



BAYLOR
UNIVERSITY

ACADEMY FOR TEACHING AND LEARNING

Spring 2019

In the late 1970s, William F. Cooper, Professor of Philosophy and Dean of Faculty Development, assisted by Elizabeth Vardaman, received a Lilly Foundation grant to pilot a faculty development program. Robert M. Baird, Professor of Philosophy, convened the first Summer Teaching Institute participants in 1978. Cooper, Vardaman, and Baird recognized a need for instructors to think together about how to design, organize, and teach their courses.

Baylor leaders continued to emphasize teaching development in the following decades. President Herbert Reynolds established the Distinguished Visiting Professors Program, authorized the

Becoming Baylor

Robert Foster Cherry Great Teacher Award, and created the designation

of Master Teachers. D. Thomas “Tom” Hanks (English), who won every teaching award Baylor offers, inspired instructors through his thirty-five years as director of the renamed Summer Faculty Institute.

The founding of the Academy for Teaching and Learning (ATL) in 2008 bolstered Baylor’s commitment to educational excellence. With the University’s commitment, the ATL has become a vital mechanism for the development of instructors and a tangible expression that teaching excellence is a way of life at Baylor. Most significantly, Baylor faculty have invested their expertise, time, and

energy into the ATL’s mission “to support and inspire a flourishing community of learning.”

Of course, even before teaching development was formalized, Baylor proclaimed a tradition of excellence in education. These pages contain stories and insights into this tradition: the gratitude of a Baylor student in the early 1900s for her tough but caring teacher; the impact of faculty and student diversity on our shared learning community; views on Baptist pedagogy and the experience of Catholics at Baylor; interviews with leaders reflecting on Baylor’s evolving mission. I hope these pieces not only display our important heritage but also inspire you to further realize your role in the story of transformational education at Baylor University.

J. Lenore Wright
J. Lenore Wright



Mission

To support and inspire a flourishing community of learning.

Advisory Council

Bill Bellinger, Professor and Chair, Religion
Ellen Filgo, Assistant Director for

Liaison Services, University Libraries

Chris Hansen, Professor and Chair, Film
and Digital Media

Tim Logan, Associate Vice President for
Electronic Library, University Libraries

Gary Mortenson, Professor and Dean,
School of Music

Stephen Reid, Professor, Truett Seminary

Laine Scales, Professor of Higher
Education and Associate Dean,
Graduate School

Anne-Marie Schultz, Professor, Philosophy
and Director, Baylor Interdisciplinary
Core

Elizabeth Vardaman, Senior Lecturer and
Associate Dean for Engaged Learning,
Arts and Sciences

Dianna Vitanza, Associate Professor,
English and Associate Vice Provost for
Research, Arts and Sciences

Charles Weaver, Professor and Chair,
Psychology and Neuroscience

Rachel Woods, Assistant Clinical Professor,
Management

Staff

Director – Lenore Wright

Assistant Director –
Christopher Richmann

**Postdoctoral Teaching Fellow in
STEM Education** – Michael Moore

Business Manager – Craig Clarkson

Graduate Fellows –

Lyndsay DiPietro

Courtney Kurinec

Xing Meng

Victoria Neises

Hannah Norman

Felicia Osburn

Christopher Ruiz

Stephanie Wong



TABLE OF CONTENTS

3	A Baptist-related Pedagogy
5	Baylor as Premier Research University: A Conversation with Larry Lyon
6	Faculty Experience: A Conversation with David Clinton
8	A Timeline of Teaching, Learning & Transition at Baylor
10	Students, Change, and Community: A Conversation with Jonathan Tran
12	Belated Steps to Diversity: The Story of Baylor's First African-American Professor
14	Teaching and Learning for Baylor Women Students, 1902
16	Baylor Catholic
17	Baylor University Throughout the Years: Changes in Populations
18	Baylor Teaching Awards
19	ATL By the Numbers
20	Spring 2019 SET Calendar

A Baptist-related Pedagogy

Dr. Doug Weaver, Professor of Baptist Studies

The president of the small Baptist-related college was speaking about the providential care of God over the institution's health at a luncheon for local pastors. The Dean, a crusty old curmudgeon who took no prisoners, told the president beforehand not to have an open Q and A with the men of the cloth. The inevitable happened. As the president asked for comments about his address, a pastor asked, "Can I ask the chair of the Religion Department some questions?" The president hesitated for a moment, then said that wasn't the purpose of the lunch. But I knew that silence was not an option as I said under my breath, "Cursed if I do, cursed if I don't."

The pastor asked me if I taught that the Bible was the inerrant, infallible, Word of God. I said that I affirmed biblical authority but added, "Let me describe how I teach. I go over several views. I often use textbooks that have four views, each with a pro and con on a particular view. I find this exercise helps us to develop analytical thinking skills. Each student expresses a perspective after reading, discussing and analyzing." The pastor was unimpressed and said, "It is fine

for you to go over several views, as long as you state clearly the correct view found in the inerrant Word." Gadfly that I was, I tried to dialogue with his uniform certainty. I said, "What do I do with the various understandings of the end-time?" He deflected my question and said, "Oh, Bible believers don't agree on that issue." As I thought "exactly," the president intervened, said the lunch hour was over, and the Dean told me, "I told you so."

While the story could be unpacked as an illustration of the "Baptist

diverse lot and have been since their origins in the early 17th century. I don't like all the parts of the diversity (that's obvious!), but at the same time, I celebrate that the diversity is derived from the foundational Baptist principle of freedom. In other words, Baptists support the freedom to agree or disagree. Freedom of conscience, dissent as an act of faithfulness contra coerced conformity, freedom to believe or not believe for all voices—all of these freedoms point to the goal of an experience: the experience of voluntary faith as the only authentic faith, rooted in free response to the Lordship of Christ as testified to in Scripture.

In one big breath, I just attempted to describe some of the so-called "Baptist principles" found in abundance in Baptist literature over the centuries. What follows is simply one fallible, too brief, reflection of how such principles might impact a Baptist-related pedagogy.

Freedom of conscience and dissent as an act of faithfulness should mean freedom of inquiry, a free, unfettered search for truth

(in our terms, academic freedom based on the premise that all truth is God's truth - a concept Baptists have long affirmed). Applied to teaching, hopefully that means classrooms of vibrant



Caravaggio, *The Calling of Saint Matthew* (ca. 1599)

Battles" of recent decades, I tell it to emphasize that attempting to describe a Baptist-related pedagogy is fraught with difficulty. Spun more positively, Baptists are a

discussion, sharing of views, openness to persuasion (which is different than coercion and its twin, indoctrination), and space to disagree or affirm. Such hospitality enables genuine transformation. Francis Wayland, a leading Baptist educator in the 19th century (and president of Brown!) didn't want to discuss slavery in his classrooms because he had Southern students (and their fathers' money) in attendance. We restrict the inquiry more often than not out of fear (and fiscal concerns). Advocating for freedom of conscience does not mean that one position is always as good as another, but it should mean that every position has the "right of access to the marketplace of debate" (to quote another Baptist historian).

Said another way, the freedom to express different views has never meant that someone can't criticize or can't advocate for a position. Baptist pioneer, Roger Williams, knew the dangers of persecuting majorities and their silencing of consciences (he insisted on freedom for all, commenting that those in power never listened to any music except that which pleased them). Like Williams, I have no issues expressing my own views at times! Students who take my class are going to hear me affirm the egalitarian nature of life and ministry: the male-constructed glass ceiling that obstructs the gifts

of women in ministry needs to be smashed, not just cracked.

Religious freedom, certainly today a political football, should put the emphasis on all. Baptist-related pedagogy in its earliest forms focused on ministerial training and upon raising the educational levels of the common folk (Baptists were often on the margins, not the elite). I have in times past thought highly selective admissions wasn't very baptistic (or Christian). Gadfly heretical thought, I realize. The focus on all students, however, treating them all equally, providing opportunities for the best and the

communal. Becoming a believer meant you were a part of the body of Christ, but for Baptists, it meant you also joined a local expression of the body. That local church was independent and free to make its own decisions (there is the diversity), under the guidance of confessing Christ as Lord of life and the church. In that church expression, Baptists have used the phrase popularized by Martin Luther: the priesthood of believers.

I can't unpack that in a few words, but, at the least, it means that we can experience or encounter God directly and in community.

As a group of believers, we serve each other and are accountable to each other, under the Spirit's leadership. It is perhaps an old-fashioned proof text, but not a bad way to understand academic shared governance.

We are in this

brightest, and the hard-working students of "average" ability, seems a good pedagogical approach. In a classroom setting, that approach might actually humble and challenge the star-studded professor.

The experience of freedom is, in Baptist terms, individual and communal. Expressing faith and getting baptized, in violation of state-supported religion, was a radical experience of personal dissenting faith, but it was also

together, affirming, dissenting, deciding, and educating. We all have a vocation (yes, I entered teaching as a calling to ministry), and we should nurture the vocational journey of each other and of our students. At Baylor University, we are heirs of this freedom and responsibility in the Baptist tradition. Freedom that is experienced defines, liberates, and transforms, even pedagogically, as we are responsible to God and to neighbor.

“Freedom of conscience and dissent as an act of faithfulness should mean freedom of inquiry, a free, unfettered search for truth (in our terms, academic freedom based on the premise that all truth is God's truth - a concept Baptists have long affirmed).”

Baylor as Premier Research University: A Conversation with Larry Lyon

Dr. Larry Lyon (professor of sociology and dean of the Graduate School) was an undergraduate at Baylor from 1967 to 1971 and began teaching at Baylor in 1975. This conversation has been edited for clarity and brevity.



ATL: What are some notable ways that Baylor has changed as an institution in transitioning from a primarily teaching university to a research university?

Lyon: Many changes accompanied our move toward graduate education and research, but none were as notable or important as reducing teaching loads with the launch of Vision 2012 in 2002. I taught four courses for most of my time as a faculty member, while sociologists at research universities like Texas or Rice taught two courses, or less. Baylor simply did not allow faculty the time to develop significant research agendas. We were too busy teaching.

ATL: What are some challenges that accompany this transition?

Lyon: The most significant challenge is cost. Graduate education is expensive; research-

intensive Ph.D. programs are especially so. Yet graduate research is one of the important characteristics that is distinctive about Baylor, as a Christian university. And like other important characteristics of this university—high quality undergraduate education, strong student support services, winning athletic programs—it costs money.

ATL: Are there ways in which an emphasis on research might negatively affect Baylor's emphasis on teaching?

Lyon: The most common response to your question has virtually no empirical support: that faculty at research universities don't care about teaching, or that graduate students teach too many classes at research universities and teach them poorly. In the past, that conventional wisdom helped us justify our lack of endowment, awards, and discoveries in relation to research universities. It seems clear to me that good teaching occurs at research universities like Duke, Notre Dame, and Rice. *U.S. News and World Report* lists them among the very best undergraduate institutions in the United States. Top high school seniors choose to go to these schools.

ATL: How can professors continue to provide the rigorous

classroom experience for which Baylor is known?

Lyon: Quality teaching is present at these top research universities because the faculty are passionate about what they are doing. The passion for your discipline that makes a good researcher can also make a good teacher. Let students know why we are so excited about our field and about our research. They won't get excited unless we are.

ATL: What are some important areas of opportunity that Baylor's shift from being a teaching college to a tier one research institution has created?

Lyon: Research universities have much deeper pools of faculty applicants. We have the opportunity to hire more faculty from the best universities who are major contributors to their fields as well as committed Christians. These nationally-known faculty can engage with our students and help them not only while they're at Baylor but, given their reputation and connections, after graduation as well.

ATL: In your time at Baylor, what has been the single most beneficial institutional change

Larry Lyon, continued on page 7

Faculty Experience: A Conversation with David Clinton

Dr. David Clinton (professor and chair of Political Science) has taught at Baylor since 2006. This interview has been edited for clarity and brevity.



ATL: How have you seen the faculty change at Baylor since you have been here?

Clinton: I would mention two important aspects of faculty experience. Over its history, Baylor has had different approaches to ensuring that its faculty are in support of its institutional mission—particularly its identity as a Christian institution. In my experience, Baylor has struck the right balance—it has not required people being considered for faculty positions to sign a particular doctrinal statement, but it has tried to assure itself that the people hired to teach Baylor students are supportive of Baylor’s identity and demonstrate that opinion in their lives. There is a second facet of the faculty experience. It was a momentous change when Baylor went from an institution that was largely concerned with teaching to one that expected its faculty to be scholars with an active research agenda. This has had consequences at the department level in going from people hired to

teach four courses each semester to being hired to teach two courses each semester. It has consequences if the university does not devote the resources to increasing the number of faculty to make up for the number of classes lost when faculty are recruited with teaching loads appropriate to research faculty.

ATL: So how do we make up that gap? Is it by use of the graduate students, larger class sizes?

Clinton: In Political Science, we have many very talented graduate students to whom I can assign introductory classes. That has been a tremendous help. In order to address external ratings of universities, Baylor has been concerned to reduce its class sizes so that there are more small classes than there had been before. That trend is working in concert with the reduction in the amount of teaching that the tenured and tenure-track faculty do. So there are more lecturers, who do more teaching. It’s a challenge that is confronted first at the department level. The chair has to figure out how to keep classes to a reasonable size, respect the teaching load that every faculty member is guaranteed, not abuse or exploit the lecturers, and maintain the quality of the experience offered to the undergraduate students.

ATL: Is there a benefit for having more research, is it a prestige thing, is it helping teaching?

Clinton: This is a general trend in American higher education. Colleges expect research to be done by their tenured and tenure-track faculty. The argument has always been that being active in scholarship and being aware of the recent trends in your field makes you a better teacher. It is a check against someone of my age who is still using the same yellowing notes of thirty years ago. Now that’s not to say that what people knew thirty years ago necessarily is outdated, and some disciplines are more susceptible than others to new advances in knowledge. But that is the general opinion—that being aware of what the brightest people in your field say about your subject makes you a better and more informed teacher.

ATL: How does that relate to the increase in lecturers, who are not expected to do research?

Clinton: There are considerable differences among disciplines in the talents that lecturers are expected to bring to their teaching. In some fields, lecturers are people who have practical experience doing whatever that discipline teaches about. Their value to the students comes from knowing this subject in an experiential,

rather than scholarly, way. In other departments, it comes down to ethos and care in the hiring of lecturers. The people who are hired as lecturers are people who are aware of the major debates in their field. Even though scholarship may not be the *sine qua non* of what a lecturer does, you're still getting someone who is intellectually alive.

ATL: Have there been any changes in what you look at for hiring someone?

Clinton: When I was a freshly minted Ph.D. looking for a job, it was often enough to say, "he's completed the dissertation and he's working on publishing an article from it or in the longer term turning it into a book." Nowadays the scholarly expectations are much higher, whether for a tenure-track job or for a lecturer job. The person often already has publications. We are bidding for talented people who have learned

from their graduate mentors that they need to have these scholarly credentials, which has allowed us

“
We are bidding for talented people who have learned from their graduate mentors that they need to have these scholarly credentials, which has allowed us to be more assured about this in our own hires.
”

to be more assured about this in our own hires. We are very much a part of that sea change.

ATL: Are there any other ways that you have seen the faculty change?

Clinton: Another change that I have seen is an increase in intellectual diversity. Our junior colleagues come from a greater diversity of institutions and have a greater diversity of backgrounds than in my day. Baylor is now hiring people with Ivy League degrees, which used to be less common. We are hiring people who have established a scholarly

trajectory, and that, at least in political science, has resulted in a greater variety of viewpoints. I

don't say that with any implication that people my age were less capable, but only that the university's horizons have broadened, where it hires from has broadened, life experiences that people bring to Baylor have broadened, and the viewpoints that they bring to their

classes have broadened.

ATL: Has that been a benefit to the students?

Clinton: Yes. My department has always been characterized by highly devoted teachers, and that dedication has continued unchanged, even as it has been accompanied by this institutional, disciplinary diversity. I would venture to say that the teaching one would get in the Department of Political Science today is as high as it has ever been in the history of Baylor. And for that I am very proud of all my colleagues.

Larry Lyon, continued from page 5

which has helped Baylor meet its teaching goals?

Lyon: There were legendary teachers at Baylor when I came here—Robert Reid, Robert Packard, Bob Baird, James Vardaman, Ann Vardaman Miller, Tom Hanks—but they were a gifted breed apart, able to teach better than anyone else,

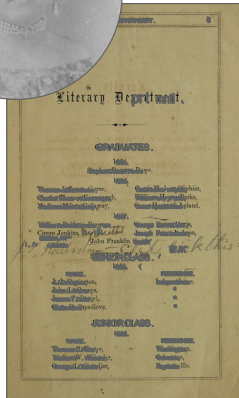
regardless of the number and size of classes. My teaching improved when I had time to work on my lectures, to visit with students outside the classroom, to stay abreast with my field, and all of that happened when my teaching load was reduced, and I suspect that was true for all of us without “legendary” skills. That's why I am

convinced that, overall, teaching is better at Baylor than it was when I was a student here. And one final note on your tenth anniversary: the ATL has been extraordinarily important to enhancing teaching at Baylor, including helping our doctoral students learn to teach. Well done, and thank you!

Marching Down the Years

Celebrating 165 Years of Teaching, Learning, and Transition at Baylor

When Baylor opened its doors in 1846, it did so as a small, Baptist university hoping to craft a unique place where students could pursue academic achievement. In many ways, the Baylor of today would probably be un-recognizable to these first students and faculty. The past 165 years have brought with them change for Baylor: a new campus, expanding degree programs, a growing and diversifying student body, and new traditions. Despite these changes, Baylor's founders would recognize the University's commitment to community, to providing its students with an education that challenges them and meets their needs as they set out into the world. As Baylor continues working to make itself a leader in higher education, join us in re-visiting our rich history of teaching and learning.



First Graduates

Stephen Decatur Rowe becomes Baylor's first graduate, followed by Mary Kavanaugh Gentry, the University's first female graduate in 1855

1854

Instruction in law begins, including courses taught by Judge Baylor

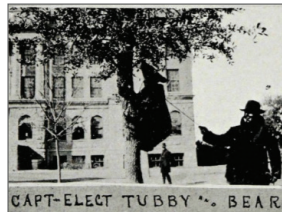


1849

Baylor is founded in Independence, TX

1845

Baylor's first class consisted of 24 students who paid \$15 per semester, plus \$8 for room, board, and laundry



Baylor Bears

Following adoption of the bear as the school mascot in 1914, Baylor receives its first live bear, Ted, also known as "Bruin", from US Army Engineers stationed in Waco. Ted made his first appearance at the Baylor-A&M football game

1917



1909

First Baylor Homecoming parade and game. Baylor players beat TCU 6-3

BRUIN IS ELECTED PATRON SAINT OF ALL BAYLORDOM.

Bear is the Winner in the Mascot Contest, the Honor Going to Doyle Thrailkill—To Have Live Cub.

And the Baylor Bears it shall be hereafter. Porchance it will be the Bruins or the Grizzlies, but anyway the designations of the Baptists will be some form of the cognomen of the carnivorous, fearless, Uraus. For such is the mascot of Old Baylor after the fashion of college pep generators, lovers of the university's songs, traditions and memories for many years. A mascot around which to weave the memories and war songs has been a sore need. In the ballot which terminated a novel contest last week, the glories of the selection went to Miss Doyle Thrailkill, of San Antonio, whose entry received a clear majority of all the ballots cast. The solid old Bison came second in popularity. The Bear received 206 votes, with the Buffalo receiving a little over half that number and twenty other entries receiving the remainder of the 406 ballots cast.



Graduate School founded

1947

Business School

1923

1894

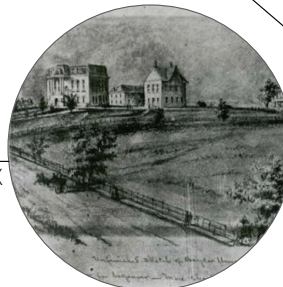
Graduate Studies

Baylor begins offering graduate degrees. Pat Neff, future president of the university, was one of the first M.A. recipients

1886

The Move to Waco

Baylor merges with Waco University and leaves its Independence campus for the banks of the Brazos in Waco, TX. Meanwhile, the Female College moves to Belton, TX





Technology

The first computer on campus, an IBM 1620, is donated to the Hankamer School of Business

1962

Increasing Diversity

African American students first admitted to Baylor. Robert Gilbert would be the first to graduate in 1967. To read more about post-segregation Baylor, see page 12



1964

35% of Baylor students now belong to non-white ethnic groups

Move towards RI status begins with the Baylor 2012 initiative

2002

Baylor's charter amended to limit control from the Baptist General Convention of TX. For a view on Baptist Higher Education, see page 3

1990

Founding of the Academy for Teaching and Learning

2008

Adoption of Pro Futuris

2012



Baylor awards its first Ph.D. to Joe Walter Johnson, a Chemistry student from Waco

1954

is organized

Honors College founded

1959

1982

Excellence in Teaching

Baylor names the first two of its Master Teachers, Robert L. Reid (History) and Ann M. Miller (English)

First classes at Truett Seminary

1994

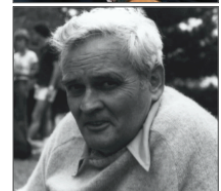
1991

The Cherry Award

First Robert Foster Cherry Award for Great Teachers given to Richard J. Bernstein (New School of Social Research) and John L. Thomas (Brown University)

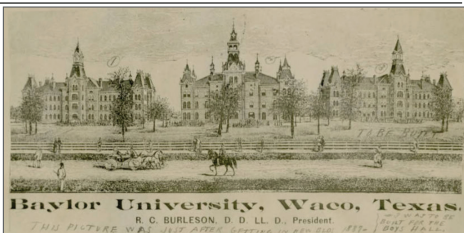
1953

Dr. Pepper Hour
The Student Union Building hosts the first "Coffee Hour", which will later come to be called "Dr. Pepper Hour", where students and faculty socialize over Dr. Pepper floats



1919

Founding of the College of Arts and Sciences, College of Fine Arts, and School of Education



Although co-ed since its early years, the Women's College split from the rest of Baylor during the move to Waco, becoming the University of Mary Hardin Baylor in Belton. Women were admitted to the Waco campus again in 1887. To read more about the experiences of these early female students, turn to page 14.

Students, Change, and Community: A Conversation with Jonathan Tran

Dr. Jonathan Tran (associate professor of philosophical theology and George W. Baines Chair of Religion) came to Baylor in 2006 and has served as faculty in residence in Brooks Flats, Allen/Dawson Halls, and the Honors Residential College. This conversation has been edited for brevity and clarity.



ATL: How has the student body changed at Baylor since you've been here?

Tran: We're looking at some of the most sweeping transitions in the nation's history. Think about white evangelicals. It's not simply the rapidly declining numbers but the narratives we tell about ourselves as a society, how we imagine our own individual roles within it—those things are in free fall. One example—ten years ago evangelicals were overwhelmingly against gay marriage; now 47% support gay marriage. And remember, those are the people sticking with Christianity! Of the many folks leaving Christianity behind, a full third mention on the way out the church's traditional views on gay marriage.

ATL: Are the students driving political changes at Baylor or are they being driven by other things?

Tran: Baylor is one of the most

apolitical, or maybe strangely political, places I've seen. I sometimes wonder if maybe around here politics get replaced by the evangelistic missionary enterprise. Where other students would pick up a protest sign, our students go on missions. Our students are, more so than other institutions, less expectant of themselves to determine changes.

ATL: Do you believe that students at Baylor are in a bubble outside of broader cultural changes?

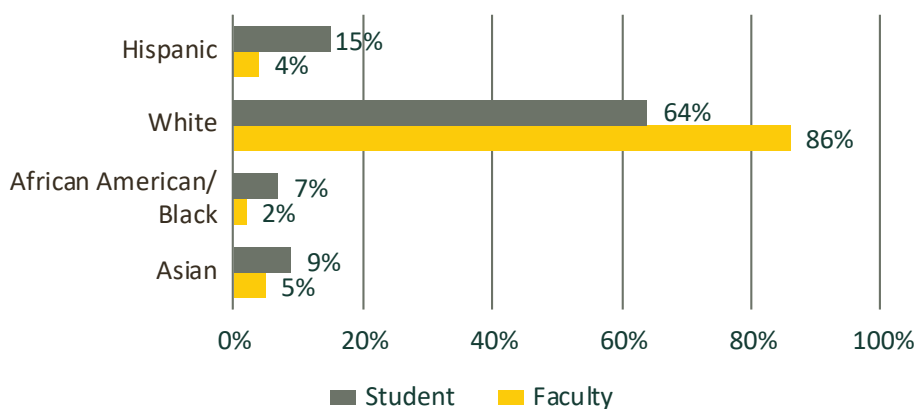
Tran: Baylor is insulated because we're Christian and in central Texas. Students come in with a certain set of proclivities, but I don't know if the institution is at this point particularly good at responding to them. I think that

as a faculty we are not particularly attuned to the cultural world of students. An unfortunate example is that a third of our students are non-white and yet we have relatively few faculty of color (see graph below). I think students feel that.

ATL: Have you noticed a change in your time here in the students' motivations for coming to Baylor and what they want to do with themselves here?

Tran: Church has largely dropped out. They still go to church, but they often act as if, relative to the moral life, church is negotiable. That's part of the broader progressive culture decoupling persons from institutions. On the backside of the progressive

Faculty and Student Race/Ethnicity Fall 2017



culture are these acids that eat away at communal life. On the flip side, I see some students returning to traditional forms of faith, like Roman Catholicism, as a way of saying “I don’t want to be responsible for answering all these questions by myself.”

ATL: Do you see any ways in which students here are trying to facilitate common life in response to this fragmenting of society?

Tran: They want community but aren’t always sure how to find it. Americans can be pretty individualistic. So students *qua* Americans already struggle with the dissolution of associational life, and in that context I don’t know that any of us are particularly good at fostering community.

ATL: What is the role for professors at Baylor to help resolve some of those issues?

Tran: There’s a phrase in educational theory, *in loco parentis*, which is the idea that universities should take up the task of forming students. In previous times it was taken for granted. Most American education now brackets that stuff out. In lieu of forming students, higher education becomes about the transmission of the skills or techniques that enable students to pursue whatever ends they choose. That’s why the biggest majors on campus will be the professionalized ones, like pre-med, the ones guaranteed to get you a

job (see infographic on page 17). For instance, think about business schools. These are places where it’s relatively unclear how, or if, moral considerations fit in. So, how do you form students in that context? How do you foster community, especially if fostering community is a practical as well as a moral good, that students learn better when the learning is directed toward



vocational, not just occupational, ends. The way I think about this question relates to what we do in the Honors Residential College. Grad student Nicholas [Krause] and I teach the Scriptures course. The students live in this community, so they are mostly bought in. We study scripture together, the grammar of Christian faith, go on service projects, we eat together, hold review sessions at my home. Then we’re not just relating information, but rather formation layered into the texture of shared life. The students don’t ask why we are doing this, because we have already agreed to live in a community where we are already committed to these things, what

we call our three loves: love of learning, love of neighbor, and love of God.

ATL: Do you get the sense that the university is becoming about job training?

Tran: Unfortunately, yes, and it can be traced to the model of education coming out of nineteenth-century Germany,

where the University of Berlin began professionalizing university education. Things have only intensified since then, and students increasingly relate to universities in transactional terms. The fight over core curriculums, whether or not to have them, is one version of this, since core curriculums assume

a picture of what it means for humans to flourish, say, normative accounts of persons. Many don’t believe universities should play that role. It may be the case that residential colleges are one way to blend these things in an organic, non-confrontational way. Almost every outcome that matters improves in living and learning contexts, and so residential colleges situated within academic units can then bring the full force of those resources to bear. The question is, Do we imagine what we are doing here as having anything to do with student formation, or, Is it mainly about mastering skill sets and getting people jobs? This is a big complex question.

Belated Steps to Diversity: The Story of Baylor's First African-American Professor

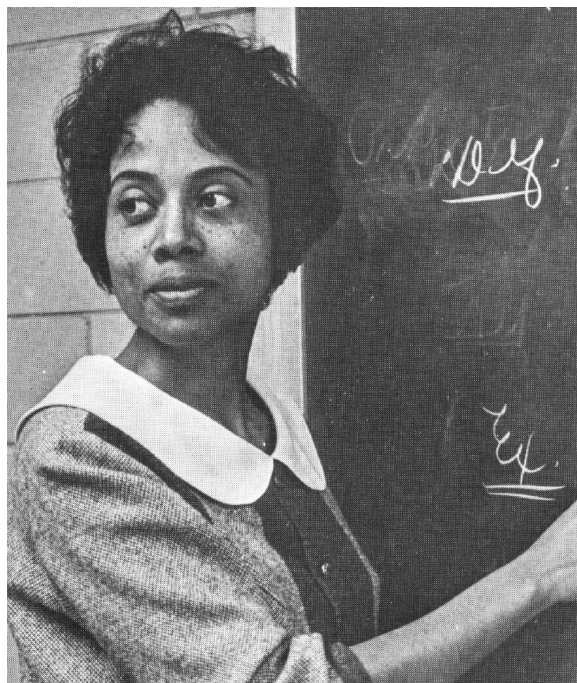
Courtney Kurinec, Psychology and Neuroscience, ATL Graduate Fellow

Teaching and learning occur in community and are enhanced when that community is diverse and inclusive. Although Baylor has renewed its commitment to diversity and made great strides in increasing its proportion of minority students and faculty in recent years (see graph on page 10), the University was not an early leader in diversity. For example, Baylor University only hired its first African American tenure-track professor, Dr. Vivienne Lucille Malone-Mayes, in 1966. In Dr. Malone-Mayes's struggle, we see connections to the greater struggle of African Americans to gain admittance and acceptance at Baylor.

Dr. Vivienne Malone-Mayes was born in Waco, Texas, on February 10, 1932. Her parents, Pizarro Ray Malone and Vera Estelle Allen, were both teachers and encouraged her to excel in her studies.

And excel Dr. Malone-Mayes did, graduating from A. J. Moore High School in 1948 and enrolling at Fisk University in Nashville, Tennessee at only age 16. Although she originally intended to pursue a medical degree, Dr. Malone-Mayes was inspired to switch her focus to mathematics by her courses

with Dr. Evelyn Boyd Granville, one of the first African American women to receive a doctorate in mathematics. Dr. Malone-Mayes earned her bachelor's and master's in mathematics in 1952 and 1954, respectively, before returning to



Dr. Vivienne Malone-Mayes (*Round Up* yearbook photo, 1968. From *Baylor Magazine* online, Spring 2018.)

Waco. Now back in Waco, Dr. Malone-Mayes taught and served as chair of the mathematics department at Paul Quinn College, a black college run by the African Methodist Episcopal Church, for seven years before teaching for one year at Bishop College in Marshall, Texas.

In 1961, Dr. Malone-Mayes desired to continue her education by applying to take graduate courses in mathematics at the nearby Baylor University. However, she was denied admission explicitly due to Baylor's segregation policy that did not permit Black students. Although other students of color, including international students from Asia, were admitted to Baylor at the time, the university remained racially segregated until the mid-1960s. As a result, Dr. Malone-Mayes instead enrolled in a graduate program at the University of Texas at Austin, where she overcame prejudice from both students and faculty to receive her Ph.D. in Mathematics in 1966, becoming just the fifth African American woman in the United States and first African American woman in Texas to receive a doctoral degree in the subject.

Baylor's acceptance of African American students on campus was slow coming. Members of the Baylor community were split on the issue of whether to admit African American students. In 1954, following the landmark Supreme Court decision of

Brown v. Board of Education, which forbade segregation at public education institutions, only around a third of students polled believed the university should allow African Americans “to attend Baylor and participate in all aspects of university life.” However, by the early 1960s the wave of public opinion had shifted on campus; while largely a symbolic gesture, on April 5, 1962, the Baylor Student Congress voted in favor of admitting African American students to Baylor.

On November 1, 1963, the Baylor University Board of Trustees voted to desegregate the university, stating emphatically that “neither race nor color be a factor to be considered in the

admission of qualified students to Baylor University.” As a result, Baylor University admitted its first African American students in January 1964, nearly ten years after *Brown v. Board of Education*. Dr. Malone-Mayes was subsequently hired by a newly desegregated Baylor when she applied for a position in 1966.

Dr. Malone-Mayes was a beloved educator. She was voted as “Outstanding Faculty Member of the Year” in 1971, only ten years after she was originally rejected by the university as a student. She remained at Baylor until her retirement in 1994 due to ill health.

Throughout her life, Dr. Malone-Mayes fought for justice and was

actively involved in the struggle for civil rights. Although Dr. Malone-Mayes died in 1995, the legacy she left on Baylor campus is unquestionable. This coming February, she will be honored by the unveiling of a memorial in Sid Richardson building outside the Mathematics department. More details about her life and legacy appear in the spring 2018 issue of *Baylor Magazine* and fall 2018 issue of *Baylor Arts & Sciences*. As the university continues to embrace a more diverse student and faculty body, we can look to Dr. Malone-Mayes for inspiration as we chase our own academic excellence, triumph over adversity, and create and nurture spaces to support the next generation of students.

Course Makeover Workshop

May 22-24, 2019

Moody Library 104
(Active Learning Lab)

To learn more or to register, visit
www.baylor.edu/atl/cmw

Teaching and Learning for Baylor Women Students, 1902

Dr. T. Laine Scales, Social Work, and Dr. Craig R. Clarkson, ATL Business Manager

Teaching faculty have been instrumental to student success since the early years of Baylor University. While methods may have changed over the years, a teacher's willingness to help students learn has been constant. We can learn a great deal about the experiences of women students by examining the diaries of one woman, Jewell Legett, recorded during her freshman year at Baylor in 1902.

When baptized in the gulf waters at age 12, Legett experienced a calling that she did not reveal to anyone: to become a Southern Baptist missionary. The missionary life was one of the few career options open to women of the time, along with teaching and nursing, but to be appointed as a single woman Legett needed a college education, practical experience, and ties to Southern Baptist recommenders. For these requirements, she came to Baylor University. With the help of her teachers and student organizations, Legett found confirmation of her calling and the courage to share that calling with her friends and family.

Despite steady enrollment increases for women throughout the 19th century, the percentage of women attending college in Legett's era was low; in 1900, only

2.8 percent of American women age 18-21 years old attended college. While wealthy families had been educating their daughters in academies and finishing schools



Jewell Legett, ca. 1906.

for many years, families of modest means, like the Legetts, had fewer choices. Instead of applying to Baylor Female College in Belton, as most Texas Baptist women did, Legett chose Baylor University, which had been coeducational throughout most of its history. Furthermore, Baylor had opened all degree programs to women by 1891.

In Legett's time, the Baylor faculty included fourteen full faculty members with additional instructors and assistants. All full-

time and part-time professors were male; there were six females among the instructors and assistants.

Miss Dorothy Scarborough, Assistant in English, was the only woman instructor in courses that were a required part of each student's curriculum, but Legett's diaries never mention that she had a class with Scarborough. Legett's degree program required 42 courses of three credit-hours each, or their equivalent. She took eleven courses in Latin and Greek, three in Math, three in Natural Science, four in English, three in History and Economics, four in Philosophy, and fourteen electives.

Legett worked diligently at her studies. She soon found that she had no time to write in her diary because she had to study until "lights out" in Georgia Burleson Hall, the women's residence. Like college students of our day, Legett struggled in her freshman year to find a daily routine. In her first month she gave up daily exercise to have more time for study, "but found by bitter experience, that does not pay" as the lack of physical activity made her "nervous and irritable." Legett at times gave up sleep in order to study, especially on exam days. It was impossible for a woman student in

Legett's era to "pull an all-nighter" as today's college student might do. There were no lights allowed on the hall after 10:00 pm. and the rules were firmly enforced by the faculty house parents, Dr. and Mrs. Newman. However, on at least one September exam day, Legett woke up very early to study with her friend Mattie Curtis. She awoke at 4:30 am and "scooted down that long dark hall to wake her. We were out walking on the campus for half an hour before it was light enough to see to study."

Women were especially in the minority in certain courses considered "men's territory." Legett and her friend Mattie were the only women in her Greek class; a course important for reading the New Testament but designed for "preacher boys," as Legett called them. Greek was a forbidden study for women in other Southern Baptist schools of the era. Nevertheless, Legett excelled in Greek among the 25 male students. Perhaps this competition was an important feature of coeducation for Legett. Within a curriculum designed for male ministers she proved to be their intellectual equal in an era when some Southern Baptists openly stated the intellectual and spiritual inferiority of women. After examinations, each student was ranked publicly in relation to his or her classmates, and Legett was thrilled one day when she ranked higher than several of the men who were close competitors: "I never do as well as the best man—I say it for my own consolation[, nor]

do I do as badly as the worst....and Mattie and I have striven to down several married men who stood above us, but I never succeeded until today."

Legett credited her professor, Dr. George Ragland, with much of her success. Ragland was a new teacher, coming from graduate school at Johns Hopkins where he taught only men; in fact, it is likely that Legett was one of the first women Ragland ever taught. Legett appreciated that Ragland was accessible, helpful, and hard-working, a hallmark of Baylor teachers to this day. "[He] has worked for us and helped us," she recorded in her diary at the end of the semester, "...I think he has done everything in his power." Ragland eventually served as one

other studies. It is the hardest study, but I thoroughly enjoy every moment of the recitation hour. There is something too, in standing with those 25 boys and men....O I've tried so hard and worked so faithfully to hear Prof. Ragland say "well done".... Greek is so hard, and I know that the next four years mean solid work in that line, but they hold pleasure for me, for I love the language even now. (September 26, 1902)

Language learning became a lifelong practice for Legett. She learned Chinese when she fulfilled her dream to serve as a missionary and spoke the language until her death at age 106. For the rest of her life, Legett reflected on her pivotal Baylor experience in her diaries and memoirs.

The historical record reveals that Baylor was the first Southern Baptist college or university to experiment with co-education. Jewell Legett reveals to us the significance of that stance for one, remarkable woman. But we can also see significant continuity from Legett's story

to our own. Students of today benefit from and often appreciate the same characteristics in their faculty that Legett appreciated in Dr. Ragland: high standards, faith in their ability, and help with learning. As the ATL continues promoting teaching excellence we can recognize and honor in Jewell Legett's story a long, praiseworthy tradition of transformational education at Baylor University.

“
Students of today benefit from and often appreciate the same characteristics in their faculty that Legett appreciated in Dr. Ragland: high standards, faith in their ability, and help with learning.
”

of Legett's recommenders when she applied to be a missionary.

Ragland's support for Legett was tempered by high expectations and faith in her abilities. This drew greater dedication and improved performance from Legett:

O, how I have worked over that old Greek. It gives me more pleasure than all my

Baylor Catholic

Dr. Sinda Vanderpool, Associate Vice Provost for Academic Enrollment Management

Baylor Catholic may sound a little odd to the ears. After all, Baylor is the largest Baptist university in the world, and while we Catholics and Baptists share a common Christ-centered faith, the two traditions have demonstrably divergent practices and even some different beliefs. Yet Catholics on campus have experienced the most significant increase of any religious group in recent years: as of this fall, approximately 16% of students and 12% of employees are Catholic. That's over 3,000 Catholic students! I am amazed by the deep and broad demonstrations of the Baylor Catholic presence, from a vibrant Catholic Student Association to daily masses, prayer services, Bible studies, confessions, and adoration, just past the Panhellenic Building at St. Peter Catholic Student Center. We even have a faculty/staff fellowship group called Confraternity of Mary that meets regularly for coffee as well as seven full-time FOCUS (Fellowship of Catholic University Students) missionaries who serve to evangelize students under a Catholic discipleship model. God's work among the Catholic faculty, students, and staff is evident.

So, why has this growth occurred and what does it mean for us in the Baylor community? In the interest of brevity, I'll highlight just two of the numerous factors that have contributed to this important shift. First, Texas will be a majority-minority state in

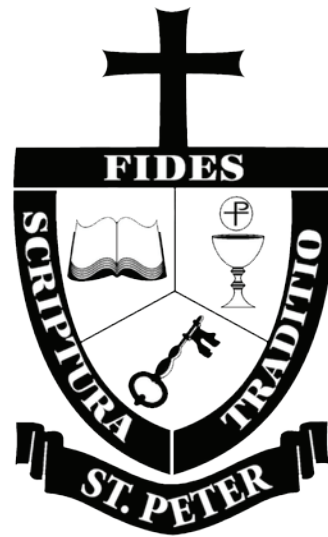
the next decade, with the Latino population experiencing the highest growth. Baylor is blessed to attract many Latino students, and Catholicism remains the number one faith with which this population identifies. Second, beginning in the 1990s Baylor began embracing the idea of being more broadly Christian in an ecumenical sense. And, under Baylor 2012 there was an intentional effort to hire faculty acutely interested in the integration of faith and learning, an enterprise with deep roots in Catholicism. This hiring wave created an intellectual atmosphere more amenable to Catholic tradition and ways of thinking, which in turn attracted more Catholic students, faculty, and staff to find Baylor a hospitable place.

Now, what might this mean for the Baylor community? Certainly, our Christian faith expressions and intellectual traditions are both broader and deeper than they were, say, in 1979. Yet Catholics tend to be less outwardly expressive of their personal faith, so you might not notice them as much as you do the evangelical students. Since I work closely with Student Life, I can attest that new students living in our residence halls are

much more likely to be invited during the first weeks of classes to a Protestant church gathering than they are to a Mass or a Catholic gathering. This lack of verbal expression does not indicate a lukewarm approach to faith and spiritual practice, but I do worry sometimes that some of our new Catholic students may not know that there are many Catholics on campus, especially when they receive a flurry of invitations from students in evangelical

Protestant denominations. While the Office of Spiritual Life and St. Peter Catholic Student Center are working to reach these Catholic students early on, as a faculty member interacting with students in and outside of the classroom, you might consider engaging them in conversations about their faith tradition and offer to help connect them to the great community at St. Peter's.

Regardless of where you may find yourself on the spectrum of Christian traditions, I hope you welcome the increased Catholic presence on campus as an important intellectual and spiritual contribution to the magnificent ecumenical expression of God's kingdom we are blessed to have here at Baylor.



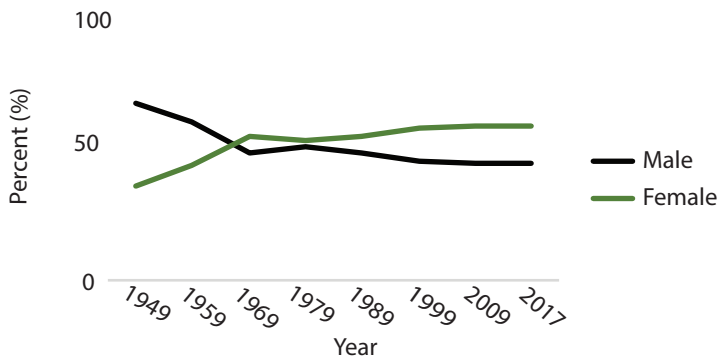
Baylor University

Throughout the Years

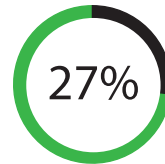
Changes in Populations

Student Body

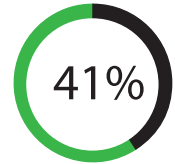
Changes in Enrollment by Gender



Of the top five declared majors, **Pre-Business** has seen the greatest increase since 2000.



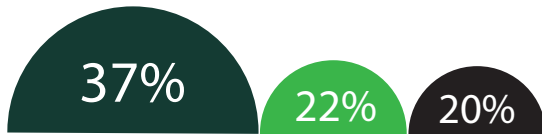
1999-2000



2017-2018

Since 1949, Baylor has awarded:

- 15,555 Undergraduate degrees
- 2,279 Masters degrees
- 544 Doctorate degrees



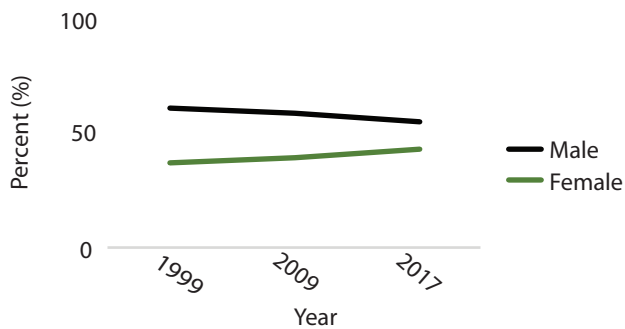
In Fall of 1979, the student body was overwhelmingly **Baptist** at 68%.

In Fall of 2017, of students reporting one of the top five religious affiliations,

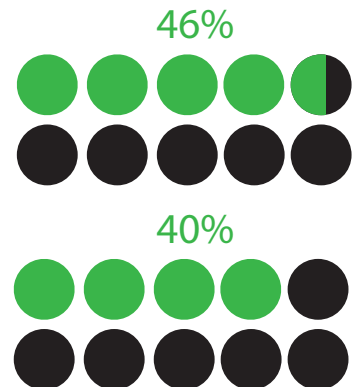
37% were **Baptist**, 22% were **Catholic** and 20% reported **Non-denominational Christian**.

Faculty Profiles since 1999

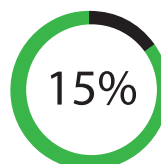
Changes in Faculty by Gender



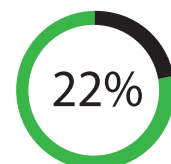
Baptist has slightly decreased as the majority religious affiliation for faculty, from 46% in Fall 1999 to 40% in Fall 2017



The proportion of **part-time** faculty positions has seen an increase between the Fall 1999 and Fall 2017 semesters



1999



2017

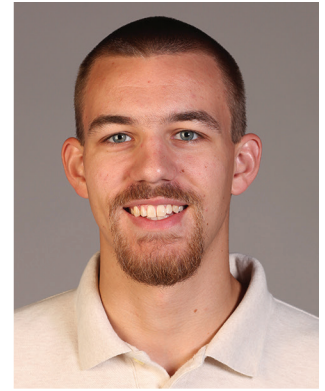
35-39

Currently the largest four-year age range for faculty, comprising 15%.

50-54

The largest four-year age range in 1999, at 17%.

Baylor Teaching Awards



2017-2018 Awards for Outstanding Teaching

David Corey, Professor of Political Science, Honors Program, Honors College

Jeff Donahoo, Professor, Computer Science, School of Engineering and Computer Science

Karol Hardin, Associate Professor of Spanish, Modern Languages and Cultures, College of Arts & Sciences

John Miller, Senior Lecturer, Electrical and Computer Engineering, School of Engineering and Computer Science

Linda J. Olafsen, Professor, Electrical and Computer Engineering, School of Engineering and Computer Science

Rachelle D. Rogers, Clinical Assistant Professor, Curriculum & Instruction, School of Education



2018 Collins Teaching Award

Dr. Rebecca Flavin
Senior Lecturer of Political Science

2018 Cornelia Marschall Smith Professor of the Year Award:

Dr. C. Stephen Evans
University Professor of Philosophy and Humanities

2018 Centennial Professors

Dr. Beth Allison Barr
Associate Professor of History

Dr. Rishi Sriram
Associate Professor of Educational Leadership

Dr. Angela Reed
Associate Professor of Practical Theology

2017-18 Outstanding Graduate Instructors

Kristina Amrani
Health, Human Performance & Recreation

Blake Kent
Sociology

Nicholas Werse
Religion

Dani Crain
Biology

Corina Kaul
Educational Psychology

Elise Leal
History

Provost's
Faculty
Forum
Participants

142

39 University
Teaching
Development
Grants Awarded

478

SET Attendees

ATL BY THE NUMBERS

2018 Participation

841

Collaborations,
Consultations
& Special Events

Participants at
Summer Teaching
Workshops 49

Fostering Teaching Excellence . . . Honoring Teaching Excellence

Select Programs & Resources

- Adjunct Teaching Workshop
- Baylor Fellows
- Faculty Interest Groups
- Provost's Faculty Forum
- Seminars for Excellence in Teaching
- Summer Faculty Institute
- University Teaching Development Grants

Services

- Curriculum Review
- Faculty Mentoring
- Teaching & Course Development Workshops
- Teaching Observations

From generation to generation, Baylor students have been transformed by the teaching and mentorship of dedicated, caring faculty members. Outstanding professors have been central to Baylor's history, and nurturing the strong connection between faculty members and students is at the heart of *Pro Futuris*.

The Academy for Teaching and Learning invites you to remember a favorite faculty member by offering a gift in his or her name. Your gift in the name of a beloved teacher will enhance Baylor's identity as a place where the teaching and caring mentorship of students matter. Go to the ATL website and click "Give" for more information about our *Faculty Excellence Fund*.

SET

Seminars for Excellence in Teaching

January

- 23 Learning Assistants in STEM Courses and Beyond** (Michael Moore, ATL & Biology; Mojgan Parizi-Robinson, Biology; Eleanor Close, Texas State University)
2:00-3:00 PM
- 29 Promoting Undergraduate Research In and Out of the Classroom** (Tammy Adair, Biology; Nathan Elkins, Art History)
2:30-4:00 PM

February

- 6 Middling Energy: The Teaching Opportunities of Mid-Semester** (Chris Rios, Graduate School & Religion)
2:30-3:30 PM
- 13 Using Inquiry-Based Techniques to Teach Science to Non-Science Majors** (Trey Cade, Air Science)
3:00-4:00 PM
- 21 Contemplative Teaching: A Pedagogy for Promoting Student Reflection and Engagement** (Elise Edwards, Religion)
2:00-3:00 PM

March

- 5 Syllabus Language and Teaching Style: A Quest for Harmony** (Christopher Richmann, ATL & Religion; Courtney Kurinec, Psychology and Neuroscience; Matt Millsap, History)
2:30-3:30 PM
- 26 Teaching with Special Collections** (Baylor Libraries Teaching Fellows)
3:30-4:30 PM

April

- 15 Lessons Learned from Teaching Online** (Allison Alford, Information Systems & Online Teaching Library Fellow)
2:30-3:30 PM

For more information about each SET and to register, visit www.baylor.edu/ATL/SET

OUR MISSION:

To support and inspire a flourishing community of learning.



BAYLOR
UNIVERSITY

ACADEMY FOR TEACHING AND LEARNING