366	178	544	493	194	687	545	230	775
Advanced Ministerial	208	46	254	226	33	259	203	48	251	271	57	328	320	57	377	429	60	489	399	65	464
Advanced Research	89	41	130	92	36	128	115	44	159	151	49	200	196	78	274	158	54	212	165	52	217
Others	411	216	627	327	165	492	312	168	480	220	91	311	248	97	345	247	114	361	289	129	418
	1,527	649	2176	2036	827	2863	2,191	941	3,132	2,647	1,125	3,772	3,018	1,064	4,082	3,147	1,171	4,318	3,255	1,270	4,525
Native American																					
Mdiv	47	41	88	96	52	148	87	55	142	82	53	135	103	47	150	105	47	152	102	40	142
Ministerial Non-Mdiv	12	9	21	18	14	32	17	26	43	18	33	51	20	36	56	19	34	53	28	40	68
General Theological	10	7	17	14	9	23	20	13	33	19	17	36	19	11	30	24	20	44	29	20	49
Advanced Ministerial	8	5	13	11	5	16	20	3	23	20	6	26	18	20	38	22	9	31	23	8	31
Advanced Research	5	4	9	13	0	13	13	3	16	18	7	25	23	7	30	16	7	23	14	9	23
Others	28	16	44	34	32	66	22	7	29	7	8	15	15	7	22	14	4	18	9	5	14
	110	82	192	186	112	298	179	107	286	164	124	288	198	128	326	200	121	321	205	122	327
White																					
Mdiv	1,363	241	1604	1487	242	1729	1,580	319	1,899	1,679	428	2,107	1,660	422	2,082	1,608	466	2,074	1,519	437	1,956
Ministerial Non-Mdiv	256	268	524	287	299	586	357	372	729	323	394	717	319	355	674	330	396	726	326	416	742
General Theological	494	225	719	359	209	568	343	188	531	406	175	581	471	221	692	555	246	801	565	301	866
Advanced Ministerial	978	103	1081	889	139	1028	1621	168	1789	1,462	179	1,641	1,588	178	1,766	1,467	198	1,665	1,246	205	1,451
Advanced Research	893	206	1099	966	244	1210	921	227	1,148	774	188	962	779	179	958	815	201	1,016	798	218	1,016
Others	339	117	456	444	152	596	296	117	413	216	91	307	226	71	297	212	141	353	213	150	363
	4,323	1,160	5483	4432	1285	5717	5,118	1,391	6,509	4,860	1,455	6,315	5,043	1,426	6,469	4,987	1,648	6,635	4,667	1,727	6,394
Not Reported																					
Mdiv	421	356	777	1073	599	1672	1,443	785	2,228	1,405	658	2,063	1,346	672	2,018	1,394	699	2,093	1,652	812	2,464
Ministerial Non-Mdiv	148	152	300	377	518	895	382	438	820	421	660	1,081	437	624	1,061	524	692	1,216	385	729	1,114
General Theological	239	203	442	347	337	684	534	442	976	711	495	1,206	701	444	1,145	730	445	1,175	786	493	1,279
Advanced Ministerial	155	47	202	358	85	443	372	100	472	649	193	842	707	193	900	672	197	869	669	199	868
Advanced Research	157	59	216	209	100	309	324	129	453	431	135	566	395	103	498	362	108	470	323	99	422
Others	339	457	796	810	976	1786	596	549	1,145	781	643	1,424	648	498	1,146	598	520	1,118	678	532	1,210
	1,459	1,274	2733	3174	2615	5789	3,651	2,443	6,094	4,398	2,784	7,182	4,234	2,534	6,768	4,280	2,661	6,941	4,493	2,864	7357
Total																					
Mdiv	20,493	8,770	29263	22817	10470	33287	23,034	10,209	33,243	21,764	9,261	31,025	21,409	8,698	30,107	20,967	8,512	29,479	20,620	8,427	29,047
Ministerial Non-Mdiv	3,799	4,267	8066	4631	5712	10343	5,063	6,000	11,063	5,108	6,230	11,338	5,365	6,247	11,612	5,447	6,379	11,826	5,477	6,760	12,237
General Theological	4,280	3,321	7601	4806	3902	8708	5,362	3,864	9,226	5,563	3,381	8,944	6,019	3,494	9,513	6,367	3,597	9,964	6,577	3,774	10,351
Advanced Ministerial	7,427	1,231	8658	7733	1480	9213	7,801	1,738	9,539	7,552	2,006	9,558	7,438	1,956	9,394	7,474	2,019	9,493	7,356	2,050	9,406
Advanced Research	4,239	1,473	5712	4315	1489	5804	4,468	1,467	5,935	4,250	1,376	5,626	4,270	1,300	5,570	4,311	1,306	5,617	4,477	1,311	5,788
Others	5,507	4,130	9637	6487	4867	11354	4,332	3,317	7,649	3,274	2,267	5,541	3,045	1,921	4,966	2,823	2,014	4,837	2,737	1,939	4,676
	45,745	23,192	68937	50789	27920	78709	50,060	26,595	76,655	47,511	24,521	72,032	47,546	23,616	71,162	47,389	23,827	71,216	47,244	24,261	71,505

SOURCE: ASSOCIATION OF THEOLOGICAL SCHOOLS (ATS), ANNUAL DATA TABLES, TABLE 2.12, RETRIEVED ONLINE AT [HTTP://WWW.ATS.EDU/RESOURCES/PUBLICATIONSPRESENTATIONS/DOCUMENTS/ANNUALDATABLES/](http://www.ats.edu/resources/publicationspresentations/documents/annualdatatables/)

TABLE 2.18A –BASED ON ATS TABLES 3.1: NUMBER OF FACULTY BY RACE/ETHNICITY, RANK, AND GENDER, ALL SCHOOLS, 1999, 2003, 2011, 2016

	1998		2003		2008		2013		2014		2015		2016	
	M	W	M	W	M	F	M	F	M	F	M	F	M	F
Asian or Pacific Islander														
Professor	27	2	35	3	40	7	58	9	52	12	54	11	55	10
Associate Professor	22	2	27	6	51	18	63	24	67	25	64	25	59	36
Assistant Professor	24	7	45	10	46	18	51	21	50	25	48	24	52	20
Others	10	0	6	2	6	1	6	5	5	3	6	7	7	7
Total	83	11	113	21	143	44	178	59	174	65	172	67	173	73
		94		134		187		237		239		239		246
Black Non-Hispanic														
Professor	46	7	58	12	69	14	74	24	68	22	63	22	56	20
Associate Professor	41	10	42	18	41	28	43	24	49	26	55	26	55	28
Assistant Professor	29	21	45	25	44	21	43	30	36	33	34	33	35	41
Others	4	8	11	5	19	7	14	15	12	17	19	15	16	13
Total	120	46	156	60	173	70	174	93	165	98	171	96	162	102
		166		216		243		267		263		267		264
Hispanic														
Professor	31	1	33	6	38	8	42	10	42	10	40	10	38	10
Associate Professor	19	5	23	4	35	7	26	7	26	10	27	9	31	9
Assistant Professor	19	4	25	12	23	10	27	9	31	8	30	12	30	12
Others	8	2	1	1	4	5	8	6	9	4	11	4	12	6
Total	77	12	82	23	100	30	103	32	108	32	108	35	111	37
		89		105		130		135		140		143		148
American, Indian, Alaskan, Native or Inuit														
Professor	3	0	2	0	3		2		2		2		1	
Associate Professor	0	0	0	0			2		1		1			
Assistant Professor	0	0	2	0	1		1		1		1		2	1
Others	1	0	2	0	1		1							
Total	4	0	6	0	5		6		4		4		3	1
		4		6		5		6		4		4		4
Visa or Nonresident Alien														
Professor	6	0	9	1	4	1	6	2	6	2	6	1	6	1
Associate Professor	8	2	8	3	11		11	1	9	1	7	1	8	1
Assistant Professor	7	0	11	4	12	3	4	5	4	4	2	2	2	2
Others	1	0	0	0	3								2	
Total	22	2	28	8	30	4	21	8	19	7	15	4	18	4
		24		36		34		29		26		19		22
White Non-Hispanic														
Professor	1177	169	1138	211			1083	237	1073	234	1043	230	1033	228
Associate Professor	508	184	653	218			559	206	532	196	512	185	495	170
Assistant Professor	385	154	438	179			347	131	356	133	342	129	357	128
Others	111	43	106	63			142	42	152	51	162	56	163	63
Total	2181	550	2335	671	2334	689	2131	616	2113	614	2059	600	2048	589

TABLE 3.1-ATS TABLE: NUMBER OF FACULTY BY RACE/ETHNICITY, RANK, AND GENDER, ALL SCHOOLS, 2007-2011

Race/Ethnicity	Rank	2013		2014		2015		2016		2017	
		M	F	M	F	M	F	M	F	M	F
Asian or Pacific Islander	Professor	58	9	52	12	54	11	55	10	59	9
	Associate Professor	63	24	67	25	64	25	59	36	59	36
	Assistant Professor	51	21	50	25	48	24	52	20	48	21
	Others	6	5	5	3	6	7	7	7	9	7
	Total	178	59	174	65	172	67	173	73	175	73
Black Non-Hispanic	Professor	74	24	68	22	63	22	56	20	58	21
	Associate Professor	43	24	49	26	55	26	55	28	57	24
	Assistant Professor	43	30	36	33	34	33	35	42	39	42
	Others	14	15	12	17	19	15	16	13	17	13
	Total	174	93	165	98	171	96	162	103	171	100
Hispanic	Professor	42	10	42	10	40	10	38	10	39	9
	Associate Professor	26	7	26	10	27	9	31	9	34	8
	Assistant Professor	27	9	31	8	30	12	30	12	28	11
	Others	8	6	9	4	11	4	13	6	7	5
	Total	103	32	108	32	108	35	112	37	108	33
American Indian, Alaskan Native or Inuit	Professor	2	-	2	-	2	-	1	-	2	-
	Associate Professor	2	-	1	-	1	-	-	-	1	-
	Assistant Professor	1	-	1	-	1	-	2	1	1	1
	Others	1	-	-	-	-	-	-	-	-	-
	Total	6	-	4	-	4	-	3	1	4	1
Visa or Nonresident Alien	Professor	6	2	6	2	6	1	6	1	7	1
	Associate Professor	11	1	9	1	7	1	8	1	5	2
	Assistant Professor	4	5	4	4	2	2	2	2	3	4
	Others	-	-	-	-	-	-	2	-	-	-
	Total	21	8	19	7	15	4	18	4	15	7
White Non-Hispanic	Professor	1,083	237	1,073	234	1,043	230	1,034	228	1,019	223
	Associate Professor	559	206	532	196	512	185	495	171	492	176
	Assistant Professor	347	131	356	133	342	129	360	129	357	135
	Others	142	42	152	51	162	56	164	63	145	69
	Total	2,131	616	2,113	614	2,059	600	2,053	591	2,013	603
Multiracial	Professor	4	-	4	-	3	-	2	-	2	1
	Associate Professor	3	-	3	-	7	1	8	-	9	1
	Assistant Professor	5	1	6	2	3	3	3	6	2	4
	Others	1	2	1	1	1	1	2	1	2	1
	Total	13	3	14	3	14	5	15	7	15	7
Not Available	Professor	13	5	17	5	17	7	22	5	21	5
	Associate Professor	21	6	26	6	22	8	22	8	26	15
	Assistant Professor	18	10	20	9	25	12	27	11	33	10
	Others	11	3	10	3	8	4	8	6	11	3
	Total	63	24	73	23	72	31	79	30	91	33
Total Faculty	Professor	1,282	287	1,264	285	1,228	281	1,214	274	1,207	269
	Associate Professor	728	268	713	264	695	255	678	253	683	262
	Assistant Professor	496	207	504	214	485	215	511	223	511	228
	Others	183	73	189	79	207	87	212	96	191	98
	Total	2,689	835	2,670	842	2,615	838	2,615	846	2,592	857

SOURCE: ASSOCIATION OF THEOLOGICAL SCHOOLS (ATS), 2016-2017 ANNUAL DATA TABLE, TABLE 3.1A, RETRIEVED ONLINE AT [HTTP://WWW.ATS.EDU/RESOURCES/PUBLICATIONSPRESENTATIONS/DOCUMENTS/ANNUALDATABLES/2016-17ANNUALDATABLES.PDF](http://www.ats.edu/resources/publicationspresentations/documents/annualdatatables/2016-17annualdatatables.pdf)

RACE AND HISPANIC ORIGIN BY SELECTED AGE GROUPS, PROJECTIONS FOR THE UNITED STATES: 2017-2060, MAIN SERIES. TABLE 6
(2016 BASE POPULATION. PERCENT OF RESIDENT POPULATION AS OF JULY 1)

	2016	2020	2030	2040	2050	2060
All ages (in percent)	100.00	100.00	100.00	100.00	100.00	100.00
One race	97.38	97.12	96.43	95.65	94.75	93.76
White	76.91	76.15	74.20	72.19	70.08	68.02
Non-Hispanic White	61.27	59.70	55.77	51.74	47.83	44.31
Black or African American	13.31	13.44	13.79	14.15	14.56	14.98
American Indian and Alaska Native	1.25	1.27	1.31	1.35	1.37	1.38
Asian	5.67	6.02	6.87	7.69	8.45	9.11
Native Hawaiian and Other Pacific Islander	0.24	0.24	0.26	0.27	0.28	0.28
Two or More Races	2.62	2.88	3.57	4.35	5.25	6.24
Hispanic or Latino	17.79	18.73	21.07	23.46	25.66	27.50
0-17 years	100.00	100.00	100.00	100.00	100.00	100.00
One race	94.73	94.20	92.95	91.58	90.17	88.71
White	72.54	71.65	69.43	67.44	65.28	62.94
Non-Hispanic White	51.12	49.80	46.91	43.04	39.43	36.46
Black or African American	15.10	15.17	15.46	15.45	15.61	15.97
American Indian and Alaska Native	1.59	1.58	1.54	1.52	1.49	1.44
Asian	5.21	5.51	6.26	6.92	7.53	8.10
Native Hawaiian and Other Pacific Islander	0.29	0.29	0.27	0.26	0.26	0.26
Two or More Races	5.27	5.80	7.05	8.42	9.83	11.29
Hispanic or Latino	24.91	25.54	26.52	28.85	30.86	31.97
18-64 years	100.00	100.00	100.00	100.00	100.00	100.00
One race	97.91	97.65	96.86	96.00	95.04	93.94
White	76.58	75.63	73.27	71.24	69.29	67.42
Non-Hispanic White	61.04	58.82	53.42	49.60	46.12	42.59
Black or African American	13.65	13.87	14.25	14.60	14.95	15.12
American Indian and Alaska Native	1.27	1.31	1.38	1.41	1.41	1.40
Asian	6.16	6.59	7.67	8.46	9.10	9.72
Native Hawaiian and Other Pacific Islander	0.25	0.26	0.28	0.29	0.29	0.28
Two or More Races	2.09	2.35	3.14	4.00	4.96	6.06
Hispanic or Latino	17.56	19.00	22.53	24.70	26.56	28.63
65 years and older	100.00	100.00	100.00	100.00	100.00	100.00
One race	99.14	99.06	98.84	98.56	98.15	97.58
White	84.75	83.93	81.75	79.22	76.54	73.73
Non-Hispanic White	77.37	75.91	71.53	65.73	59.95	55.09
Black or African American	9.23	9.64	10.79	11.72	12.61	13.81
American Indian and Alaska Native	0.69	0.75	0.90	1.03	1.16	1.27
Asian	4.35	4.61	5.24	6.38	7.59	8.50
Native Hawaiian and Other Pacific Islander	0.12	0.13	0.17	0.21	0.26	0.29
Two or More Races	0.86	0.94	1.16	1.44	1.85	2.42
Hispanic or Latino	8.06	8.79	11.31	15.00	18.59	21.01
Detailed age groups						
0-4 years	100.00	100.00	100.00	100.00	100.00	100.00
One race	94.01	93.32	91.94	90.52	89.04	87.53
White	71.54	70.33	68.33	66.36	63.93	61.66
Non-Hispanic White	49.61	49.09	45.01	40.91	37.97	34.82
Black or African American	15.25	15.58	15.53	15.46	15.87	16.10
American Indian and Alaska Native	1.62	1.55	1.54	1.52	1.47	1.43
Asian	5.29	5.59	6.28	6.92	7.51	8.10
Native Hawaiian and Other Pacific Islander	0.31	0.27	0.25	0.26	0.26	0.25
Two or More Races	5.99	6.68	8.06	9.48	10.96	12.47
Hispanic or Latino	25.82	25.10	27.56	30.34	31.33	32.69
5-17 years	100.00	100.00	100.00	100.00	100.00	100.00
One race	95.00	94.54	93.34	91.98	90.60	89.16
White	72.91	72.16	69.86	67.84	65.79	63.43
Non-Hispanic White	51.69	50.08	47.64	43.84	39.99	37.08
Black or African American	15.05	15.01	15.43	15.44	15.51	15.92
American Indian and Alaska Native	1.58	1.59	1.54	1.51	1.49	1.45
Asian	5.18	5.48	6.24	6.92	7.54	8.11
Native Hawaiian and Other Pacific Islander	0.29	0.30	0.28	0.26	0.26	0.26
Two or More Races	5.00	5.46	6.66	8.02	9.40	10.84
Hispanic or Latino	24.58	25.71	26.12	28.29	30.68	31.69
18-34 years	100.00	100.00	100.00	100.00	100.00	100.00
One race	97.03	96.63	95.43	94.34	93.21	92.01
White	73.75	72.98	71.57	69.47	67.35	65.46
Non-Hispanic White	55.49	53.66	48.93	45.59	42.93	39.30
Black or African American	15.03	15.18	14.69	14.97	15.33	15.48
American Indian and Alaska Native	1.46	1.46	1.49	1.48	1.44	1.42
Asian	6.50	6.72	7.39	8.14	8.82	9.38
Native Hawaiian and Other Pacific Islander	0.30	0.29	0.29	0.29	0.27	0.27
Two or More Races	2.97	3.37	4.57	5.66	6.79	7.99
Hispanic or Latino	20.86	22.04	25.91	27.61	28.39	30.58
35-64 years	100.00	100.00	100.00	100.00	100.00	100.00
One race	98.45	98.28	97.71	96.95	96.05	95.02
White	78.29	77.25	74.29	72.25	70.37	68.51
Non-Hispanic White	64.39	61.98	56.09	51.87	47.90	44.42
Black or African American	12.82	13.07	13.98	14.40	14.74	14.92
American Indian and Alaska Native	1.16	1.21	1.31	1.36	1.40	1.39
Asian	5.96	6.51	7.84	8.64	9.26	9.90
Native Hawaiian and Other Pacific Islander	0.22	0.24	0.28	0.29	0.30	0.29
Two or More Races	1.55	1.72	2.29	3.05	3.95	4.98
Hispanic or Latino	15.56	17.14	20.52	23.05	25.54	27.54
65-84 years	100.00	100.00	100.00	100.00	100.00	100.00
One race	99.11	99.03	98.80	98.48	98.01	97.40
White	84.36	83.55	81.27	78.37	75.39	72.80
Non-Hispanic White	76.84	75.40	70.76	63.96	57.53	53.54
Black or African American	9.47	9.86	11.08	12.14	12.97	14.17
American Indian and Alaska Native	0.73	0.78	0.93	1.09	1.21	1.30
Asian	4.44	4.71	5.34	6.67	8.15	8.83
Native Hawaiian and Other Pacific Islander	0.12	0.14	0.17	0.22	0.28	0.30
Two or More Races	0.89	0.97	1.20	1.52	1.99	2.60
Hispanic or Latino	8.22	8.95	11.65	16.34	20.06	21.76
85 years and older	100.00	100.00	100.00	100.00	100.00	100.00
One race	99.34	99.28	99.12	98.94	98.68	98.32
White	87.42	86.74	85.13	83.15	80.66	77.42
Non-Hispanic White	80.92	79.67	76.97	73.88	68.71	61.26
Black or African American	7.61	8.00	8.67	9.79	11.29	12.36
American Indian and Alaska Native	0.47	0.52	0.65	0.79	0.97	1.12
Asian	3.76	3.93	4.54	5.05	5.57	7.17
Native Hawaiian and Other Pacific Islander	0.08	0.09	0.12	0.15	0.19	0.24
Two or More Races	0.66	0.72	0.88	1.06	1.32	1.68
Hispanic or Latino	6.99	7.63	8.90	10.23	13.28	18.02

Note: 2016 is the base population estimate for the projections. Hispanic origin is considered an ethnicity, not a race. Hispanics may be of any race. Responses of "Some Other Race" from the 2010 Census are modified. For more information, see <http://www.census.gov/popest/data/historical/files/MRSP-01-US1.pdf>.

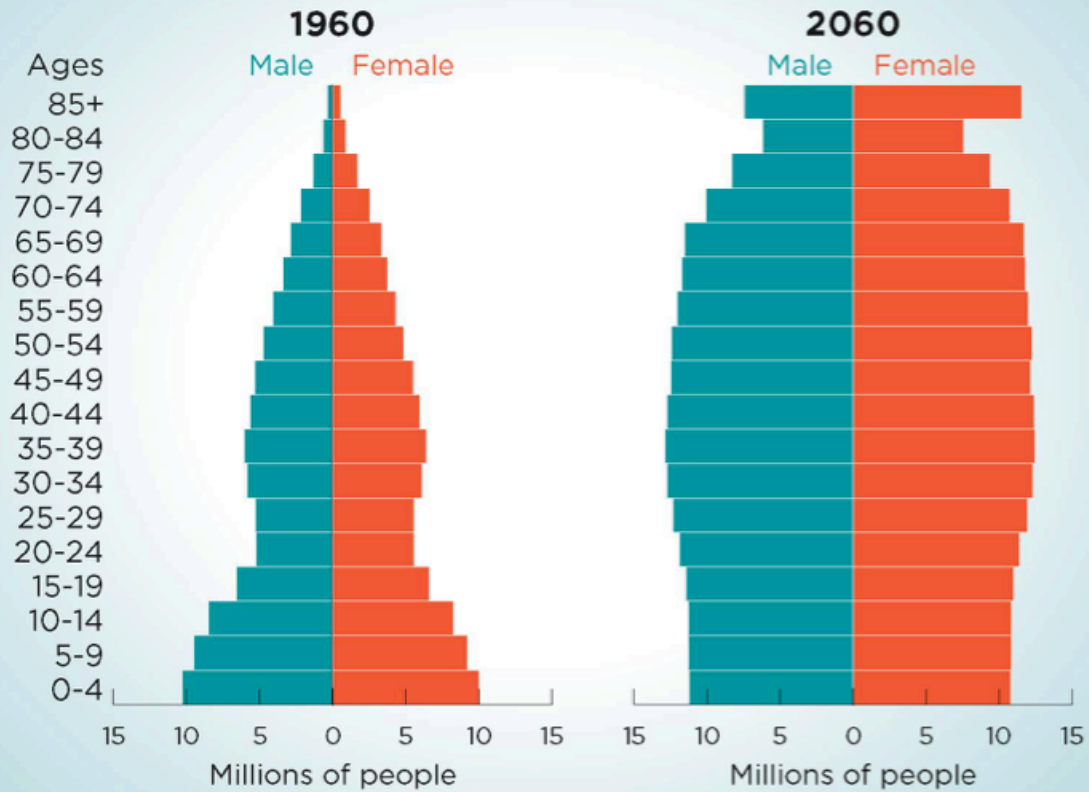
Suggested Citation:

Race and Hispanic Origin by Selected Age Groups: Main Projections Series for the United States, 2017-2060. US Census Bureau, Population Division. Washington, DC.

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From Pyramid to Pillar: A Century of Change

Population of the United States



United States™
Census
Bureau

U.S. Department of Commerce
Economics and Statistics Administration
U.S. CENSUS BUREAU
census.gov

Source: National Population
Projections, 2017
www.census.gov/programs-surveys/popproj.html

Definitions and Terminology

DEFINITION OF DEGREE PROGRAMS

I. ATS Degree Programs

ATS Approved Degree Programs consists of more than 250 distinct degree programs. Those listed in the five categories below are the most common ones. Highly specialized degrees may not be included in this list. To view all degree programs offered by member schools, please consult the following page on the ATS website: <http://www.ats.edu/MemberSchools/Pages/Degrees.aspx>.

Categories Reflected in Tables and Graphs:

a. Basic Programs Oriented Toward Ministerial Leadership, Master of Divinity Program

- Master of Divinity
- Bachelor of Theology (BTh)
- Master of Divinity (MDiv)
- Master of Ministry (MMin)

b. Basic Programs Oriented Toward Ministerial Leadership

- Master's in Religious Education
- MA in Christian Education
- MA in Educational Ministry
- MA in Religious Education
- Master of Religious Education (M.RE.)
- Master's in Church Music
- MA in Church Music
- Master of Church Music (M.CM.)
- Master of Music
- Master of Music in Church Music
- Master of Sacred Music (M.SM.)
- Master's in Pastoral Studies
- Master of Arts in [specialized ministry]

c. Basic Programs Oriented Toward General Theological Studies

- Master's in General Theological Studies
- Master of Arts (MA)

d. Advanced Programs Oriented Toward Ministerial Leadership

- Doctor of Ministry
- Doctor of Ministry (DMin)
- Doctor of Missiology
- Doctor of Missiology (DMiss)
- Doctor of Education/Doctor of Educational Ministry
- Doctor of Education (EdD)
- Doctor of Educational Ministry (D.Ed.Min.)
- Doctorate in Church Music
- Doctor of Musical Arts (D.MA.)

e. Advanced Programs Primarily Oriented Toward Theological Research and Teaching

- Master of (Sacred) Theology
- Doctor of Theology (ThD)
- Master of Sacred Theology (S.TM.)
- Master of Theology (ThM/MTh)
- Doctor of Theology or Philosophy
- Doctor of Philosophy (PhD)

TERMINOLOGY

Black rather than African American is used throughout this report to refer to people that may be categorized within the U.S. Census as Black/African American but are domestic citizens and not viewed as non-resident aliens or visa students.

Hispanic is sometimes used to refer to people of Latinx ethnicity to remain consistent with data source tables and reports linguistics.

People of Color refers to Asian Americans, Blacks, Hispanics, and Native American/Pacific Islanders.

Representation is based on the percentage of a group's population within a particular context in relation to the percentage of the same group within the United States' overall population/college- age population. Underrepresentation and overrepresentation are percentage characterizations, which reflect disparities between contextual and overall population densities. Representation is not a measure of raw numbers.

Theology and Religious Vocations refers to instructional programs that focus on the intramural study of theology and that prepare individuals for the professional practice of religious vocations. Definition is from the National Center for Education Statistics. (<http://nces.ed.gov/ipeds/cipcode/cipdetail.aspx?y=55&cipid=88461>).

Theological Education is used throughout this report to reflect degree programs and faculty positions in theology, religion, and church ministry, and in reference to academic programs is limited to Association of Theological Schools members. Some data and literary sources aggregate theological studies, religious studies, or philosophy in common categories of religion or religious studies. When aware of variances between terminologies, distinctions were noted.

researcher bio

Sybrina Y. Atwaters, PhD

Sybrina Y. Atwaters is an interdisciplinary sociologist. Dr. Atwaters uses quantitative, qualitative, and virtual ethnographic data to conduct studies within two research interests: sociology of technology (exploring knowledge production through virtual world technologies) and social inequality (examining patterns of inequality within science, engineering, and higher education).

Her broad experience includes collaborative research with Emory University, the National Academies, Georgia Institute of Technology (Georgia Tech), Iowa State University, the Forum for Theological Exploration (FTE), and the Association of Theological Schools (ATS). Dr. Atwaters is a 2007 Forum for Theological Exploration Doctoral Fellow. She earned her PhD in Sociology of Technology and Science, a Master's degree in Instructional Technology from Georgia State, and a Master's in Theological Studies from Candler School of Theology, Emory University.

Dr. Atwaters has been a research leader within theological education for more than a decade. She completed research for the Engaging Science in Seminaries project led by the ATS Research Division, funded by the Templeton Foundation. The resulting article, "Science in Seminaries: 8 New Findings and 5 Next Steps for Schools to Engage," provides a summary of the research findings. Dr. Atwaters has also served on several research consultations, including the New Media Project at Christian Theological Seminary and the Launch for the Center for Innovation in Ministry at San Francisco Theological Seminary.

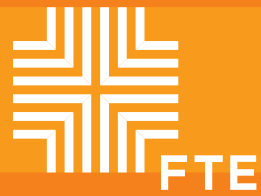
Her work with the Wisdom of Youth Project at the Emory University Center for Law and Religion led to the publication of *Children, Youth, and Spirituality in a Troubling World* by M. Moore and A. Wright. Her dissertation, "Redefining the Sacred in 3-D Virtual Worlds: Exploratory Analysis of Innovation and Knowledge Production through Religious Expression," examined how virtual world users constructed non-gaming religious communities and practices.

In the area of social inequality, her research includes "Cultures of Traumatic Stress: Trends in Institutional Climate and Black Students' Experience at Georgia Institute of Technology," and the scholarly report, "Blueprint for the Future: Framing the Issues of Women in Science in a Global Context."

In partnership with Partners for Education, Dr. Atwaters conducted a diversity and inclusion assessment study for the School of Electrical and Computer Engineering at Iowa State University. She has spent the past six years conducting research on African Americans' undergraduate engineering experiences, leading to three publications, including *Beyond the Black-White Minority Experience: Undergraduate Engineering Trends among African Americans*.

Dr. Atwaters conducted an extensive national study published in 2013 by FTE, the *Review of Literature and Resources: The Cultivation of Scholars of Color in Theological Education*. It provided a statistical, trends, and best practices analysis of racial and gender diversity at graduate and faculty levels of theological education at ATS member institutions. She updates and expands the review with this 2018 publication.

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