

PRINCIPLES OF CBTE

Currently, Kairos is the most widely distributed community of learning built around the concepts of CBTE. Now that we have been doing this for the better part of a decade, we have learned a bit about how this works in practice.

TABLE OF CONTENTS

PRINCIPLES OF CBTE: INTRODUCTION	3
PRINCIPLES OF CBTE: COLLABORATIVE MISSION	3
PRINCIPLES OF CBTE: MENTORED TEAMWORK	4
PRINCIPLES OF CBTE: CONTEXTUALIZED DISCIPLESHIP	5
PRINCIPLES OF CBTE: CUSTOMIZED PROFICIENCY	7
PRINCIPLES OF CBTE: INTEGRATED OUTCOMES	10
PRINCIPLES OF CBTE: HOLISTIC ASSESSMENT	11

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PRINCIPLES OF CBTE: INTRODUCTION

Kairos is a pioneering approach to theological education that encourages students, partners, resource providers, faculty, authors, and more to build new experiences for students, mentors and all participants. For example, Kairos encourages students to engage in learning experiences and resources that exist outside the “walls” of a school. One student may participate in a spiritual direction program offered by another institution. Another student might take courses from another seminary. Still others may participate in a leadership program offered by their churches. Our faculty, in collaboration with vocational and personal mentors, guide, encourage, and evaluate students while they progress through their respective programs. The goal is for the Kairos to be the connector between multiple points within the network of theological education.

In order to be effective in this process, we believe institutions need to embrace the following principles: collaborative mission, contextual discipleship, integrated outcomes, customized proficiency, mentored teamwork, and holistic assessment. [Back to top.](#)

PRINCIPLES OF CBTE: COLLABORATIVE MISSION

Kairos is committed to the idea that one’s journey of theological education should involve voices outside the walls of any one institution. In practice, that means followers of Jesus who are students, mentors, business leaders, pastors, church planters, missionaries, electricians, clerks, etc. should all be working together toward a common goal. That goal is the Great Commission. The goal is not preservation of our institutions, organizations, or our own little kingdoms. As the Body of Christ, we are following Jesus on mission. God is in the business of reconciling the world through Christ and we are invited to participate in that work. We are invited to be like Jesus, not to do things for Jesus.

This can be difficult for any institution to embrace, but it can be especially difficult for schools. As a school, being committed to Collaborative Mission means reconsidering our definitions of success. We must embrace the idea that if our collaborators (e.g. students, mentors, churches, businesses, parachurch organizations, etc.) are not successful, then we are not successful. While we have a unique role to play, we must refrain from imposing our mission on everyone else. This is an invitation to shift our focus from simply “fulfilling our mission” and toward “participating in God’s mission” of reconciliation. Obviously, none of us imagine that what we are doing is “imposing our mission” on others. All of us are committed to walking alongside followers of Jesus. As a school, however, our deeply ingrained practices, mixed with the power granted to us by our culture, have the unintentional impact of missional imposition. Because our definitions of success tend to be rooted in metrics held in high regard by the academy, our practices reinforce a mission that puts the academy ahead of the Great Commission rather than the Great Commission ahead of the academy.

Perhaps we need to align our definitions of success with the definitions of success shared by our Kingdom-minded collaborators. Now, it could be easy to suggest that the definitions of success utilized by our Kingdom-minded collaborators are not something toward which we should strive. We might suggest that all of us tend to define success in terms of growth in people (enrollment, members, customers, etc.), finances (budgets, revenue, savings, etc.), and assets (buildings, property, etc.).

This is why it needs to be a collaborative effort. We must hold each accountable to the Great Commission, to the work God is doing, and to the fact that God is inviting us into a way of being that points to the reality that Jesus reigns. No individual and no institution can do this alone. All of us must humble ourselves and submit to one another. In this process of mutual submission, institutions with significant levels of power, and particularly people within those institutions who have the most power, must constantly give away that power. We must distribute power by inviting people to the table and then giving everyone at the table equal voice. In doing so, we can truly collaborate on mission. We can see that success is communally defined rather than institutionally defined.

As an educational principle, Collaborative Mission means we are no longer solely responsible for the “who, what, how, and when” of the educational process. While our expertise, experience, knowledge, and power are all important and must be brought to the table, we must remember that we are one of the collaborators at the table. Our voice matters and carries weight, but no more weight than our fellow followers of Jesus who are collaborating with us. That is why mentored teamwork matters immensely. [Back to top.](#)

PRINCIPLES OF CBTE: MENTORED TEAMWORK

Each participant in Kairos is part of a mentor team, and each team is composed of a student, faculty mentor, vocational mentor, and personal mentor. Kairos invites each member of the team to see himself or herself as a sojourner, co-learner, and disciple of Jesus. As a team, they are shaping, evaluating, and experiencing a journey of discipleship that is informed by the context and vocation of the student. It is this reality that requires a commitment to collaborative mission. Each member of the team is engaged in a journey of discipleship, each member is learning together.

In this approach, it is the context and vocation of the student that serves as a catalyst – not the school. Each member of the team brings her unique gifts, experience, expertise, questions, baggage, and wisdom to the process. Together, the team discerns what it means to develop and display proficiency of content, character, and craft in light of what it means to be a follower of Jesus. Because proficiency or standards of excellence are contextually defined, each member of the team must practice mutual submission and humility. In some

cases, it will be the student or vocational mentor whose insights provide the most clarity. In other situations, it could be the faculty or personal mentor. In every case, however, each member of the team must refrain from imposing a “foreign” or “hegemonic” definition of proficiency on the vocational context. By working together, the team speaks with one voice and collectively grows to understand what it looks like for the student to flourish in her vocation by being like Jesus.

As foundational principles within Kairos, collaborative mission and mentored teamwork are invitations for the institution to give away power, to humbly submit to the work God and to each other, and to walk with one another as we discover what it means to flourish in one’s vocation for the sake of the world. [Back to top.](#)

PRINCIPLES OF CBTE: CONTEXTUALIZED DISCIPLESHIP

If we are about the work of the Great Commission, which is a mission that invites us to do things like Jesus rather than for Jesus, then we need to remember that Jesus revealed the importance of community. Likewise, in an educational paradigm that begins with a commitment to collaborative mission, no one should progress through such a process alone. Each participant should be part of a community that is shaping, evaluating, and co-learning along the way. Indeed, discipleship happens in community. The question we need to ask is “Which community?”

As schools, we have tended to define community as something created around a classroom or particular institutional experiences (e.g. chapel, community meals, classroom sessions, etc.). While each of these are wonderful experiences and do help to build community, they also run the risk of creating an alternate reality for those who participate in them. Yes, we must enrich the journey of discipleship for each participant but must do so without creating a community that is disconnected from their day-to-day lives or vocational contexts.

Over the years, I have talked with a wide range of people who have engaged in some sort of theological education process with a seminary – students, professors, pastors, business leaders, administrators, denominational officials, and more. One of the recurring themes I hear is that student-to-faculty and student-to-student interaction is extremely valuable. People will talk about how they so appreciated the opportunity to study and interact with others on the same journey. Another, less inspiring, theme I hear is how students, in particular, have struggled to find community and interaction once they are finished with their programs. Many have talked about how while in school they felt wrapped in a community and then after graduation it felt like they were dropped off in the middle of nowhere – suddenly, their community was gone and the community in which they found themselves was foreign. In Kairos, the principle of contextualized

discipleship is meant to integrate the best of the first theme while mitigating the worst of the second.

We strive to steward followers of Jesus by creating opportunities to be in community with others on the same journey. At the same time, however, we build on the fact that the participant's primary community is their life context. The answer to "Which community?" needs to be "The one that extends beyond the walls of a school and the timeline of a degree program." In some cases, it could be the local church or business that the student is leading. In other cases, it could be one's family, friends, or colleagues. The key is to remember that contextualized discipleship is a call to keep the participant's context front and center. The mentor team, Kairos gatherings, classroom experiences, etc. are designed to help participants develop, reinforce, and steward community in their life context.

Some might read this and think, "Yes, but what if a participant is in a toxic context?" (I know I have often thought that!) Others may think, "Yes, participants need to develop community in their context, but they first need to experience real, authentic community in the context of the school in order to replicate it or to bring that experience back into their context." I am sure others may raise additional valid and important concerns.

It is right to help participants see and experience Christ-centered community, especially if that has been elusive for particular people. However, if the only place a participant is prepared to witness or experience Christian community is within the "walls" of a school or program, schools are not adequately contextualizing discipleship.

We must resist creating an alternate reality disconnected and foreign to their life and vocational contexts. In many cases, schools are setting that person up for failure when they are finished with their program by unintentionally giving them an expectation of community that cannot be sustained outside of the academy. By not helping the participant develop, reinforce, and steward community in their context, schools create a situation of dependency wherein one's understanding of "real" community is mediated through a reality that can only be produced in the artificial confines of traditional, formal theological education.

In Kairos, we invite all participants to think about what it means for their context to be their classroom and for the Kairos community to be a support for rather than replacement of their local community. In doing so, participants may learn how to find a new context rather than suffering through toxic relationships. They may also learn how community and discipleship in their context is quite different from community and discipleship in another context. By investing in contextualized discipleship, Kairos is helping students gain a deep appreciation for the Body of Christ around the world while also learning how to follow Jesus with others in their own community.

This is a difficult task, no doubt, but it is worthy of our time, commitment, and energy. By contextualizing the journey of discipleship, we are stewarding the opportunity for people to grow where God has planted them. In Kairos, we are committed to helping participants see and experience the broad and beautiful Body of Christ, to engage in a rich community with others on the same journey, and more importantly to help all participants

learn and grow in the crucible of real, daily living. In doing so, participants are daily walking with their local community of faith as fellow participants in the Great Commission. [Back to top.](#)

PRINCIPLES OF CBTE: CUSTOMIZED PROFICIENCY

Proficiency can be an intimidating word. Do we ever really “master” anything? All of us should be invested in a process of ongoing learning and development so in that sense we never “master” something. At the same time, however, there is a goal or destination for each portion of a journey we take. Like most things in the CBTE philosophy we call Kairos, we begin with the end in mind. In Kairos, we call those outcomes.

Each program in Kairos has a set of outcomes (i.e. integrated learning goals) that have been developed and refined over the course of many years through conversations with a wide range of people, contexts, and Christian traditions. While these outcomes are shared by all who participate in Kairos, the principle of customized proficiency embraces the fact that the path people take to arrive at those outcomes will be quite varied.

This variation is quite noticeable when working as we do in Kairos with students, partners, faculty, and mentors from 30 different countries and 70 different denominations. In such a community, it seems obvious that there would be many different vocational contexts and goals. The principle of customized proficiency would call us to note, however, that extensive variation can exist even within relatively closed or connected systems like a single denomination, local church, nonprofit, or business. The reality is that definitions of proficiency are contextually defined and that the understanding of context extends to one’s role within a particular setting. In addition, one’s context and call are shaped and formed by current and historical forces.

As a result, customized proficiency is an invitation to adaptive learning that builds from one learning opportunity to another along a pathway that can twist and turn or even back upon itself when necessary. This is a significant departure from conventional programs that define a path or set of courses that must be completed by each and every student – regardless of prior learning, areas of deficiency, or contextual fit.

The principle of customized proficiency is an invitation to many practices, three of which I will highlight today. They are: 1) defining proficiency in light of one’s vocation, context, and call, 2) encouraging learner agency, and 3) embracing the fact that no one is a blank slate or a finished product.

Defining Proficiency

Customized proficiency is rooted in the idea that definitions of proficiency, excellence, proficiency, competency (whatever word you might want to use) are shaped and formed by one's vocational community. As such, it is vital that the community plays a role in defining proficiency for the student. Traditionally, schools tend to define proficiency or excellence and then impose that definition on everyone in a given program. Such a practice may make sense when students are coming from and participating in a common vocation and context (i.e. all students are the same age, have the same educational background, are from the same cultural context and upbringing, plan to engage in the same vocation within a particular geographic or cultural setting, etc.).

Obviously, that is not usually what happens.

Instead, participants enter into an educational or discipleship journey with a wide array of vocational goals and have been formed and shaped by an even wider array of backgrounds and cultural realities. As such, we would do well to honor, listen to, and embrace the unique contextual realities of everyone in Kairos. In doing so, we refrain from superimposing a monolithic definition of proficiency which emanates from a community that is foreign to the student. In short, one's definitions of proficiency should account for the context, vocation, and broader community of which she is a part.

Learner Agency

In order to define proficiency well, we must also encourage what some refer to as learner agency. Historically, programs have given students a checklist of activities to complete, books to read, resources to engage, and class sessions to attend. Independently, each of these can be good. As a collection, they tend to reinforce the idea that learning is something that must be guided by "experts" or a syllabus. Unfortunately, this creates a dependency situation wherein learners tend not to develop the self-discipline and information literacy needed to flourish in one's vocation and walk with Christ. Mastering self-discipline is, in fact, part of the Kairos learning journey itself. Customized proficiency, as a practice, helps students grow in their ability to not only learn but also to continue learning. In doing so, we (the school, the student, the mentors, the faculty, and the vocational context) become confident that demonstrations of proficiency are not "point-in-time snapshots" but rather repeatable expressions of learning.

This approach also allows the student and mentor team to respond to learning opportunities in real time, whether or not those opportunities were produced by a faculty or included in the curriculum. Customized proficiency embraces the idea that we can make adjustments without needing to create an unending list of programs, tracks, specializations, and pieces of content produced by the school. Rather, with learner agency as a foundational skill, these nuances and adaptations can be addressed through the way mentors alter the journey in order to serve the particular need and interest of the student.

Blank Slate/Finished Product

Another important aspect of customized proficiency flows from the fact that everyone who invites Kairos to walk with them on their journey of discipleship is neither a blank slate nor a finished product.

No one comes to this journey of discipleship empty handed. All of us have prior experiences that have shaped and impacted us in some way. Those experiences could include jobs, degrees, workshops, conferences, relationships, self-guided learning endeavors, projects, mission trips and more. Everyone enters Kairos with some level of competence, prior learning, or even proficiency as it relates to any particular outcome. We must customize the educational journey in light of this reality. Conventional programs tend to require a one-size-fits-all approach that asks every student to grind out every piece, whether or not these various assignments are useful or necessary to the student's display of proficiency. Kairos allows mentors to recognize proficiency, celebrate such, and move on to other areas of greater concern.

Just as no one comes to this journey of discipleship empty handed, no one's journey is ever complete. Each of us is always growing and learning. While an individual theological tradition or vocational context might define "growth" differently than another, there is always some way in which we can grow. It is here where mentor teams have the opportunity to bring to bear the vast resources of what Stan Grenz referred to as the Great Tradition. With learner agency and contextual definitions of proficiency front and center, mentor teams are able to help students see where they have already demonstrated proficiency and where they have room to grow; where they have a robust understanding of how their faith integrates with their vocation and where understanding and discipleship can be enriched.

In our experience, customized proficiency is one of the most challenging principles of CBTE to fully understand, embrace, and practice. The gravitational pull toward conventional definitions and practices is extremely strong – in part because that approach is seemingly easier, straightforward, and more economical (though it is anything but more economical given the reality of student debt in the United States). Institutional structures, processes, and power dynamics tend to push hard against customized proficiency.

In Kairos, we embrace customized proficiency because it allows us to meet people where they are and to walk with them as they discover what God has in store. This flexibility empowers students and mentor teams to build a journey of discipleship that is affordable, accessible, relevant, and faithful. [Back to top.](#)

PRINCIPLES OF CBTE: INTEGRATED OUTCOMES

We contend that competency-based theological education has the potential to call us back to a form of education that values the role of relationships, both with God and with each other. At its core, it is a philosophy of education that invites us to let go of many of our inadequate assumptions about learning, to humbly critique our long-held ways of knowing, and to embrace the development of learners as a truly organic, spirit-filled, process of discipleship. However, as we have been on this Kairos journey, there has been serious internal debate over whether placing Kairos in the world of CBTE might be misleading given that we care about a great deal more than “competency” as commonly defined or understood. As we surveyed the landscape of competency-based programs, we often found that in many schools competencies functioned like widgets - measurable and manageable learning chunks that can be checked off as they are mastered.

This is not what we were doing and not at all our goal.

Fortunately, as we talked with more schools, we unearthed a few hidden gems. Then, we began deeper conversations with people like Charla Long at C-BEN. Eventually, we learned that our desire for deep learning focused on integrated outcomes was shared by many voices within the world of competency-based education. The fact that the general understanding of CBE was guided by a handful of really large schools – some of whom were doing the exact opposite of what CBE was originally intended to do – was a shared concern. We have been encouraged to share our story and our commitment to the Kairos approach to CBTE because it fosters the very integrated learning sought by those most committed to CBTE as a philosophy of education. In our experience, the principle of integrated outcomes requires us to consider integration across disciplines and across communities.

Integration Across Disciplines

As followers of Jesus, there are no aspects of proficiency that do not require theological acumen, biblical rootedness, practical skill, and proven character. Integrated outcomes find a place for all four. This won't always be overt in the writing of the highest-level description, but when the outcome with its discrete goals, interactions, inputs, and indicators is taken as a whole, the result is an integrated outcome.

The goal is for integrated outcomes to describe a mature follower of Jesus – not solely in terms of what work the student does but in terms of who the student can become and what they become capable of. The word “outcome” describes the specific, tangible result embodied by the successful student. When the principle itself is integrated with the others we have described thus far, we find that integrated outcomes are also contextually-sensitive outcomes.

In practice, this means that outcomes must be written in such a way that they allow for the diversity and beauty of the body of Christ. We must carefully refrain from imposing one culture, context, or tradition on everyone. This is a difficult task in that it invites us to embrace difference as a necessity for embodying the way of Jesus. It is this reality that brings us to the concept of integration across communities.

Integration Across Communities

A wide range of thinkers have begun to point us to the importance of being in conversation and significant engagement with communities of difference. Quaker educational philosopher Parker Palmer, in his *Courage to Teach*, argues that we must face the fear of difference in order to be our best selves as teachers and as people, and we must help our students do the same thing. Other philosophers, from Emmanuel Levinas with his “epistemic necessity of the other” to Alasdair MacIntyre’s argument that living traditions must always engage difference in order to maintain life, help us see the way that difference and otherness are essential for being our best selves personally and corporately.

Each of these philosophers’ work underwrites the importance of developing a learning community comprised of people who do not share the same personal, communal, or theological identities. In so doing, each individual is able to develop a deeper sense of call and identity. Integrated outcomes invite all participants (learners, mentors, faculty, partners, etc.) to see the world both globally and locally.

Such outcomes enable students and faculty from disparate Christian traditions and/or vocations to be in constant conversation with each other. Rather than retreating to easily categorized educational journeys that require all students to operate within a particular theological stream (e.g. Anabaptist, Lutheran, Reformed, Conservative, Evangelical, etc.) or vocational setting (rural, urban, congregational, business, etc.), students and faculty are required to bump into the “other” throughout the entirety of the educational journey.

Within Kairos, degree program outcomes are designed in such a way that they can guide learning, be assessed in the context of a mentor team, and present opportunities for students to demonstrate proficiency of content, character, and craft. They do not, however, dictate each particular detail of the personal, communal, or theological identity that undergirds that content, character, and craft.

All of this is reinforced by having outcomes that are integrated. Whereas discipline-specific or theologically prescriptive outcomes allow students to exclude people who disagree with them, integrated outcomes require ongoing conversation with the “other” no matter how difficult those conversations may be. In short, integrated outcomes broaden and deepen each participant’s knowledge (which is itself integrated) and creates a broad and diverse learning community. As a result, all participants (students, faculty, mentors, partners, etc.) develop deeper personal, communal, and theological specificity and vocational excellence. [Back to top.](#)

PRINCIPLES OF CBTE: HOLISTIC ASSESSMENT

“How then, one may ask, does the seminary ensure students develop and display proficiency of each outcome with the level of specificity needed for a particular context?” It is a question I am commonly asked. Sometimes people are not always pleased with my answer because I usually respond with the question, “How does that happen in conventional systems of education?”

The short answer to both questions is “through assessment!” While competency-based theological education (CBTE) is many things, it is most definitely a system of assessment. Where CBTE, and especially the type of CBTE practiced in Kairos, differs from conventional education is in how the work of assessment is understood

and therefore practiced. We will dive into some of those things today as we close out our discussion on the six principles of competency-based theological education. In case you missed them, the others are collaborative mission, mentored teamwork, contextualized discipleship, customized proficiency, and integrated outcomes.

As we have said in previous posts, CBTE begins with the end in mind. That is to say that “each program in Kairos has a set of outcomes (i.e. integrated learning goals) that have been developed and refined over the course of many years through conversations with a wide range of people, contexts, and Christian traditions.” All participants are held accountable to these outcomes while the path people take toward demonstrating proficiency of them might vary. As many have said over the years, “You measure what matters.” In Kairos, what matters are the outcomes.

To revisit the question we started with, how then do we ensure that students develop and display proficiency of each outcome with the level of specificity needed for a particular context? In our experience, that happens through holistic assessment.

We define holistic assessment as integrated or comprehensive assessment that requires demonstration of how students integrate learning across domains (i.e., learning outcomes) and categories (i.e., content, character, and craft). This type of assessment invites students to demonstrate not only proficiency of content, character, and craft within a particular domain but also the ability to integrate each of those categories within an outcome and across multiple domains. Lack of character can nullify one’s proficiency of content or the quality of one’s craft. Even students of exceptional character need to gain the necessary skills. It is hard to imagine any competence in craft could be achieved without the requisite grasp of content or practice of character. An effective assessment system must integrate all three.

Holistic assessment is a lot to ask. The student and mentors, clearly, will need to adopt a submissive spirit, showing a willingness to be assessed to a degree that might not be possible or even appropriate without consent (more on this later). But as a school that stewards a system like this, we must also submit ourselves to assessing the effect of our own efforts. Poor student performance might reflect more upon the school than it does upon the student. To know the degree to which this might be the case is itself a reason to engage in robust assessment.

To better understand the nuances of holistic assessment, we talk about six aspects of holistic assessment: Ongoing and All-Encompassing Evaluation, Longitudinal Engagement, General Rubrics, Relational Authority, and Multi-Faceted Evaluation. In the paragraphs that follow, I will briefly describe each aspect. Obviously, much more could be said about each.

Ongoing and All-Encompassing Evaluation

For holistic assessment to work, everyone and everything that is part of the assessment process must be evaluated in some sort of systemized fashion. Students, mentors, faculty, technology, institutional structures and practices, staff, facilities – everything – needs to be part of a commitment to continuous improvement. As a result, this means that organizations submit themselves to a life of ongoing and unending change. For CBTE

to work, schools cannot live with a “fix it and forget it” mindset.

Longitudinal Engagement

Assessment produces the best and most reliable results when it happens over a period of time that aligns with 1) the vocational goals of the student, 2) the pace the student wishes to move, and 3) the credential being pursued by the student. In some cases, this may be several years and in other cases it may be several months. In all cases, it must be done in the context of a community that can observe one’s learning and development over time. It is this point that requires the development, training, and empowerment of mentor teams. With a view into the life of a student from multiple angles, the mentor team can watch students make progress over time as they develop toward proficiency.

Generalized Rubrics

When coupled with longitudinal engagement, generalized rubrics not only encourage deeper but also more integrated learning. Task-specific and analytical rubrics have their place, but they are not useful tools for assessing integrated outcomes. In addition, generalized rubrics create space for a diverse learning community. Whereas task-specific and analytical rubrics impose one way of viewing a particular task or concept, generalized rubrics provide space for students and mentor teams to develop the personal, communal, and theological identity required of them in their context. Customized proficiency and contextualized discipleship are not possible without generalized rubrics that guide the assessment of integrated outcomes.

Alasdair MacIntyre’s argument that traditions only grow as they face a crisis is instructive for us in how learning is always about solving problems that arise in the context of community. General assessment practices invite students to identify problems that arise in the context of their communities, to address those problems through a generative action-reflection process, and to assess learning related to that process in the context of a diverse community. Task-specific assessment, on the other hand, forces students to solve a problem that may not even exist in their context, to address that problem using language that meets a particular theology which may also be foreign, and often assumes that assessment of learning does not require a relationship with the student.

Relational Authority

The very nature of the triune God is relational. It should come as no surprise, therefore, that God works in and through relationships. We must do the same. Human beings are designed to be in relationship with God and others. It is in and through these relationships that one is formed into the likeness of Christ, made aware of who God is and what God wants to do through her or him. It is also through these relationships that we are invited to reflect God’s wise stewardship into this world.

The primary relationship is the one that students have with their mentor teams. Because mentors are in relationship with a student over a period of years, they develop a well-rounded view of the student and earn the

privilege to provide feedback to the student as they develop competency within a given program's outcomes. The relational fabric that connects mentors and students strengthens positive feedback and opens the door to authentic and deep constructive feedback. If a faculty mentor first builds a relationship with a student, when the time comes to give feedback that might be difficult for a student to hear, the faculty mentor's voice will be heard through the filter of relational trust rather than through the filter of positional power. In short, mentors can speak truth because they have earned trust through a relationship and not because they have been given power through a particular role.

Multi-Faceted Evaluation

Evaluation of student learning invites mentor teams to evaluate students from multiple angles, thereby enhancing the quality and reliability of assessment. Specifically, it requires mentor teams to gather information about learning and development by 1) evaluating artifacts produced by students, 2) observing students as they perform tasks, and 3) having conversations that encourage students to articulate what they are thinking. By gathering information through each of these means, mentors gain a more holistic impression of the student's proficiency of content, character, and craft.

Holistic assessment is a big ask. It requires time, integrated thinking, humility, and relationships rooted in trust. We believe, however, that it is worth the investment of time and energy because it has a greater potential to produce reliable results. [Back to top](#).