



SCHOOL OF HUMANITIES,  
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**ADJUNCT FACULTY EMPLOYMENT APPLICATION**

Please complete entire application and attach vita.

Name \_\_\_\_\_  
Last First Middle initial

Address \_\_\_\_\_  
Street City State ZIP

Home telephone \_\_\_\_\_ - \_\_\_\_\_ Work telephone \_\_\_\_\_ - \_\_\_\_\_ Email \_\_\_\_\_

Position applied for \_\_\_\_\_ What date would you be available for work? \_\_\_\_\_

**EDUCATION**

	Institution	Course of Study	Degree
Undergraduate	_____	_____	_____
	_____	_____	_____
Graduate	_____	_____	_____
	_____	_____	_____
	_____	_____	_____

Title of thesis \_\_\_\_\_

Title of doctoral dissertation \_\_\_\_\_

Please provide copies of your transcripts. Final candidates will be expected to provide original transcripts.

**TEACHING EXPERIENCE**

List most recent first

Institution	Rank	Field	Date(s)
_____	_____	_____	_____
_____	_____	_____	_____
_____	_____	_____	_____
_____	_____	_____	_____

Are you certified to teach online classes?  Yes  No If yes, please attach certificate.

**OTHER RELATED EMPLOYMENT**

List most recent first

Employer	Location	Job Title	Date(s)
_____	_____	_____	_____
_____	_____	_____	_____
_____	_____	_____	_____
_____	_____	_____	_____

I hereby give permission to contact the employers listed above concerning any information you deem relevant.

Signed \_\_\_\_\_ Date \_\_\_\_\_

Employer(s) not to be contacted \_\_\_\_\_

**PERSONAL REFERENCES**

Please include two references and have at least two reference letters.

Name	Address	Telephone
Name	Address	Telephone

**PASTORAL REFERENCE**

Please include one pastoral reference and have at least one reference letter.

Pastor	Church	Address	Telephone
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**PERSONAL STATEMENT**

Please attach a brief statement (not more than one page each) on each of the following topics:

1. Your philosophy of education
2. Your relationship and commitment to Jesus Christ and the church
3. How would you relate your Christian faith to your discipline in your teaching
4. Read the "Diversity Rationale" document located at: [fresno.edu/about/our-mission/diversity-rationale](http://fresno.edu/about/our-mission/diversity-rationale) and also at the end of this application.  
Write a brief statement about your experience in diversity, and how you can help advance the work of diversity in your teaching-and-learning, research and scholarship, advising and/or service based on the FPU Diversity Rationale.

**CONFESSION OF FAITH**

Fresno Pacific University holds to the Confession of Faith outlined on the accompanying sheet and seeks to hire faculty of the same persuasion.

\_\_\_\_\_ I have received "The Fresno Pacific University Idea" and the statement of "Community Environment."  
Initial

\_\_\_\_\_ I agree to support the ideas and practices set forth therein while employed by Fresno Pacific University.  
Initial

My personal beliefs are in accord with the university's Confession of Faith:

Yes  No (please feel free to attach an explanation of any disagreements)

**ACKNOWLEDGEMENTS**

- If hired, can you provide proof that you are eligible to work in the United States?  Yes  No
- Do you have any reason that would prevent you from obtaining a bond?  Yes  No
- Are you able to perform the essential functions of the position for which you are applying, either with or without reasonable accommodation?  
 Yes  No

If no, describe the functions that cannot be performed: \_\_\_\_\_

Note: We comply with the ADA and consider reasonable accommodation measures that may be necessary for eligible applicants/employees to perform essential functions

- List any friends or relatives working for Fresno Pacific University, other than spouse: \_\_\_\_\_

**Please Read Carefully, Initial Each Paragraph and Sign Below**

\_\_\_\_\_ I hereby certify that I have not knowingly withheld any information that might adversely affect my chances for employment and that the answers given by me are true and correct to the best of my knowledge. I further certify that I, the undersigned applicant, have personally completed this application. I understand that any omission or misstatement of material fact on this application or on any document used to secure employment shall be grounds for rejection of this application or for immediate discharge if I am employed, regardless of the time elapsed before discovery.

\_\_\_\_\_ I hereby authorize Fresno Pacific University to thoroughly investigate my references, work record, education and other matters related to my suitability for employment unless otherwise specified above. I further authorize the references I have listed to disclose to the university any and all letters, reports and other information related to my work records, without giving me prior notice of such disclosure. In addition, I hereby release the university, my former employers and all other persons, corporations, partnerships and associations from any and all claims, demands or liabilities arising out of or in any way related to such investigation or disclosure.

\_\_\_\_\_ I understand that nothing contained in the application, or conveyed during any interview which may be granted or during my employment, if hired, is intended to create an employment contract between me and the university. In addition, I understand and agree that if I am employed, my employment at the university is at-will unless otherwise specified in writing. Therefore, absent a specific written contract, I or the university can terminate the employment relationship with or without notice and with or without cause.

\_\_\_\_\_ In compliance with federal law, all persons hired will be required to verify identity and eligibility to work in the United States and to complete the required employment eligibility verification document form upon hire.

Applicant's Signature \_\_\_\_\_ Date \_\_\_\_\_  
Revised 01/17

**Send completed  
application to:**

hrss@fresno.edu

The Fresno Pacific University Idea reflects the university's interpretation of what it means to be a community of learners committed to a distinctive vision of Christian higher education. The Idea serves as a center for reflection and action and as a guide for forming a vision of the future. Rooted in the past and continuously re-shaped by the present, the Idea provides a foundation for the university's understanding of itself and of the mission to which it is called.

In pursuing this mission, the university affirms the significance of knowledge which is a foundation for wisdom and virtue. As a Christian liberal arts community, Fresno Pacific University is an integral part of the mission of the church. From this Christian and liberal arts center the university seeks to engage members of its community in a collaborative search for knowledge and experience which lead toward a perceptive and creative relationship with God, humanity and the natural world. On this foundation, the university seeks to build and to extend the Kingdom of God by enabling persons to serve church and society.

The Fresno Pacific University Idea articulates the university's primary identity, its vision of community, and its relation to the larger world. The parts of the Idea are not mutually exclusive, but complementary. Together, they form an organic whole.

### **FRESNO PACIFIC UNIVERSITY IS A CHRISTIAN UNIVERSITY**

Fresno Pacific University seeks to be a collegium centered upon Christ and His church. It is committed to the ideals of God's Kingdom and to the perspective of the liberal arts in which integration of faith, learning, and action is a primary goal.

With others in the Anabaptist-Mennonite and believers' church tradition, the university encourages voluntary acknowledgment of the sovereignty of God, of the triumph of God's Kingdom, of the presence of God's Spirit in the life of the church and of the Lordship of Christ in all of life.

As an extension of the educational mission of the Mennonite Brethren Church, the university affirms the authority of the Bible over all matters of faith and life; the church as a community of redeemed people; a life of discipleship leading to holiness, witness and service; the call to serve Jesus by ministering to human need and alleviating suffering; the practice of reconciliation and love in settings of violence, oppression and injustice; and the development of spiritual maturity through disciplines such as prayer, study and meditation.

All authentic knowledge and experience are unified under God. All aspects of reality are understood to be parts of a larger whole. There is no contradiction then between the truth of revelation, of scholarly investigation and of action. The university encourages members of the Fresno Pacific University community toward a reflective and critical perspective on the nature of humanity and its relation to the world.

Thus, the liberal arts enlarge the foundation for lifelong learning and for advanced study in a discipline or profession. The university affirms that wisdom grows out of commitment to Christian faith and to the integrative perspective of the liberal arts. Both are essential to developing a wholistic view of God, self and the world.

Since education is understood to be a life-long process, the university programs include a variety of academic and professional undergraduate, graduate and nondegree programs. Each program builds on the integrative foundation of the liberal arts, encouraging thoughtful reflection on those beliefs and values that contribute to personal and societal wholeness. The intersection of Christian belief, the liberal arts and an ethic of service provide an educational perspective that leads to an examined understanding of God, self and the world, uniting theory with practice.

### **FRESNO PACIFIC UNIVERSITY IS A COMMUNITY OF LEARNERS**

Fresno Pacific University recognizes the importance of the interpersonal dimension of the learning process. The university believes that community grows out of common commitments, and that learning is the result of interaction between persons, ideas and experience. Thus the university seeks to provide settings in which individuals can achieve such interaction within a community committed to learning and service. It believes that as individuals become more responsible with, and accountable to, one another, they are better able to understand themselves and to make thoughtful commitments to God, the church and the world.

The university seeks to accept each member of the community as unique, with purpose and value. Ethnic and religious identity is affirmed as a basis for respectful pluralism. While acknowledging individual differences, the university also holds to the believers' church expression of community as a body which transcends individualism and those cultural, national and ethnic boundaries which separate and alienate.

Believing that the Gospel transcends the limitations of all cultures and ideologies and that inclusiveness enriches community, Fresno Pacific University welcomes those of different cultural, national, ethnic and religious backgrounds to participate in its educational experience. The university invites those from other church traditions, both as faculty and students, to enter into dialogue and faithful practice with those in the Anabaptist and believers' church tradition in following Christ and in sharing the university's mission. In keeping with its voluntaristic church tradition, the university affirms the community formed as individuals relate to God and does not discriminate against students who cannot freely and honestly make such a commitment. The university encourages persons to serve across cultures

and throughout the world as compassionate disciples of Christ and as constructive members of society.

The university believes that knowledge and understanding are formed in community; that learning takes place through dialogue and discourse between people who have different experiences and perspectives, and that such wisdom begins with humility. These understandings join teachers and students as partners in a mutual search for truth and wholeness.

The university's belief in community expresses itself in patterns of leadership and governance that are servant oriented and participatory and which lead toward consensual decision making.

The university seeks to carry out its educational mission through faculty, students, staff and board who participate in church and society, share a mutual respect for educational goals and community standards and are committed to enhancing the quality of the educational experience for all its members.

### **FRESNO PACIFIC UNIVERSITY IS PROPHETIC**

Fresno Pacific University believes that to be prophetic is to serve the church and society by engaging in dialogue with and critique of contemporary culture and practice. The university encourages informed reflection on personal, institutional and societal values which contribute to developing a vision for wholeness, justice and reconciliation. It offers leadership to the church and the world by enabling persons to extend perceptive, creative and skillful responses to current issues; to illuminate darkness with light and dispel ignorance with wisdom and understanding. It seeks to bring an integrative, Christian ethic and perspective to presentday thought and experience and to a common search for the better way.

Fresno Pacific University understands learning to be a journey; a journey of exploration, reflection and transformation; a journey toward deepened meaning and faith growing out of creative encounter with Christ and the world. The university believes that such learning may be nurtured through many different modalities and in many different settings and that it should be encouraged to continue throughout life. Thus, the university values imaginative, experimental and innovative ways of engaging students and faculty in the process of learning even as it seeks to remain faithful to its core values and identity.

Fresno Pacific University is a deliberate and continuing attempt to realize the vision expressed in the Fresno Pacific University Idea. The Idea gives the university reason for existence, courage for growth and stimulus for adventure.

Fresno Pacific University is sponsored by the Pacific District Conference of the Mennonite Brethren Churches. The school is deeply and intentionally rooted in the Anabaptist movement. As such, it is committed to Anabaptist and evangelical ideals, including the reconciling power of God's Spirit, an emphasis on voluntary discipleship, obedience to Jesus as Lord, the global mission of the church, the church as the community of the new covenant, mutual care and holistic concern for members of Christ's body, and the call to address, in pastoral and prophetic fashion, the peace and justice concerns of the world.

The theological position of the university is represented in the following tenets, as expressed in the Confession of Faith of the U.S. Conference of Mennonite Brethren Churches. Whereas Fresno Pacific University enthusiastically embraces this theological tradition, it seeks to do so with charity and humility. In keeping with an expressed desire of its sponsoring body in the early 1980s to "broaden the base" of the institution, the university has deliberately chosen to include students, faculty, staff, administrators and board members from diverse Christian traditions, who at the same time are supportive of its distinctives and goals. This represents an attempt to embody the New Testament notion of ecumenity, rooted in a personal relationship with God through Jesus Christ as Lord and Savior and marked by a fervent commitment to a particular core of beliefs and behaviors by people from greatly diverse races, ethnicities and nationalities. Accordingly, Fresno Pacific University stresses the following convictions in guiding and shaping the educational community.

**1. God** We believe in the one true God, the source of all life, who reigns over all things as Father, Son and Holy Spirit, and who lovingly cares for all creation. God the Father planned the redemption of humanity and sent Jesus Christ the Son to be the Savior of the world. Jesus proclaimed the reign of God, bringing good news to the poor and triumphing over sin through His obedient life, death and resurrection. God the Holy Spirit empowers believers with new life, indwells them and unites them in one body.

**2. Revelation of God** We believe God has made Himself known to all people. Beginning with creation and culminating in Jesus Christ, God has revealed Himself in the Old and New Testaments. All Scripture is inspired by God, and is the authoritative guide for faith and practice. We interpret the Scripture in the church community as guided by the Holy Spirit.

**3. Creation and Humanity** We believe God created the heavens and the earth, and they were good. Humans, God's crowning act, were created in the image of God. Sin has alienated humanity from the Creator and creation, but God offers redemption and reconciliation through Jesus Christ.

**4. Sin and Evil** We believe sin is individual and corporate opposition to God's good purposes and leads to physical and spiritual death.

**5. Salvation** We believe God saves all people who put their faith in Jesus Christ. By His obedient life, sacrificial death and victorious resurrection, Christ delivers people from the tyranny of sin and death and redeems them for eternal life in the age to come. All creation eagerly awaits its liberation from bondage into the freedom of the glory of God's children.

**6. Nature of the Church** We believe the church is the covenant community called by God through Jesus Christ to live a life of discipleship and witness as empowered by the Holy Spirit. The local church gathers regularly for worship, fellowship and accountability and to discern, develop and exercise gifts for ministry.

**7. Mission of the Church** We believe the mission of the church is to make disciples of all nations by calling people to repent, to be baptized and to love God and neighbor by sharing the good news and doing acts of love and compassion.

**8. Christian Baptism** We believe baptism by water is a public sign that a person has repented of sin, received forgiveness, died with Christ and been raised to new life through the power of the Holy Spirit. Baptism is also a public declaration of a believer's incorporation into the body of Christ as expressed in the local church.

**9. Lord's Supper** We believe that in obedience to Christ, the church observes the Lord's Supper as a remembrance of His atoning death and to celebrate forgiveness, new life and the fellowship and unity of all believers.

**10. Discipleship** We believe Jesus calls people who have experienced the new birth to follow Him in a costly life of service to God. The power of the Holy Spirit transforms believers from the unrighteous pattern of the present age into a life of joyful obedience with God's people.

**11. Marriage, Singleness and Family** We believe that singleness and marriage are honored by God and should be blessed by the church. God instituted marriage as a lifelong covenant between a man and a woman for the purpose of companionship, encouragement, sexual intimacy and procreation. Children are a gift from God and should be nurtured by parents in the ways of God.

**12. Society and State** We believe that God instituted the state to promote justice and to maintain law and order. Christians' primary allegiance is to Christ's Kingdom. Believers are called to witness against injustice, exercise social responsibility and obey all laws that do not conflict with the Word of God.

**13. Love, Peacemaking and Reconciliation** We believe that God in Christ reconciles people to Himself and to one another, making peace through the cross. As peacemakers we alleviate suffering, reduce strife, promote justice and work to end violence and war, that others may see a demonstration of Christ's love. As in other Peace Churches many of us choose not to participate in the military, but rather in alternative forms of service.

**14. The Sanctity of Human Life** We believe that God is creator and giver of life, and highly values each person. Procedures designed to take human life are wrong. We oppose all attitudes which devalue human life, especially the defenseless lives of the unborn, disabled, poor, aging and dying.

**15. Stewardship** We believe the universe and everything in it belong to God the Creator and that we have been entrusted by God to manage its resources. All God's gifts, including money, time, abilities and influence, are to be received with thanksgiving, used responsibly and shared generously.

**16. The Lord's Day, Work and Rest** We believe God's act of creation provides the model for work and rest. In work, we use our abilities to glorify God and serve others. In rest, we express thanks for God's provision and trust in God's sustaining grace. In worship, we gather to commemorate the resurrection through worship, instruction, fellowship and service.

**17. Christianity and Other Faiths** We believe God's atoning work in Jesus is the only means of reconciling people with God. God has not left any without a witness to the Creator's goodness and power. Christians treat people of other faiths with respect, but urgently proclaim Christ as the only way of salvation.

**18. Christ's Final Triumph** We believe that the Lord Jesus Christ will return triumphantly at the end of this age to destroy all evil powers, condemn all who have rejected Christ to eternal punishment and unite believers with Christ to reign forever with God in glory.

### Source:

**U.S. Mennonite Brethren Confession of Faith- condensed version**  
[usmb.org/confession-of-faith](http://usmb.org/confession-of-faith)

**The official Confession of the University is the Detailed Version of the Confession of Faith of the US Conference of Mennonite Brethren Churches which can be found at:**  
[usmb.org/menu/Confession-of-Faith-Detailed-Version.html](http://usmb.org/menu/Confession-of-Faith-Detailed-Version.html)

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## COMMUNITY ENVIRONMENT

The dominant emphasis of life together within the university community is on the quality of human relationship and on the sense of mutual care for one another. Openness and integrity should be reflected in all relationships. Learning at FPU equips students for effective witness and service to the world and enables people to contribute to the social good of all. An emphasis on witness and service becomes the foundation of the educational program and its implementation. The university community is committed to the discovery and promotion of standards that contribute to the spiritual, intellectual, moral and social maturity of all members. Freedom and order are preserved in the community through self-discipline and the self-regulation of the community. Most of the guidelines governing community life are reflections of those traditional cultural values which have characterized nobility of character. Thus, members of the community are expected to demonstrate characteristics of honesty; respect for the rights, opinions, and property of others; respect for the laws of the state; and the creative use of time, energy and material resources. Employees are expected to model the behavioral expectations of students, as described in the university catalogs and student handbooks of the various schools.

Additional explanation of community standards on our Student Life Handbook and catalogs at [handbook.fresno.edu](http://handbook.fresno.edu) and [fresno.edu/catalog](http://fresno.edu/catalog)

**Introduction**

Fresno Pacific University's reasons for embracing and promoting diversity are derived from our faith commitments as Christians and working at a Christian university. In this document we present an operational definition of diversity, and discuss three particular bases for diversity at FPU: the Bible as our authoritative guide for life, the FPU Idea and core values, and current research regarding diversity in higher education.

An operational definition of diversity is, at least, twofold:

- 1) diversity is an inherent expression and manifestation of God's creation that is inclusive of individuals and people groups based on race, sex, ethnicity, culture, socioeconomic status, abilities, nationality, religion, and various Christian faith traditions, who are to be embraced and valued as human beings created in the image of God;
- 2) diversity is an attitude and perspective that attends to organizational culture in ways that challenges, cultivates, and transforms personal and institutional structures, policies, and practices towards human flourishing and shalom.

**A Biblical Basis**

*Old Testament*

In Genesis 1 and 2 we see that God is the creator of all humankind. People of all ethnicities and cultures share a common humanity through the image of God. God's covenant with Noah was made for all peoples (Gen. 9:1-17). When God calls Abraham to create from him a special people, it is for the blessing of all nations (Gen. 12: 1-3). Throughout the Old Testament God calls his people to extend hospitality to strangers and to care for the needy and marginalized (e.g. Dt. 27:17-19).

**New Testament**

*Jesus in the Gospels*

In the person and ministry of Jesus God's love and concern for all people become even more explicit. Throughout his ministry in the synoptic Gospels, Jesus crossed boundaries that divided people in his world. These include barriers of socioeconomic status, ethnicity, sex, religion and politics. He cared for and identified with sinners, social outcasts and the marginalized of that society (Mark 2:15-12). He interacted in love with women of different ethnicities (Mark 7:24-30) and women considered unclean and sinful (Mark 14:3-9). Jesus challenged the established tradition where it upheld law against human need.

In the Gospel of John we again see Jesus modeling this radical acceptance of people from all communities in the ancient world. Jesus proclaimed God's love and salvation to the whole world (John 1:29; 3:16). In his interaction with the Samaritan woman at the well, Jesus chose not only to associate with her, but also to send her as his messenger to her people (John 4:3-42). In his final directions to his disciples and his wonderful prayer in John 14-17, Jesus begs for unity and love among his followers. It is through our unity that the world will know that God sent him and loves the world.

*The Early Christians*

The earliest Christians confronted questions of inclusion and exclusion soon after Jesus' ascension. These questions continued to arise and the Holy Spirit acted many times to break open the apostles' view of God's kingdom. At Pentecost, the gospel was preached to Jews from all over the world who heard it in their own languages (Acts 2), demonstrated that the message of Jesus as Messiah is meant for the whole world. As the church grew in size and understanding they began to comprehend God's truly radical inclusion of all peoples.

The apostle Paul continued this move to open the boundaries of the people of God to all peoples. One of his core convictions was that Gentiles be included as full members of the church but not required to become Jews in order to follow Christ. Unity does not equal sameness. Paul's vision of unity in Christ challenges ethnic, socioeconomic and sexual divisions (Gal. 3:28). Each member is different and has different functions, but we all belong and need each other in order to live as the body of Christ. This is true in and between local churches, and in the global church.

Socioeconomic differences are addressed frequently in the early literature of these followers of Jesus. James calls for repentance on the part of the rich who do not care for the poor. Paul argues that the Lord's Supper is not meant to be an event that separates people in terms of power and socioeconomic status (1 Cor. 11:17-34). The last book of the Bible presents us with a vision in Revelation 7:9 of a multitude from every nation, from all tribes and peoples and languages standing before the throne and before the Lamb.

Thus, from beginning to end, we find that God's word shows us that to be God's followers we must love all people. There are no grounds for discrimination against those who are different from us. We are to love not only those who are part of the community of faith, but even our enemies.

**Current Research on Diversity in Higher Education**

Scholars have conducted numerous studies, particularly over the past 20 years, on the role and importance of diversity in and for higher education. These studies have sought to evaluate the effects of diversity experiences (including classroom curriculum, seminars, conferences and events that focus on aspects of diversity) and diversity interactions (interpersonal interactions across forms of difference) on various aspects of the university and learning experience. The results show that diversity experiences and interactions provide multiple benefits to students.

One consistent theme regards the ways in which diversity experiences and interactions enhance student learning outcomes, including active and critical thinking skills (Gurin et al. 2002, Hurtado 2007, Seifert et al. 2010, Smith 1997). Such experiences also promote in students an increased interest and motivation for intellectual engagement and learning (Seifert et al. 2010) and complex thinking (Bowman 2013, Pascarella et al. 2014). As such, diversity experiences and

interactions have been shown to contribute to the overall learning objectives of the university.

In addition, however, diversity experiences benefit the ways in which students are able to positively engage socially diverse settings. For example studies indicate that diversity experiences increase students' social awareness, concern for the public good, and skills in intergroup relations (Hurtado 2007, Hurtado et al. 1999). Such awareness and skills are useful for shaping socially responsible leadership and intercultural effectiveness (Bowman 2010, 2013) and building discourse across cultural difference (Gutmann 2004). Such awareness and skill is particularly important for our current context. With the growing diversity in the U.S. (including in the California San Joaquin valley) it is imperative that universities shape citizens and leaders who can recognize and value differences in the context of democratic decision-making (Hurtado 2007).

Whereas studies indicate that all students benefit from diversity experiences, the benefits are shown to be particularly substantial for white males. One of the reasons for this is that such students "have often had less precollege diversity exposure than have Students of Color, so these experiences were probably more novel and therefore more likely to contribute to cognitive growth" (Goodman and Bowman 2014, 39; See also Bowman 2009). That is, while diversity experiences are shown to benefit all students regardless of their background, those who have had less pre-exposure to diverse communities experience particular benefits from such interaction.

How is it that diversity experiences form such an important and critical part of students' educational formation? Many of these studies, drawing on studies in psychology and behavioral cognition, have shown that "...the mechanism that fosters learning and development is dissonance—an experience or new piece of knowledge that is inconsistent with how one typically thinks about things" (Goodman and Bowman 2014, 37; See also Gurin et al. 2002). As students encounter people whose race, ethnicity, sex, religion, and ability are different from their own they will become uncertain about their own assumptions regarding others and their perspectives. That uncertainty, or dissonance, is then an important step towards the reconstruction of more complex assumptions that will eventually more accurately map the changing and diverse landscape in which they live (Seifert et al. 2010).

Moving from research on the advantages of student diversity, attention will now be given to the benefits of employee diversity. According to the University of California, San Francisco's Office of Human Resources, such benefits can include improved morale, a greater collaboration and teamwork, and the promotion of creativity in problem solving. Moreover, Scott E. Page (2007), professor of complex systems, political science, and economics, and author of *The Difference: How the Power of Diversity Creates Better Groups, Firms, Schools, and Societies*, notes, when creative problem solving is needed, diversity is effective and efficacious over

homogeneity in thought and ability. Through the use of models and frameworks, Page underscores the significance of diversity, under various conditions, to provide organizations and institutions with a new, pragmatic way of seeing and valuing difference beyond mere fear of compliance. In a similar vein, Ekaterina Walter (2014), a contributor to Forbes Magazine on-line edition, argues, "diversity is a mentality, not just strategic imperative." In short, current research on employee diversity challenges, and possibly debunks, attitudes and beliefs that contend that difference diminishes the quality of service or product that is being provided. Moreover, the research invites us to consider how to become an employer of choice as we grow in awareness of and service to our regional, diverse student and community needs as a Christian higher educational institution.

### Conclusion

In sum, we have demonstrated that Fresno Pacific University's biblical commitment, the FPU Idea, and insights from research provide for it a strong foundation upon which to embrace, value, and promote diversity. As it moves forward in building a diverse learning community it will continue to prepare students to live and serve faithfully and effectively in our increasingly complex and pluralistic world.

1999 Rationale revised and updated by the 2015 University Diversity Committee. Adopted by Fresno Pacific University Board of Trustees on October 24, 2015.

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