

GLOBAL AWARENESS ILO ASSESSMENT 2023-2024

ILO Language

Westmont's Global Awareness ILO is stated thusly:

Global Awareness ILO:

Graduates of Westmont College will recognize global interconnectivity and opportunities, and will analyze the systemic roots of major global challenges, with a biblical vision of justice, discernment, and love.

This language was crafted in 2018-19 as a part of the review and assessment of the Thinking Globally GE. Although the Global Awareness ILO was not assessed at that time, the ILO language was revised.

At that time the argument was made that the language and courses of “global” at Westmont were largely international and comparative (eg world music, world art, Latin American Literature, History of Asia). But in the years since the GE was originally crafted many of the learning outcomes associated with those kinds of courses, at least in the language of the AAC&U had become the focus of cross – cultural competencies. Meanwhile “global” had come to mean inter-connected rather than comparative, focusing on challenges (ie climate change) and personal agency rather than cultural creativity: very much: “think globally, act locally.”

The case was made in that assessment round to update the “global” language to reflect these newer emphases and understandings. It wanted to make room for and even encourage more courses in STEM to frame what they are doing as global. It is hard to think about global challenges and not think of STEM fields.

At the same time those involved in the assessment did not want to lose the old language or emphases as much of the curriculum is built to meet them and they capture something that is seen as central and valuable in a Liberal Arts education. As a result the new language, which is the current language, is admittedly unruly. In the intervening years, courses that fulfill TGGE remain in the humanities and social sciences. The Food Systems through the Kinesiology department and the interdisciplinary “Introduction to Environmental Studies” are the two exceptions.

As an ILO Global Awareness is a campus wide concern and no department or division is the custodian of it.

Two places where Global Awareness should be addressed are through the Thinking Globally GE (TGGE) and the required Common Contexts Course: Perspectives on World History 1350-present.

The Thinking Globally GELO is as follows:

Students will be able to describe and analyze the dynamics of a particular artistic, economic, political, scientific, or social connection across cultural or regional boundaries.

The GE committee conducted a syllabus audit of courses that fulfill that GE. See below.

In addition Faculty in the History Department who teach the Perspectives on World History course included an assessment question in the final exams during the Fall 2023 semester. See below.

Direct Assessment Goals

The GA ILO direct assessment was led by Heather Keaney from the history department. The assessment team included Tatiana Nazarenko, Dean of curriculum and educational effectiveness, Katherine Bryant from Political Science, Patti Hunter in mathematics, Mary Doctor in Modern Languages, and Cynthia Toms from Kinesiology.

In light of the GA ILO language, the team wanted to focus on the systemic roots of an issue, on interconnectivity, and on justice.

As the GA is an ILO and larger than any specific GE the aim was to assess seniors from across the college. This led the team to focus on departmental senior capstone courses, even though these capstone courses did not have a focus on global awareness.

Design and Implementation

This created a series of challenges, in particular the need to get “buy in” from capstone faculty and an assessment tool that was not tied to the course material. The conclusion was that the bar to entry needed to be low so as not to lose faculty or students. The assessment team wanted a tool that faculty could “plug and play” in their course. This meant an assessment tool that faculty would not have to grade or take up class time, but would count as a credit / no credit assignment so students were incentivized to do it. Finally, the team wanted to reduce students’ incentive to use AI. At the time, the thinking was that meant something that did not set a high bar of difficulty or that would incentivize students to do additional research. The desire was to see what students could bring to the question with what they knew.

Much of this worked in that 18 faculty and 190 students participated from all three college divisions; only in a couple of instances did scorers think that a student’s response had input from AI.

However, all of the above also meant that students’ effort on the assignment could not be regulated. When it came to scoring the assessment it was clear to all involved that most students did not appear to have spent much time on the exercise. It is therefore difficult to draw strong conclusions about students’ Global Awareness.

Methods and Tools

Students were asked to read a short article adapted from The Associated Press on child labor on cocoa plantations in West Africa. Students were then asked to answer the following questions.

Prompt questions

1. Let's accept that the main global challenge described here is child labor in West Africa to produce a desirable commodity consumed all over the world. What factors and forces do you think have contributed to children in West Africa doing this kind of work? A strong response will consider a number of factors such as political, economic, institutional, and legal, past and present.
2. In your opinion, what groups, policies, power systems, or perspectives would need to be mobilized or changed in order to reduce the problem of child labor in West Africa?
3. The Bible instructs us "to act justly and to love mercy, and to walk humbly with your God." How does your understanding of a Biblical vision of justice, discernment, and love shape/inform/influence your response to question #2?
4. Optional: What resources, insights, or tools from your major helped you answer any of the questions above?

The fourth question was optional depending on the professor, but in the end most students answered it. However, as it had said optional we decided not to assess it as a part of the rubric.

See the Appendix for instructions students received and the scoring rubric.

Student responses were collected on Chalk & Wire throughout the Spring 2024 semester. The assignment was available to faculty and students at the end of February. Some faculty set a completion due date while others used the end of the semester as the due date. During the week of May 13-17, 2024 each response was read and scored by two different faculty members. Fifteen faculty from all divisions in the college participated in the scoring. The week ended with a discussion of findings and possible action steps included later in this report.

The group of scorers met for a training session before commencing and discussed together what were the characteristics of different level responses. Scorers read a few student responses and then discussed them together in order to calibrate scoring. The results of this discussion were the guide for interpreting and applying the Rubric categories. 1 being a poor response and 4 a strong response.

As stated above, the evidence that students did not spend much time on the task moved "substantive" out of reach for most responses. But there were a few things we agreed should characterize strong responses and focused on students' "awareness" of those, even if they did not elaborate.

All papers were scored by two readers. If there was a difference of more than 1 the two scorers met during the week to discuss and reconcile their scores.

Chalk & Wire was the platform used to gather and score student responses. As each student had two scorers this means that when referring to the number of students participants it was doubled

in Chalk&Wire. For this report the Chalk & Wire number has been divided by two to get the correct number. This also impacted the percentages very slightly. For example, five history majors participated in the assessment, but at some points Chalk&Wire will state 10% of them did X or Y. It can provide that even number percentage because it is working on the basis of 5 participants times 2 scorers for a total of 10. In this report the percentages were left as they appear in Chalk & Wire as they are accurate enough.

Participants

Number of students	Percentage	Descriptor
190	100%	Total participants
123	65%	women
67	35%	men
19	10%	First Generation
104	55%	White
75	35%	Asian, Black, African American, Latninx, mixed race
11	6%	other
43	22%	Humanities
75	39%	NBS
72	38%	Social Sciences
167	88%	One major
23	12%	Two or more majors
42	22%	transfer

Subset by race

Number of Students	IPEDS categories
14	Asian
3	Black or African American
35	Latino or Hispanic
104	white
23	More than one race
11	unknown

By Major

190	Total
5	Art
8	Biology
22	Communication Studies
2	Data Analytics
39	Economics & Business
1	Engineering Physics
4	English

5	History
36	Kinesiology
3	Math
1	Music
4	Philosophy
4	Physics
3	Political Science
10	Psychology
10	Sociology
7	Spanish
13	Liberal Studies
1	Environmental Studies
3	Engineering

The intake sample presents several challenges that need to be kept in mind when analyzing the data.

- twice as many women as men.
- A few courses with a large number of students including Comm Studies, Economics & Business, Kinesiology, and Psychology while other departments had only a few participating students.
- The N for certain demographics was very small.

Results and Interpretation

In terms of the first question (what we regarded as the ability to think about the “systemic roots” of a global problem), these were the things we were looking for. Scorers had discretion to evaluate based on whether a student developed one or two factors or identified several factors, both could be strong responses. In other words it was not simply counting how many factors a student raised. Of the range of causes, we were looking for whether students addressed the following: 1) historical causation, especially the legacy of imperialism and slavery, 2) weak state building, corruption and under-development, 3) international business and trade networks and incentives, and 4) the desires of consumers.

It was noted that many students would likely point to poverty, but that that was stating the obvious and in some ways restating the question, thus a student needed to address likely causes of poverty.

In terms of the second question, what we referred to as “interconnectivity” as what we would like for our students in terms of thinking globally is to be aware of the multiple nodes or constituents that are involved or potentially involved in situations like those addressed in the article.

It is worth noting that the article itself points students towards several possible actors, such as international NGOs, international corporations, international law, and local government.

Sometimes it seemed like a student may not have read the article, or did not read it very well, and instead leaped into writing a response based on what is stated in the question itself. In part the question became one of how closely did students read the article in the prompt.

What the scorers were looking for in regard to this question was 1) rule of law and mechanisms to enforce laws within the W. African countries and on international corporations 2) the issue of maximizing profit vs other measures of business success, 3) addressing consumer awareness and concern 4) role of non-profits and NGOs

A good response needed to involve both sides of the Atlantic, rather than focus on one or the other. In addition, a strong answer needed to show awareness of consequences of possible actions, such as boycotting chocolate without providing other sources of income for families would adversely affect the children and families dependent on that labor.

In terms of the third question, simply quoting back the categories in the cited verse or calling for justice and mercy was not a good response. A strong response would do three things 1) identify actions of justice and mercy in this situation 2) refer to other theological concepts or Biblical passages that intersect with or illustrate Micah 6:8 and could be applied to the situation in the case study; 3) include self reflection on their own actions as consumers (and Christians).

We did not see large discrepancies in performance across the different demographic determinants: whether that be gender, race, first generation, or transfers. No group showed up as being left behind.

When it comes to comparison amongst academic divisions (Humanities, Social Sciences, and Natural and Behavioral Sciences (BNS), and majors there were large differences in the number of students that participated in different courses again complicating the ability to make strong comparisons.

4 is high and 1 is low performance.

OVERALL	Systemic Roots	Interconnectivity	Biblical Vision
Level 4	6%	4%	5%
Level 3	29%	29%	30%
Level 2	50%	51%	41%
Level 1	15%	15%	24%

One way to look at this is the headline that consistently about 1/3 of students scored in the higher level (3-4) while 2/3 scored at the lower level (1-2). Considering this was an assessment of graduating seniors (and some juniors in physics and psychology) this could be dismaying. Students did not perform well. It is hard to know how much this is a failure of teaching global awareness or how much it is a failure of the assessment tool. See the conclusion section below for more on this.

Results by Question

Systemic Roots

Division	Humanities	NBS	Social Sciences	Total/average
# of students	43	75	72	190
Level 4	7%	5%	6%	6%
Level 3	40%	24%	29%	29%
Level 2	50%	52%	48%	50%
Level 1	3%	19%	17%	15%

Now this may seem like a significant finding: students in the Humanities outperformed those in the other two divisions. But we cannot say this for two reasons. First significantly fewer Humanities students participated in the assessment. Second, half of those were in the Communication Studies capstone course and that was the one course in which the professor made the assessment a component of a larger writing project and so it is not surprising that those students consistently outperformed other students.

Gender	67 Male	123 Female
Level 4	6%	6%
Level 3	30%	29%
Level 2	54%	48%
Level 1	10%	17%

IPEDS	14 Asian	3 Black	35 Latinx	104 white	23 Mixed race	11 unknown
Level 4	7%	17%	9%	6%	2%	0%
Level 3	25%	17%	26%	31%	33%	32%
Level 2	57%	50%	51%	50%	40%	50%
Level 1	11%	17%	14%	13%	24%	18%

	19 First Gen	171 not first gen
Level 4	3%	6%
Level 3	26%	30%
Level 2	55%	49%
Level 1	16%	15%

	42 Transfer	148 four Year
Level 4	5%	6%
Level 3	27%	30%
Level 2	50%	50%
Level 1	18%	14%

	168 single major	22 two (or 3) majors
Level 4	5%	10%
Level 3	28%	40%
Level 2	51%	38%
Level 1	15%	12%

This may be one of the only areas in which there was a big difference, although once again the large difference in the N has to be taken into account.

190	Total	Level 1 (poor)	Level 2	Level 3	Level 4 (good)
5	Art	0	60%	40%	0
8	Biology	0	63%	31%	6%
22	Communication Studies	5%	59%	32%	5%
2	Data Analytics	25%	75%	0	0
39	Economics & Business	22%	50%	22%	6%
1	Engineering Physics	0	100%	0	0
4	English	0	38%	63%	0
5	History	0	30%	60%	10%
36	Kinesiology	21%	56%	21%	3
3	Math	33%	33%	17%	17%
1	Music	0	0	100%	0
4	Philosophy	0	38%	38%	25%
4	Physics	25%	38%	38%	0
3	Political Science	0	17%	67%	17%
10	Psychology	24%	47%	21%	8
10	Sociology	15%	40%	40%	5%
7	Spanish	7%	36%	43%	14%
13	Liberal Studies	15%	58%	27%	0
1	Environmental Studies	0	0	50%	50%
3	Engineering	0	50%	50%	0

Interconnectivity

IPEDS	14 Asian	3 Black	35 Latinx	104 white	23 Mixed race	11 unknown
Level 4	7%	0%	9%	2%	9%	0%
Level 3	29%	33%	27%	31%	24%	32%
Level 2	57%	67%	44%	53%	52%	36%
Level 1	7%	0%	20%	13%	15%	32%

Gender	67 Male	123 Female
Level 4	4%	4%

Level 3	27%	30%
Level 2	50%	52%
Level 1	19%	13%

	19 First Gen	171 students
Level 4	3%	5%
Level 3	29%	29%
Level 2	55%	51%
Level 1	13%	15%

No statistical difference for transfer students

190	Total	Level 1 (poor)	Level 2	Level 3	Level 4 (good)	
5	Art	20%	20%	60%	0	
8	Biology	19%	63%	19%	0	
22	Communication Studies	5%	41%	45%	9%	
2	Data Analytics	0	25%	75%		
39	Economics & Business	23%	54%	45%	4%	
1	Engineering Physics	38%	15%	0	0	
4	English	0	50%	50%	0	
5	History	0	60%	40%	0	
36	Kinesiology	15%	68%	17%	0	
3	Math	0	50%	50%	0	
1	Music	0	0	0	100%	
4	Philosophy	0	38%	63%	0	
4	Physics	38%	50%	13%	0	
3	Political Science	0	17%	67%	17%	
10	Psychology	32%	50%	16%	3%	
10	Sociology	0	45%	50%	5%	
7	Spanish	7%	36%	43%	14%	
13	Liberal Studies	12%	54%	31%	4%	
1	Environmental Studies	0	0	0	100%	
3	Engineering	17%	67%	17%	0	

Biblical Vision

The wording of the theological question proved not to get us where we wanted to go. The excerpt from the Micah 6:8 verse was used because it is in the ILO language. It is also language that appears in other college documents. However, students frequently agreed with the verse,

whereas we as assessors had wanted to see how students applied learning from across their time at Westmont: from Chapel to RS courses. The wording of the prompt and the time cap of the assessment tool meant we can't draw any strong conclusions on this point.

IPEDS	14 Asian	3 Black	35 Latinx	104 white	23 Mixed race	11 unknown
Level 4	7%	0%	6%	4%	9%	0%
Level 3	25%	33%	36%	29%	30%	27%
Level 2	39%	50%	41%	41%	33%	50%
Level 1	29%	17%	17%	26%	28%	23%

Gender	67 Male	123 Female
Level 4	5%	4%
Level 3	27%	32%
Level 2	38%	42%
Level 1	30%	22%

Scorers sensed that by this question students were already writing less. It may also be that the wording of the question led students simply to affirm the statement – which was not what we were looking for.

By major the only students to score a level four were
 Comm studies 14%
 Econ and bus 4%
 History 10%
 Music 100%
 Philosophy 25%
 Psych 5%
 Spanish 7%
 Liberal studies 4%

The difference in the N and the assessment embedded in a larger assignment in the Communication Studies capstone course need to be kept in mind here.

Conclusions and Recommendations

When the 15 scorers met at the end to discuss impressions and take aways, a few things emerged.

1. Student Learning

Many noticed a bifurcation in the submissions in which students were on the one hand upset by the injustices reflected in the article, but did not have a good grasp of what mechanisms could improve or supplement the ones identified in the article. These students would often blame “capitalism,” but if ending or replacing capitalism was the

only or best solution that is not of much help to the children described in the article. On the other hand, students that were most likely to accept the terms of global capitalism did not convey a sense that those terms could be altered in any significant way or what might be done to improve the outcomes for the children in the article within a global capitalist system.

Faculty agreed that if these two groups of students could learn from each other, or if there was more cross cutting discussion and courses on campus that would be ideal. The sense was that this may track with a divide that exists in the student body more generally and manifests itself in different ways. But ideally graduates of Westmont would both want to move the world towards more just economic and political structures and be informed about how and why the current systems work the way they do – in order to be more informed and effective in their work.

2. Global Programs

It was acknowledged that the language of the ILO is trying to accommodate a great deal, too much really. But it was also agreed that spending time revising the language would not be the most useful way to improve outcomes in the near future and instead there needed to be more work on what Global means at Westmont.

A good portion of the discussion amongst the faculty scorers on the final day was the issue of Global at Westmont more generally. As a Liberal Arts college it is right that the curriculum forefronts the diversity of global cultures. This is reflected in the “opportunities” in the TGGE language and in the TGGE justification language that points out to understand interconnectivity, students need to understand the places that are being interconnected. Still there is a clear gap between that understanding of global as history and culture and global as the economic and environmental ties that connect the world and create both the opportunities and the constraints for any action.

It was also noted that not only is the meaning of “global” shifting generally, at Westmont by and large “global” is generally understood as “international” and the “Global Education” office is the office for off campus study semesters – almost all of which are international. Westmont in San Francisco and Westmont Downtown are two exceptions, but it is not clear that students see those latter two as “global.”

There is some unease amongst some faculty that Westmont’s commitment to off campus education is in a state of flux. Several years of low enrollment means that students studying off campus leads to empty beds on campus and thus a loss of much needed revenue. The administration continues to speak about off campus programs as a way of increasing student enrollment, but that appears to conflict with the practice of not allowing students to participate in programs that are not Westmont programs. It is also the case that a number of faculty who regularly led off campus programs have recently left, retired, or withdrawn from leading programs for family reasons. It is not clear where the faculty to lead off campus study abroad semesters will come from. Westmont wants at least two faculty to be a part of every program’s leadership. The number of faculty

who have the area knowledge and desire to lead a program, as well as the family situation that enables them to do so, is not large.

It is also not clear whether changes in the student body will also affect global programs. More and more students are majoring in STEM fields and the sequencing of courses and the high number of units within the major mean that study abroad semesters require a great deal of advanced planning.

All of this makes the need for clarifying what is meant by global at Westmont more necessary. It loops back into the issue of global as a desire for students to see the connections and be competent in both cultural diversity and global challenges.

3. Assessment

The third thing the scorers discussed as they reflected back on the experience was the need for an Assessment regimen that can produce useful data. The constraints on this ILO made a satisfying outcome difficult.

Based on the above these are some recommendations that emerged.

1. Bridging the gap between courses (and possibly departments) that encourage students to approach the world as moral reformers or as realists. Westmont has had a “global focus week” that is run by the campus pastor’s office and student life. Perhaps there could be more inter-connection with faculty and sessions that take a topic and look at it from different angles. It may be that there is now a focus week one semester that is international in focus and the other that is local. Is this the case? Can both be framed as “global”? There has been talk about changes to the curriculum. Could there be an inter-disciplinary course (1-4 units) that takes an issue and looks at it through different disciplinary lenses and draws out the different aspects of “global.”
2. More conversations amongst faculty around what is meant by “global” at Westmont; where and how is global being taught? For example, our sense is that much that would be considered “global awareness” is addressed in STEM courses, but it may not be flagged as a part of “global awareness.” If Global is to remain a distinctive at Westmont then what this means and how this is joined up across the campus needs to be more clear. This is especially true as historically global has been associated with “global education” meaning off campus programs. But the language of the ILO and the GE invite STEM courses and acting locally. That has not worked its way out from the language to the campus culture or curriculum.
3. Improving assessment. Two things come to mind. First the need to have data on first year and fourth year students on the same subject so that there can be pre and post assessment. All ILO assessment in which we do not have a “before” in assessment of first year students is of limited utility. So can we have students in their first year asked the same questions they will be asked in their last year? We know what our assessment schedule is years in advance so this should be doable in theory. Second, where assessment is carried out in the college, especially for ILOs. ILOs while related to particular Ges, are larger than those. I imagine it would be nice to assess the Institutional learning which would include learning that is taking outside of

the classroom. Can there be a chapel each semester or an inservice day that is dedicated to assessment?

Indirect Assessment

The GE committee did a separate indirect assessment: an audit of course syllabi for courses that fulfill the Thinking Globally GE. This is their summary

In the spring of 2024, the GE Committee conducted an audit of the following TG course syllabi of courses offered in the fall of 2023, ANT-115, ANT-135, ANT-140, COM-138, ED-105, ENG-044, ENV-001, HIS-082, HIS-121, IS-193, POL-020, RS-119, RS-142, and SOC-135 and also of the syllabi for courses offered in the spring of 2024, including EB-191, ENG-044, FR-150, HIS-181, MU-123, PHI-137, POL-020, and RS-120 RS-159. Additionally, the committee reviewed the syllabi for courses that were not offered in the 2023-20204 academic year; those syllabi include ART-23, EB-142, ED-105 (taught by another instructor) ENG-165, HIS-177, HIS-185, HIS-195, KNS-140, POL- 124, POL-150, and SP-150 course syllabi. The committee consulted Dr. Heather Keaney, Lead Assessment Specialist for Global Awareness ILO regrading three course syllabi. The syllabi audit found that out of 33 course syllabi 22 TG courses complied with the GE requirements and ten courses needed minor updates. Dr. Felicia Song, Committee Chair, reached out to respective faculty and department chairs regarding necessary revisions and received positive feedback from course instructors.

World History Assessment

Goals

In 2023-24, the History department focused on the World History in Christian Perspective GE Learning Outcome: “Students will acquire literacy in the histories of diverse peoples across the globe and reflect on the importance of world history for the Christian.” This was intended to support the collegewide institutional assessment of global awareness.

Design & Implementation

Dr. Chapman led this effort as chair; Dr. Keaney and Dr. Robins were also very involved. In Fall 2023, all three were teaching HIS10 Perspectives on World History—the one course on campus that satisfies the World History in Christian Perspective requirement. In Fall 2023, each assigned the same short-essay question as part of our final exams. The question was: “Why is it important for Christians to study world history? Provide specific examples as part of your answer.” They drew up a rubric to assess what the students wrote, and marked student essays accordingly. (The rubric is pasted in the Appendices.)

Results and Interpretation

The table below provides the raw results of the assessment.

	Superior	Good	Fair	Inadequate
<i>Understanding of the relationship between</i>	HIS10-1: 14	HIS10-1: 10	HIS10-1: 2	HIS10-1: 0
	HIS10-3: 2	HIS10-3: 10	HIS10-3: 12	HIS10-3: 1
	HIS10-4: 20	HIS10-4: 7	HIS10-4: 3	HIS10-4: 0

<i>Christianity and global history</i>	HIS10-6: 6	HIS10-6: 17	HIS10-6: 8	HIS10-6: 1
<i>Ability to provide historical examples to support argument</i>	HIS10-1: 2	HIS10-1: 7	HIS10-1: 8	HIS10-1: 8
	HIS10-3: 5	HIS10-3: 6	HIS10-3: 9	HIS10-3: 5
	HIS10-4: 9	HIS10-4: 7	HIS10-4: 12	HIS10-4: 2
	HIS10-6: 7	HIS10-6: 12	HIS10-6: 2	HIS10-6: 11

The results show that 76% of our students showed a superior or good “understanding of the relationship between Christianity and global history, and 49% of our students showed a superior or good “ability to provide historical examples to support [their] argument.”

We were pleased with the 76% who did a good or better job of explaining the relationship between Christianity and the study of history. This strongly suggests that they are accomplishing the GE outcome of “reflect[ing] on the importance of world history for the Christian.” It was especially pleasing that many students were able to make several connections on this score. Most commonly, students connected world history to Christian truths about creation, fall, and redemption; to theological ideas such as shalom and common grace; to creation care; to love of neighbor; to human beings created in the image of God; and to virtues such as humility and empathy.

We did not include a measure of inter-rater reliability in this semester, in large part because of overlapping sabbaticals for two out of the three faculty involved in this assessment. We did discuss the divergences in scores between the different sections. Part of the challenge for the first criterion especially was determining what merited a “point”—Dr. Chapman (who taught sections 1 and 4) was more satisfied with a student mentioning, say, that humanity is made in God’s image, while his more intellectually and theologically rigorous peers wanted more development of the idea before they counted it. This led to a fruitful discussion of what the bar should be for this course, in which we concluded that we should be grateful for even a rudimentary grasp of some of these concepts in an introductory course like this, while also pushing for more. We certainly hope that there is further development of these ideas in other courses that they take at Westmont.

Students were not as able to provide historical examples for the points that they made. We are not sure why this was. It may have been a time issue in the exam—this question was just one short essay worth 10% of the exam, and so students may not have applied themselves to it as much as they might have. It may be that we need to spend more time in class connecting specific parts of the historical narrative that each of our courses provide to specific virtues or theological points. Some of the challenge is that doing the latter could easily feel forced.

Thankfully, the first part of our rubric—understanding the relationship between Christianity and history—which had the better scores, is the one at the core of the second half of the learning outcome that we were assessing this year--“Students will acquire literacy in the histories of diverse peoples across the globe and reflect on the importance of world history for the

Christian.” We did not set a benchmark before the assessment, but we are pleased with 76% of our students were in the superior or good categories.

Conclusions and Recommendations

1. Dr. Robins is assigning Shirley Mullen’s *The Courageous Middle*, with accompanying assignments and discussions, to help students think better about global and social engagement as Christians.
2. Dr. Keaney is going to emphasize the importance of note taking more, to ensure that students hold on to relevant theological-historical discussions from class.
3. Dr. Chapman is revising his HIS10 Perspectives class during his Spring 2025 sabbatical, and this will be a focus.
4. Dr. Robins is including an essay on the Christian liberal arts to her final exams.

We are committed to continuing to find ways to incorporate this learning outcome into our classes in ways that connect it to the historical material (as has been our historic practice), rather than as stand-alone discussions.

Appendices

The Direct Assessment Prompt



Your favorite chocolate is probably produced by West African child labor and the government doesn’t care, advocates argue in lawsuit

In an April, 2020 image provided by International Rights Advocates, children from Burkina Faso are seen resting while working on a cocoa plantation in Ivory Coast in Daloa.

Child welfare advocates filed a federal lawsuit Tuesday asking a judge to force the Biden administration to block imports of cocoa harvested by children in West Africa that can end up in America's most popular chocolate desserts and candies.

The lawsuit, brought by International Rights Advocates, seeks to have the federal government enforce a 1930s era federal law that requires the government to ban products created by child labor from entering the U.S.

The nonprofit group says it filed the suit because Customs and Border Protection and the Department of Homeland Security have ignored extensive evidence documenting children cultivating cocoa destined for well-known U.S. candy makers, including Hershey, Mars, Nestle and Cargill.

The major chocolate companies pledged to end their reliance on child labor to harvest their cocoa by 2005. Now they say they will eliminate the worst forms of child labor in their supply chains by 2025.

"They will never stop until they are forced to," said Terry Collingsworth, International Rights Advocates' executive director. He added that the U.S. government has "the power to end this incredible abuse of African children by enforcing the law."

Spokespeople for Customs & Border Protection declined to comment on the suit, which was filed in the U.S. Court of International Trade. When asked more generally about cocoa produced by child labor, the federal agency said it was "unable to disclose additional information or plans regarding forced labor enforcement activities due to protections of law enforcement sensitive and business confidential information."

Cocoa cultivation by children in Cote d'Ivoire, also known as the Ivory Coast, as well as neighboring Ghana, is not a new phenomenon. Human rights leaders, academics, news organizations and even federal agencies have spent the last two decades exposing the plight of children working on cocoa plantations in the West African nations, which produce about 70% of the world's cocoa supply.

A 2019 study by the University of Chicago, commissioned by the U.S. government, found 790,000 children, some as young as 5, were working on Ivory Coast cocoa plantations. The situation was similar in neighboring Ghana, researchers found.

The U.S. government has long recognized that child labor is a major problem in the Ivory Coast. The Department of Labor reported in 2021 that "children in Côte d'Ivoire are subjected to the worst forms of child labor, including in the harvesting of cocoa and coffee."

The State Department in a recent report said that agriculture companies in the Ivory Coast rely on child labor to produce a range of products, including cocoa. The department said this year that human traffickers "exploit Ivorian boys and boys from West African countries, especially Burkina Faso, in forced labor in agriculture, especially cocoa production."

To try to force companies to abandon cocoa produced by child labor, International Rights Advocates has sued some of the world's largest chocolate companies over the use of child labor in harvesting cocoa beans. It lost a case before the Supreme Court in 2021. Several others are pending.

Pressured by lawmakers and advocates, major chocolate makers in 2001 agreed to stop purchasing cocoa produced by child labor. That goal, experts and industry officials say, has not been met.

“These companies kept saying, ‘We can’t trace it back.’ That’s BS,” said former Sen. Tom Harkin, who led a push for legislation to reform the industry, but ended up agreeing to a protocol that allows corporations to regulate themselves. “They just won’t do it because it will cost them money.”

Harkin said Americans don’t realize the treats they hand their children originate with child abuse.

“It’s not just the chocolate you eat, it’s the chocolate syrup you put on your ice cream, the cocoa you drink, the chocolate chip cookies you bake,” he said.

The World Cocoa Foundation, which represents major cocoa companies, said it is committed to “improving the livelihoods of cocoa farmers and their communities.”

A Hershey spokesperson said the company “does not tolerate child labor within our supply chain.” Cargill, Nestle and Mars did not respond to requests for comment. Their websites all describe their work to end child labor in cocoa plantations.

Ivory Coast officials have said they are taking steps to eradicate child labor but blocking imports of the nation’s cocoa would devastate the nation’s economy.

“We don’t want to un-employ the whole country,” said Collingsworth, the labor advocate who brought Tuesday’s lawsuit. “We just want children replaced by adults in cocoa plantations.”

Collingsworth was in the Ivory Coast investigating working conditions when he noticed children chopping through brush and harvesting cocoa. He pulled out a phone and took video and photographs of the boys and girls at work. He also stopped by a nearby processing facility and took photos of burlap sacks with labels of U.S. companies.

International Rights Advocates decided to petition the Customs & Border Protection to block imports of the cocoa, filing a 24-page petition in 2020 asking the agency take such action. The petition contained what it said was photographic and other evidence detailing how the companies were violating the law.

Collingsworth said his group also provided Customs & Border Protection with interviews with children as young as 12 who said their wages were being withheld, and that they had been tricked by recruiters into working long hours on a false promise they would be given land of their own.

Customs & Border Protection failed to take any action on the petition, the lawsuit alleges.

Student Instructions

Chalk and Wire Quickstart

2024 Westmont Global Awareness ILO Assessment

To Login:

- Go to <https://westmont.chalkandwire.com/Login.aspx> (You can also get to this page by doing a google search for Chalk and Wire and then selecting Westmont as your institution)
- Enter the email address corresponding to your assessor number and “westmont” as your password. Do NOT click “sign in with your school ID.”

To Assess:

- Go to Menu -> Asses. You will see a list of all of the submission you have been assigned to score.
- Click on the student name and then click assess from the popup menu. You should now see the student submission as well as the assessment rubric. You can choose to either download or view the student submission; I prefer to view it.
- Select the appropriate options from the rubric at right. You may use the arrows on the screen to toggle your rubric to be larger or smaller. On the smaller views, the descriptions of each section of the rubric may be seen as you hover your mouse over the boxes.
- When you have answered all 5 points of the rubric, click "Save and Close."

Tips and Tricks:

- To change a score for an assessment you have already completed: Menu -> Assess - Completed Assessments -> Student Name -> Reassess.
- You may save and leave a submission before completing the rubric. To go back to scoring the work of this student, simply click on the student's name and select "complete" from the popup menu.
- You may make notes on any assignment using the comments box of the rubric.

Direct Assessment Rubric

	4 Points	3 points	2 points	1 points
Systemic roots of global challenges	Student demonstrates substantial awareness of the connections among international, national, institutional and/or personal interests, past and present, that have contributed to the problem of child labor	Student demonstrates some awareness of the connections among international, national, institutional and/or personal interests, past and present, that have contributed to the problem of child labor	Student demonstrates limited awareness of the connections among international, national, institutional and/or personal interests, past and present, that have contributed to the problem of child labor	Student demonstrates rudimentary awareness of the connections among international, national, institutional and/or personal interests, past and present, that have contributed to the problem of child labor
Global interconnectivity and opportunities		Student demonstrates some awareness of the connections	Student demonstrates limited awareness of the	Student demonstrates rudimentary awareness of the

		amongst groups, policies, power systems, or perspectives that would need to be mobilized or changed in order to reduce the problem of child labor in West Africa.	connections amongst groups, policies, or perspectives that would need to be mobilized or changed in order to reduce the problem of child labor in West Africa.	connections amongst groups, policies, power systems, or perspectives that would need to work together to solve the problem of child labor in W. Africa.
Biblical Vision	Demonstrates substantial reflection on and application of a Biblical vision of justice, discernment, and love	Demonstrates some reflection on or application of a Biblical vision of justice, discernment, and love	Demonstrates limited reflection on or application of a Biblical vision of justice, discernment, and love.	Demonstrates rudimentary reflection on or application of a Biblical vision of justice, discernment, and love.
Major	demonstrates substantial connection with major	demonstrates some connection with major	demonstrates limited connection with major	demonstrates rudimentary connection to major
Do you suspect AI was used in this response	yes	no		

Sample Student Responses

Sample Strong Responses (3.5 & 3.8)

Example A

1. The factors that have contributed to child labor in West Africa may include historical patterns of colonization, conflict zones that leave children vulnerable, poverty, and consumerism. The history of colonization has left the African continent with poor systems for internal industry as well as limited influence in international trade. Rather, it seems that the industries within regions like West Africa have struggled to gain true autonomy after European control. This would have an effect on child labor because there is a high demand from places like the United States without the infrastructure to meet those demands. Child labor is a response to poor infrastructure, as their exploitation can contribute to cheaper production and thus more business. This exploitation may also be perpetuated by conflict within West Africa. War zones leave

children especially vulnerable and contributes to infrastructural needs. Because of this, exploitation of children is much easier in war torn regions. These two factors contribute to poverty, which is another reason why child labor may be so prevalent in this region. Children are seen as a resource for money and food, as many families and communities struggle for survival. What is seen as a means of survival is actually an exploitation of the vulnerable. These are all forces that negatively affect West Africa but Western culture also has negative impact on the exploitation of children. The high demand for cocoa, especially cheap cocoa, comes from the consumerism of the West. American companies that know of the poor work conditions that occur in their supply chain are slow to make a change because of how it might cost them. The West's desire for quick and cheap commodities perpetuates child labor. Ultimately, poor economic and political infrastructure alongside demand from the international community contribute to the West African child labor.

2. Because there are multiple layers to the problem of child labor, many different elements need to change in order for there to be any progress towards more ethical production. The political situation of West Africa, including the economic infrastructure and the conflict zones, threatens the autonomy of vulnerable populations like children. This is such a complicated web to untangle, especially from the perspective of the international community. The U.S. has oftentimes taken a role of coming into different countries and seeking to establish some sort of American guided order. This does not usually create sustainable peace nor prosperity. Even when aid organizations enter into regions that are suffering from centuries of conflict and economic instability it is difficult to create sustainable solutions. Within the countries, it is important for those who have a voice to advocate for those who do not. Regardless of the political systems that are perpetuating child labor, people can make change either within that system or in opposition to it. For the international community, I think that the most powerful way to contribute positively to child labor is through an economic perspective. The global economy harms emerging economies when it excludes them from practices that create sustainable and promising economic growth. In itself, capitalism and consumerism is not harmful because it is how countries grow in their economic autonomy and infrastructure. When large corporations perpetuate unethical business practices they are perpetuating a limited global economy. By investing in ethical practices and moving capital towards ethical infrastructure as well as ethical business, American businesses can create a flourishing global economy. This should not be seen as a threat to major corporations but should be the end goal of business professionals. Ultimately, this would reduce poverty within the country, giving children more options for education and income stability. This would also contribute to reform within political systems because it would hold each country to a higher standard of ethical practice. Ultimately, taking the time and money to invest in better practices would create a foundation for reducing the problem of child labor.

3. My biblical vision of justice moves me to respond to situations like this with more agency. It is easy to read about situations like this and dismiss it as someone else's problem. However, Scripture calls us to care for the vulnerable and to act justly. I cannot read about situations like this without seeing my role in it. Justice involves righteousness and it is important to consider what is right rather than simply dismiss a case that seems to be complex. There are many possible solutions to such a complex problem but the call to act justly means that I am called to act righteously. We are all equipped with different resources and gifts that contribute to how we operate within the world. To the best of my abilities, I need to understand what justice can look like for me. I can consider the ways in which lobbying or humanitarian aid might

contribute to the reduction of child labor. However, the way that I have been equipped to act most meaningfully is through my understanding of international economics. So, as justice is meant to move us to action, discernment is meant to help us understand what kind of action we are called to. Being just also requires that we rest in the fact that we serve a just God. Regardless of what kind of impact our work makes, it is imperative that we remember that at the end of the day God will give to each what is due to them. So, to an extent justice involves acting but it also involves trusting in God's justice. My understanding of Biblical love is what ultimately informs my ethics. The issue of child labor is not just a political issue or an economic one but it involves the lives of so many vulnerable children. The reason why the solution needs to be a sustainable one is because we are not just trying to fix a hole but we are seeking to contribute meaningfully to the flourishing of all children. Love also requires that we enter into this complex problem with humility, seeking to listen and understand before we propose our own uninformed solution. Lastly, love for the Lord requires that we care about His creation. Recognizing the inherent worth of humans, means that we need to prioritize human rights over any economic gain that we might face. Ultimately, my understanding of Biblical justice, discernment, and love cause me to consider my relationship with God's community with more agency and meaning.

Example B

The issue of child labor in the West African cocoa industry is a complex problem rooted in various political, economic, institutional, and historical factors. The region's severe poverty and limited economic opportunities force many farming families to rely on child labor for survival. Inadequate educational infrastructure and the pressure to contribute to family income perpetuate the cycle of poverty, as children work instead of attending school. Weak government enforcement, corruption, and limited resources in countries like Ivory Coast and Ghana have hindered efforts to address the problem despite existing laws against child labor. The global demand for affordable cocoa creates economic incentives prioritizing low prices and high production, driving farmers and suppliers to cut costs by any means necessary, including child labor.

The historical legacy of colonialism in West Africa has contributed to the current situation by creating systems of inequality and vulnerability that persist to this day. The region's history of exploitation, resource extraction, and underdevelopment by colonial powers laid the groundwork for current power imbalances and labor abuses in the cocoa industry.

Despite increasing awareness of the issue, there needs to be more international pressure from governments and corporations in consuming countries to force systemic change. While there have been some efforts at reform, the profit motives of influential chocolate companies have often taken precedence over the rights and well-being of children. Addressing child labor in the West African cocoa industry will require grappling with this complex web of political, economic, institutional, and historical forces that have allowed the problem to persist.

2. Multiple groups, policies, power systems, and perspectives must be mobilized and transformed to reduce child labor in the West African cocoa industry effectively. Governments in cocoa-producing and consuming countries must enforce stronger laws against child labor, allocate necessary resources, and demonstrate political will to monitor and prosecute violations. Corporations, particularly large chocolate companies, must be held accountable for their role in

perpetuating child labor. Voluntary self-regulation and commitments have proven insufficient; these companies need to make substantive changes to their supply chains, including paying fair prices to farmers, investing in community development, and rigorously enforcing labor standards. They must be willing to sacrifice some short-term profits to support ethical sourcing. Nonprofits and advocacy groups working in West Africa to address child labor, educate communities, and develop alternative livelihoods are critical players that need greater support and resources. Their efforts to raise awareness, provide direct services, and pressure for change must be amplified. Consumers in cocoa-consuming countries also have a big role to play by demanding ethically sourced cocoa, supporting fair trade brands, and being willing to pay higher prices, thereby shifting market incentives and pressuring companies to reform.

Ultimately, a more holistic, human-centered approach to the cocoa industry is needed, one that values the dignity and flourishing of all stakeholders, especially the most vulnerable. This includes confronting global power imbalances and inequities by advocating for debt relief and increased aid and investment in education and development for cocoa-producing countries, addressing the root causes of poverty, and empowering communities.

3. My understanding of a biblical vision of justice, discernment, and love profoundly shapes how I believe we should respond to the issue of child labor in the West African cocoa industry. The Bible's call to "act justly" means that we cannot ignore or tolerate systems that exploit and abuse the vulnerable, particularly children. Confronting the injustice of child labor is a moral imperative for those who claim to follow Christ, even if it requires challenging powerful institutions, comfortable ways of doing business, and making sacrifices and difficult choices. At the same time, the Bible's emphasis on mercy and humility cautions against simplistic or self-righteous solutions. Discernment is needed to navigate the complex factors contributing to child labor and avoid unintended consequences. We must approach the issue with a posture of learning, listening to those most directly affected, admitting our complicity and limitations, and considering the broader well-being of children and families, recognizing that simply banning child labor without addressing underlying issues of poverty and lack of opportunity could leave them even more vulnerable. A biblical vision of love should inform and motivate our response, requiring us to use our influence and resources to work for the flourishing of all people, especially the marginalized.

We are called to walk humbly, recognizing that the work of justice is ongoing and that we all need grace. While a biblical perspective affirms that the ultimate hope for the world lies in God's redemptive love and transformative power, we are invited to join in God's mission, faithfully doing our part to bend the arc of history towards justice and compassion. In the face of intractable issues like child labor, this biblical vision sustains our hope, sharpens our discernment, and grounds our efforts in God's eternal love and purposes.

Sample Average Answer (2.8-2.0)

Sample A

1. Let's accept that the main global challenge described here is child labor in West Africa to produce a desirable commodity consumed all over the world. What factors and forces do you think have contributed to children in West Africa doing this kind of work? A strong response will consider a number of factors such as political, economic, institutional, and legal, past and present.

Within this system of child labor in chocolate plantations in West Africa, many social factors and forces contribute to uphold these injustices and human rights violations. First, we must reckon with the ways that our system of industrial capitalism values profit and growth over human life and justice. It is a well documented fact that American companies tend to outsource labor and factories to countries in the Global South where they can exploit people for extremely cheap labor in horrible working conditions. These exploitative business practices often further abuse populations in the Global South by taking advantage of cheap child labor, such as in cocoa fields or in sweatshops. Our global capitalist economic system is dominated by transnational businesses who face very few sanctions or punishments for unjust business practices and human rights violations. This leads to a difficult situation wherein businesses have a vested financial interest in maintaining exploitative labor practices, including child labor.

Another economic factor to consider is how the global system of capitalism has perpetuated poverty in the Global South, keeping people in cycles of poverty and desperation. It may be the case that families are so entrenched in poverty that they feel that sending their children to work in the cocoa fields for mere pennies is the only way to keep food on the table. Thus, we face a larger system of poverty and systemic injustice whereby families are struggling to make ends meet and are trapped in their options. Furthermore, when we talk about West Africa and indeed much of Sub-Saharan Africa, it is important to pay attention to the historical context that has created entrenched poverty in that geographic region. We must consider the trans-Atlantic Slave trade, in which European slave traders decimated communities in West Africa. We must also consider further injustices that occurred during the periods of colonization and imperialism when Africa was divided up among European Nations. Countries like England, France, and Belgium heavily exploited African nations for natural resources as well as human labor, enriching European nations while leaving African nations poor. These resources fueled the industrialization of the Global North while leaving nations in the Global South behind, contributing to the global system of political and economic inequality that we now face.

2. In your opinion, what groups, policies, power systems, or perspectives would need to be mobilized or changed in order to reduce the problem of child labor in West Africa?

Many things would need to change in order to reduce the problem of child labor in West Africa. First of all, the large chocolate companies must be held accountable by the international legal system for the crimes and injustices that they committed through maintaining child labor. For example, they could be tried by the UN if the United States continues to fail to hold them accountable. Next, we must ensure that families in West Africa are being paid a liveable wage so that they do not feel financially burdened to engage their children in child labor. By making sure that chocolate companies as well as other transnational companies working in the Global South are providing fair wages to their workers, it will hopefully help to slowly break the cycle of child labor and poverty.

Upholding these changes would also require changes at the local and national. We would need buy-in from community members, community leaders, and local governments within West African nations to ensure that child labor was not continuing. We would also likely need to see policy changes at the national level of West African countries and the United States to clearly outlaw these exploitative business practices and ensure that there are harsh punishments to businesses who engage in them.

3. The Bible instructs us “to act justly and to love mercy, and to walk humbly with your God.” How does your understanding of a Biblical vision of justice, discernment, and love shape/inform/influence your response to question #2?

The life and message of Jesus was very clear. We are meant to live in a way that promotes justice and flourishing for those on the margins of society within every social context, especially women, children, widows, the poor, and immigrants. Thus, there is tons of Biblical justification for taking a firm stance against the injustice of exploitative child labor and indeed taking a stance against the exploitation caused by our system of industrial capitalism in general. Indeed, if we actually look at the kind of social and economic system that Jesus and the early Church modeled, it looks much more like socialism than capitalism. The early church shared all of their belongings and property in common, ate together, cared for one another, and ensured that no one lived in poverty while another person had too much. This is a stark contrast to the pervasive inequalities that are created, maintained, and exacerbated by industrial capitalism. I believe that taking a Biblical perspective on this issue would actually prompt us to take an even more radical approach to solving the issue of child labor in West Africa. It would look like a complete restructuring of our social and economic systems, a total redistribution of wealth and property, and the creation of communities marked by equity, justice, love, and inclusion.

4. If your instructor included the following question, please submit your response as well. What resources, insights, or tools from your major helped you answer any of the questions above? Many resources and insights from my major (Sociology) have helped me answer the questions above. My analysis in question 1 relies heavily on World Systems Theory, which explains global power inequality through the perspective of core, periphery, and semi-periphery countries, where the core exploits the periphery to enrich itself. Many of my sociology classes have also helped us analyze economic inequality, like through critiques of our Capitalist system creating entrenched poverty and examining other possibilities for structuring our economic systems. Sociology as a discipline has helped me to become better able to analyze systems at various levels of society with an eye for power stratification, exploitation, inequity, and injustice. This sociological lens, combined with background knowledge about the history of Sub Saharan Africa from my history courses and semester abroad in Uganda, helped me to answer these questions.

Sample B

a. If we accept that the main challenge described here is child labor in West Africa to produce a desirable commodity consumed all over the world, we must also acknowledge that summarizing it in this way, does not do the issue's complexities justice. There are clear historical, political, and economic, among other, aspects to this issue, so you must take on multiple perspectives to begin to reflect on why this is happening. With that in mind, a short response will never cover the entirety of the factors, and I have limited expertise on the topic.

The first thing brought to my attention when I was reading was to think through the history of what is going on here. It seems from the article that this is not a recent issue as there was a US law enacted in the 1930s to ban products created by child labor from entering the country (Mendoza). If this has been an issue for at least 100 years, what is causing it to continue? Why is the law not being enforced now, and was it ever enforced as it should have been? Looking at the issue from this angle puts a lot of pressure on the Customs & Border Protection to answer for what is going on. It seems clear that it would be their job to enforce this law, yet they continue to fail to take any action despite evidence they are being shown. However, as this is a multifaceted issue, there are more factors at play here than the government pushing aside a previous law. Laws are inherently political, so there must be some attention paid to the governments involved: The United States government and political leaders in the Ivory Coast. Both groups claim to be taking action against the child labor in the cocoa fields and horrible working conditions, yet

nothing is being brought to fruition. Even now, as International Rights Advocates petition to block imports of cocoa, no action is taken. This brings up the question of what are the consequences for violating the law? It is clear that people are aware of what is going on, yet nothing is changing. The government has the power to enforce these laws that fight injustice, yet they are not. Along with that, why did International Rights Advocates against large chocolate companies lose a Supreme Court case on this issue? The evidence makes it fairly clear that the companies are in the wrong, so why does the US turn a blind eye? The US government says they see the issue, but seem to push it aside almost as if it is unimportant. Perhaps this is because of the revenue chocolate brings in. As the article says, Ivory Coast officials are worried that doing too much about the issue would “devastate the nation’s economy” (Mendoza).

To continue the focus on this as an economic issue, we should examine the chocolate companies’ actions as well. They claim to be aware of the issue but unable to do anything about it because they “can’t trace it back” (Mendoza). And now, even though there is legislation for companies to self regulate, this is likely ineffective. It seems like regulation would fall to the wayside for these companies. Why would companies aiming for profit self regulate with honesty when they are getting cheap imports? The ideal is that this would work, but as Christians, we need to recognize that the world is broken and ideals do not always play out as expected.

Overall what seems to keep coming up is the fact that groups are talking about the issue, but no one is actually doing anything. As long as there are no consequences for the company’s actions, it appears that they will keep ignoring the consequences of harsh labor conditions the children are having to face on a daily basis.

b. It is often difficult to predict what will happen when certain policies are put into place as everything has unintended consequences. This makes it all the more difficult to try to put forward an idea on how to reduce the problem. However, with the aforementioned factors in mind, the solution attempts must also be related. If the problem has political and economic roots, so must the solution. It seems like there are already laws in place, so what needs to be the focus is enforcing. Along with that though, I wonder how much is the US’s job versus the job of Ivory Coast officials. Perhaps both sides need to be more strict about what is allowed because it affects everyone involved. However, if citizens want to take a more active role in eradicating this issue, they can. If people educate others on the issue and speak out for what is important to them, hopefully the government will be more apt to follow through. That being said, advocating for what you believe involves more than speaking out. Again as this issue is political in part, standing up for what you believe in involves voting for those who also understand the severity of the issue. Perhaps this is an all-hands-on-deck attempt at a solution.

c. The Bible calls us “to act justly and to love mercy, and to walk humbly with your God.” These are all actions, not just ideas. To act, love, and walk, are all verbs. While discussing the issue can be helpful, it is not the final step. As Christians we are called to be doers. Christ came into the world and taught, but he also healed and served those around him. Part of the way we model this care that Jesus showed is to act justly. When our actions are right, they honor those around us. Advocating for those who may have less opportunity to advocate for themselves is a right way of living. In the same way, when we love mercy and show compassion to everyone around us, even those who have continuously been told they don’t deserve it, we honor them. Finally, walking humbly can mean approaching issues like this with a posture of knowing you don’t have all the answers. Keeping all of this in mind is key when having any conversation but especially during tough conversations like these.

d. The care and compassion we have to show others when thinking through issues like these is very prevalent in the liberal studies classes at Westmont. We often talk about using people-first language in the classroom to honor students' humanity. That being said, there should be a similar approach to difficult topics like child labor. Yes, some companies and many even governments focus on economic gain before they focus on the people involved, but as advocates, we can switch the focus. Of course these issues are complex, and as we converse through them, we must remember to look at them through multiple perspectives.

Poor Answer (1.0)

Sample A

1. When evaluating what factors may lead to child labor in West Africa, specifically in chocolate manufacturing, the first thing that comes to mind is an overall low amount of job opportunities and high levels of poverty. Out of desperation and deep need children may end up in fields working as a very last resort.
2. Policies, systems and perspectives that need to be changed include the United States continuing to support the problem by buying the chocolate made by child labor. Such chocolate should not be purchased anymore, instead, smaller companies that support ethical and humane conditions should be used. The greed of the chocolate companies in hiring cheap child labor should be replaced by paying adults fair wages. Chocolate companies continue to avoid this solution as it would cost them money, a small price to pay in making the world a better place.
3. A biblical view on this issue supports my answer in question two. Greed is dangerous once fed and is difficult to uproot. Companies that make their fortune off the misfortunes of others are corrupt. Jesus instructs us to speak up for those who cannot speak up for themselves. Jesus seeks justice and we should do the same.

Sample B

The issue of child labor in West Africa, specifically the Ivory Coast, has been a topic in United States politics for a long time. It is a known fact that agriculture companies (those specific to cacao and coffee) rely heavily on child labor to produce their products. Then, United States companies import those products to use. There is well-documented evidence that well-known candy makers, in the US, use cacaos cultivated by children. Despite the many efforts of lawsuits being taken to the Supreme Court by non-profit human rights activist groups, the only major change that has been enforced was the pledge to end the reliance on child labor harvest by 2005, but this has changed to 2025. The only way that these major companies will be more willing to change is by listening to the demands of the consumers. If consumers begin protesting these chocolate companies, they will lose on their profits and try to come up with ways to compensate for this. This can be effective, as seen with the strikes going on in 2023-2024 against companies that privately support/fund Israel in the Israel-Palestine conflict. The statistics are drastic and should encourage us as United States citizens to really focus on where our food and products are being sourced, and make sure that it is ethical. Child labor is not something that Christianity stands by because it is always said to treat others as you'd like to be treated. American's (American Christians) would not allow their children to be the victims of child labor, and God does not want to see any child suffer. Childhood is a formative time in a person's life, meant to be full of innocence and play. How cruel of us to take advantage and take away childhoods.

World History Assessment rubric

	Superior	Good	Fair	Inadequate
<i>Understanding of the relationship between Christianity and global history</i>	Provided 2 or more reasons for why Christians should study world history and was able to ground them clearly in particular aspects of Christian theology.	Provided 2-3 reasons for why Christians should study world history, but the theological grounding for the explanations was not strong.	Provided 1-2 reasons for why Christians should study world history, and the theological grounding for the explanations was not strong.	Provided no reasons for why Christians should study world history.
<i>Ability to provide historical examples to support argument</i>	Provided clear historical examples to support each point.	Provided clear historical examples to support most points.	Historical examples were inaccurate, vague, or not tied to specific points.	Provided no historical examples.