

## THE AMERICAN PATHWAYS UNIVERSITY

### INSTITUTIONAL STATEMENTS

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#### VISION STATEMENT

*To Introduce Students to the World of Ideas and Prepare Graduates for the World of Work*

#### MISSION STATEMENT

WHEREAS American Pathways University is committed to Christian-based higher education that includes *General Education*, specialized fields of emphasis called *The Major*, and additional courses of the student's choice called *Electives*.

WHEREAS American Pathways University is committed to general education in the liberal arts and sciences that introduces students to **the world of ideas and essential knowledge** that equips students in foundational knowledge and values, critical thinking and problem solving, and other analytical and academic skills that enhance these outcomes.

WHEREAS American Pathways University is committed to education in major field vocational clusters and career pathways designed to prepare students with skills and competencies that allow graduates access to and advancement in careers and continued study at the graduate level. Informed by **the world of work** and requirements of professions and graduate schools, the major fields prepare graduates for specialized vocational and educational success.

WHEREAS American Pathways University is committed to an affordable, accessible, and accredited practical educational experience that promotes thinking, doing, and being in the learner in preparation for professions, careers, and graduate studies and that empowers and equips a student for a life of learning, personal freedom, career achievement, personal and financial success, and professional and community leadership.

WHEREAS American Pathways University is committed to provide the above educational experience for its service area and residents, the low-income residents of the inner-city neighborhoods of Denver and similar environs.

**THE MISSION** of American Pathways University is to provide an affordable, accessible, and authorized program of Christian-based higher education that introduces students to the world of ideas and prepares graduates for the world of work by facilitating immediate and long-term intellectual, professional, and personal development in thinking, doing, and being as cornerstones for life-long learning, spiritual formation, personal freedom, successful lives, vocational careers, financial self-reliance, and community leadership.

#### STATEMENT OF INSTITUTIONAL FOUNDATIONS

The following comprise the foundational statements of purposes and objectives, educational philosophy, faith-based orientation, and code of ethics of American Pathways University.

1. **Nondiscrimination.** American Pathways University is a private non-sectarian institution of higher education that maintains a respectful and congenial orientation toward faith-based individuals and organizations. American Pathways University admits students of any gender, race, color, national and ethnic origin to all the rights, privileges, programs, and activities generally accorded or made available to students at the school. It does not discriminate on the basis of gender, race, color, national and ethnic origin in administration of its educational policies, admissions policies, scholarship and loan programs, and athletic and other school-administered programs.

2. **Common ground.** American Pathways University subscribes to the Western Intellectual Tradition, which embraces the contributions of Greek, Roman, Judeo-Christian, science, and other traditions. The Board of Directors, the Administration, the Faculty, and the Strategic Alliance constituents of American Pathways University acknowledge these core values embodied in Christian liberal arts education, the American experience, democratic institutions, and vocational preparation. Such foundations provide a philosophical, moral, and practical compass which is predicated on basic tenets: men and women are psycho-somatic-spiritual beings; divine prolegomena,

providence and grace; human weakness, potential, redemption and responsibility; respect for the sanctity of life, human rights and social justice; and the stewardship of human endeavor and vocation.

3. **Core values.** A core value is a tenet, belief, or practice that is seminal to one's existence, outlook, motivations, goals, endeavor, relationships, and behavior. From the Greco-Roman tradition are derived the values of democracy, law, culture, and philosophy. From the scientific community comes an understanding of the natural world and how to utilize its wonders to the benefit of humankind. From the Judeo-Christian tradition comes a biblically-based faith in a triune God and Christocentric paradigm for personal and social redemption, as exemplified in the Apostles Creed (the oldest and most universally accepted canon and accurate representation of the inspired and authoritative Judeo-Christian Scriptures). Consistent with these traditions are core values and a faith-based orientation that acknowledges in theory and in practice the spirituality of life and the existence of God, who is involved in the affairs of humankind, and the necessity for humanity to be involved in the affairs of God.

4. **A balanced education.** That educational enterprise (historically based on the Judeo-Christian worldview that creation is rational, knowable, and beneficial because the Creator is intelligent, wise, and loving) that believes the full range of creation and knowledge should be examined and applied by men and women prepared by **the world of ideas** of general education to exercise their God-given free agency and personal gifts as responsible and effective stewards of creation and their own destiny and prepared for **the world of work** in major fields of study to be vocationally competent and contributing citizens of society.

5. **The American experience.** The heritage and personal experience of Americans that consists of a spirit of entrepreneurial, self-sufficient, individual liberty innate to each and guided by the great ideals of the Founders being rooted in Judeo-Christian principles and by the endeavor of each generation to implement those ideals for the common good and to mitigate and correct social and individual shortcomings along the way.

6. **Democratic institutions.** Those organizations of the people, for the people, and by the people that embody, preserve, and serve the social compact of the common good which empower individuals to pursue and achieve successful lives and responsible self-sufficiency and which enable society at-large to pursue and achieve functional communities and the great ideals of social justice (e.g., equality of rights, opportunity, and treatment) for all.

7. **Philosophical and moral compass.** Worldviews and principles of conduct are essential components of synthesizing the world of ideas and participating in the world of work.

7.1. A philosophical compass is the rational perception of reality, which is often called a worldview that serves as a lens through which the world and human existence may be understood and successfully engaged.

7.2. A moral compass provides the ethical principles that empower individuals and institutions to engage their context with ethical integrity and confidence.

8. **Basic tenets.** Basic tenets are those profound, unalloyed, and irreducible truths and ethical principles that one holds and by which one lives, such as the following dictums that are derived from research (science), reason (philosophy), and revelation (religion) and to which American Pathways University subscribes.

8.1. Men and women are psycho-somatic-spiritual beings: Human beings are a complex unity, often referred to as the "whole person" or personhood, which defies compartmentalization. As such the personality of a human being (soul), often referred to as the "image of God," is a synergy of his/her psychological (psycho), physical (somatic), and transcendent (spiritual) qualities.

8.2. Divine prolegomena, providence and grace: God's a priori and historically revealed Word prescribes human existence, His sovereign providence sustains life, and His Christocentric grace redeems and empowers humanity.

8.3. Human weakness, potential, redemption and responsibility: Humankind is capable of great evil and great good and each individual must seek redemption from the evil which would consume him/her and accept responsibility for the consequences of his/her choices.

8.4. Respect for the sanctity of life, human rights and social justice. The sanctity of life is the predicate of individual fulfillment (rights) and social responsibility (justice). All three (life, rights, and justice) must be respected, coordinated, and coherently promoted, with the primacy of life giving birth to human rights and social justice.

8.5. Human endeavor is unique in that men and women have the capacity to exercise dominion over the earth. The work that men and women do of all kinds is a sacred calling and responsibility, and therefore must

be exercised with great stewardship and moral accountability. Work should be done well, with a sense of transcendent value, personal fulfillment, just reward, and social ethics.

8.6. Truth that is authoritative, regardless of where it is found, stands the scrutiny of such standards as consistency (it does not contradict itself), reality (it fits the facts), and viability (it promotes a life well lived). Scientific, philosophical, and theological inferences must respect the integrity of the source data, original sources, and hermeneutic, as well as being restrained by the scope thereof both in a priori (deduction) and a posteriori (induction). Sources of authoritative truth include seminal scientific discoveries and generally accepted theorems in the realm of research (e.g., gravity and the periodic table), canons of logic and ethics in the realm of reason (e.g., philosophy and apologetics), and the original intent and axioms of inspired Scriptures in the realm of revelation (e.g., cosmology and morality).

8.7. Inquiry and hermeneutics, as pathways to discovering truth in natural creation, primary sources and inspired literature, employ all appropriate methodologies, such as the scientific method, literary criticism, cultural anthropology, historical method, theological exegesis, ethical canons, moral standards, and best practices.

9. **Faith-Based Orientation.** American Pathways University maintains a respectful and congenial orientation toward faith-based individuals and organizations and embraces the affirmations of the Lausanne Covenant of 1974 that are generally held tenets by faith-based organizations of APU's service area.

9.1. **God:** There is one-eternal God, Creator and Lord of the world, Father, Son and Holy Spirit, who governs all things according to the purpose of his will and is revealed by the divine inspiration, truthfulness and authority of The Scriptures and by Jesus Christ, being himself the only God-man, who gave himself as the only ransom for sinners and only mediator between God and people.

9.2. **Mission:** God is both the Creator and the Judge of all people. When people receive Christ they are born again into his kingdom and must seek not only to exhibit but also to spread its righteousness in the midst of an unrighteous world and the Church is at the very center of God's cosmic purpose and is his appointed means of spreading the gospel as the community of God's people.

9.3. **Culture:** Culture must always be tested and judged by Scripture—Because men and women are God's creatures, some of their culture is rich in beauty and goodness and because they are fallen, all of it is tainted with sin.

10. **Code of Ethics.** The ethical codes of conduct for board directors, faculty/staff, and students are delineated in the Board Conflict of Interest Policy, Faculty/Staff Manual, Student Handbook, and Course Syllabus. The student recruitment and admissions code of conduct ensures that University personnel recruit prospective students in a manner that empowers them to make enrollment decisions that are freely considered and fully informed.

I have read and endorse the foregoing statements of American Pathways University.

## STATEMENT OF EDUCATIONAL PHILOSOPHY

The educational philosophy of American Pathways University provides a balanced higher educational experience that introduces students to the world of knowledge, prepares graduates for the world of work, and empowers alumni for a life well lived. The following are the pillars APU's educational philosophy.

1. American Pathways University subscribes to the **Western Intellectual Tradition**, which embraces the contributions of Greek, Roman, Judeo-Christian, science, and other traditions. The Board of Directors, the Administration, the Faculty, and the Strategic Alliance constituents of American Pathways University acknowledge these core values embodied in Christian liberal arts education, the American experience, democratic institutions, and vocational preparation. Such foundations provide a philosophical, moral, and practical compass which is predicated on basic tenets: men and women are psycho-somatic-spiritual beings; divine prolegomena, providence and grace; human weakness, potential, redemption and responsibility; respect for the sanctity of life, human rights and social justice; and the stewardship of human endeavor and vocation.

2. American Pathways University, as an educational enterprise (historically based on the Judeo-Christian worldview that creation is rational, knowable, and beneficial because the Creator is intelligent, wise, and loving), holds that a life well lived is grounded in an examination of the full range of creation and knowledge and applied by men and women prepared by **the world of ideas** of general education to exercise their God-given free agency and personal gifts as responsible and effective stewards of creation and their own destiny and prepared for **the world of**

**work** in major fields of study to be vocationally competent and contributing citizens of society. This balanced higher educational experience equips and empowers students in thinking, doing, and being.

2.1. **Thinking** (cognitive) consists of knowledge acquisition, cultural literacy, and critical thinking skills. Students also learn the information of a field of study, social ethics, and leadership principles (and skills) applicable to successful careers and functional communities.

2.2. **Doing** (effective) consists of responsible leadership in the community and personal success in pursuit of career paths and application of decision-making and problem solving skills. Students learn how to use their competence in fields of study in the market place and the community so that they acquire marketable skills conducive to financial responsibility, self-reliance, & community leadership.

2.3. **Being** (affective and imperative) consists of personal growth and responsibility, character and confidence, personal skills necessary for successful, empowered lives, integrity in decision-making, and values including responsibility; respect for the sanctity of life and human rights and commitment to civic and social justice.

3. American Pathways University provides educational programs that ground students in basic tenets that are profound, unalloyed, and irreducible truths and ethical principles by which one lives that are derived from research (science), reason (philosophy), and revelation (religion). Two of these tenets that undergird the University's educational philosophy are: (A) **Truth that is authoritative**, regardless of where it is found, stands the scrutiny of such standards as consistency (it does not contradict itself), reality (it fits the facts), and viability (it promotes a life well lived). Scientific, philosophical, and theological inferences must respect the integrity of the source data, original sources, and hermeneutic, as well as being restrained by the scope thereof both in terms of a priori (deduction) and a posteriori (induction). Sources of authoritative truth include seminal scientific discoveries and generally accepted theorems in the realm of research (e.g., gravity and the periodic table), canons of logic and ethics in the realm of reason (e.g., philosophy and apologetics), and the original intent and axioms of inspired Scriptures in the realm of revelation (e.g., cosmology and morality); and (B) **Inquiry and hermeneutics**, as pathways to discovering truth in natural creation, primary sources and inspired literature, employ all appropriate methodologies, such as the scientific method, literary criticism, cultural anthropology, historical method, theological exegesis, ethical canons, moral standards, and best practices.

4. American Pathways University educational purposes include **general education, major field career preparation, and a love of learning** and lifelong pursuit of knowledge for its own sake and its personal, vocational, and societal benefits. The ultimate outcome is cultivation of knowledgeable, thoughtful and responsible persons and citizens who are vocational skilled and prepared for the world of work and professional and community leadership.

4.1. **The Educational Purposes of General Education Curriculum.** General education in the liberal arts and sciences, in concert with the major, is essential to facilitating American Pathways University outcomes of lifelong learning, vocational accomplishment, financial self-reliance, personal success, intellectual growth, ethical maturity, and community leadership. Drawing from depth and breadth of **the world of essential ideas and information**, general education equips students in foundational knowledge and values, critical thinking and problem solving, and other analytical and academic skills that enhance these outcomes.

4.2 **The Educational Purposes of Major Field Curriculum.** The major field career pathways of American Pathways University in business applications, allied health counseling, management and leadership, vocational ministry, applied psychology, and professional studies are designed to prepare students with skills and competencies that allow graduates access to and advancement in careers in business, counseling, management, consulting, ministry, education, and leadership and continued study at the graduate level. Informed by **the world of work** and requirements of professions and graduate schools, the major fields prepare graduates for specialized vocational and educational success.

5. American Pathways University **teaching objectives and methodologies** create an educational experience that serves students of all ages. Classrooms are centers of dialogue and discussion within seminar settings. The teacher serves both as the director of learning (*pedagogy*) and a learning facilitator who focuses on individual student needs and goals (*andragogy*). Students take the initiative in their own learning through active classroom participation, collaboration, cooperation, and team learning (*synergogy*).

6. American Pathways University endorses **academic freedom**. Responsible and civil promulgation and discussion of ideas, truth, and religious and political dialogue, in the view of the University, are hallmarks of the educational process and necessary for freedom of speech. The University encourages academic freedom and free speech within an atmosphere, decorum, and comity that facilitates and is consistent with educational philosophy and learning outcomes. Such counterproductive behaviors as vulgarities and hate speech are discouraged as unbecoming

of the educated person and a liberal arts educational experience and as disruptive of a setting and atmosphere conducive to inquiry, discussion, learning, and contemplation. Faculty and students have an ethical responsibility to promote academic freedom.

6.1. **Faculty.** The faculty member is entitled to freedom in the classroom in discussing his/her subject. The faculty member is, however, responsible for the maintenance of appropriate standards of scholarship and teaching ability. The faculty member is normally bound not to take advantage of his/her position by introducing into the classroom provocative discussions of irrelevant subjects not within the field of his/her study. (See Faculty/Staff Manual)

6.2. **Students.** Students are free to exercise academic exploration and encouraged to come to their own intellectually substantiated conclusions. The student's responsibility in the classroom is fourfold. (1) Students are to take responsibility for the **success of classmates** by respectfully listening and responding to their comments and questions. Students should attend class prepared to make substantial and insightful contributions to the class topic and peer discussions and dialogue. (2) Students are expected A. to **maintain appropriate attention**, civility, decorum, and attire in the classroom that is conducive to the goals of higher education at the University and respectful of the rights of others to learn and B. to **cooperate with the professor's leadership** to maintain appropriate classroom order, civility and decorum. (3) Class attendance and participation must be to acquire essential knowledge and develop vocational skills in a **learning environment** that encourages dialogue and examination of all perspectives and discrete methodologies appropriate to the discipline and content of the course. Political agendas and ideological propaganda are inconsistent with these goals. (4) Students must **avoid dominating conversations or demeaning colleagues** during class sessions and discussions by seeking to further develop the skills of effective communication, collaboration, and courtesy. (See Course Syllabus)

## STATEMENT OF INSTITUTIONAL ETHICS

Personal character and personal and social ethics are essential to the American Pathways University ideal. University ethics are predicated on the belief that ethical decision-making and conduct are founded on the understanding that men and women are psycho-somatic-spiritual beings. The predicates of this understanding are (1) a realistic view of human weakness, potential and responsibility, (2) respect for life, human rights and social justice, and (3) divine providence and grace. These values are innate to the human spirit and they are found in many ethical systems, including the Judeo-Christian heritage, the American experience, democratic institutions, and free enterprise. Ethics imbued with these core values is a pathway to personal development and empowerment, vocational preparation and success, and community vitality.

Ethics consists of the moral principles that govern a person's or a group's behavior that may be expressed in a code of conduct. American Pathways University, as an institution, adheres to the following ethical foundations, moral principles, and code of conduct.

1. **Foundations.** American Pathways University subscribes to the Western Intellectual Tradition, which embraces the contributions of Greek, Roman, Judeo-Christian, science, and other traditions to the ethical foundations of a philosophical, moral, and practical compass which is predicated on basic tenets: men and women are psycho-somatic-spiritual beings; divine prolegomena, providence and grace; human weakness, potential, redemption and responsibility; respect for the sanctity of life, human rights and social justice; and the stewardship of human endeavor and vocation.

2. **Core values.** A core value is a tenet, belief, or practice that is seminal to one's existence, outlook, motivations, goals, endeavor, relationships, and behavior. From the Greco-Roman tradition are derived the values of democracy, law, culture, and philosophy. From the scientific community comes an understanding of the natural world and how to utilize its wonders to the benefit of humankind. From the Judeo-Christian tradition comes a biblically-based faith in a triune God and Christocentric paradigm for personal and social redemption, as exemplified in the Apostles Creed (the oldest and most universally accepted canon and accurate representation of the inspired and authoritative Judeo-Christian Scriptures). Consistent with these traditions are core values and a faith-based orientation that acknowledges in theory and in practice the spirituality of life and the existence of God, who is involved in the affairs of humankind, and the necessity for humanity to be involved in the affairs of God.

3. **Philosophical and moral compass.** Worldviews and principles of conduct are essential components of synthesizing the world of ideas and participating in the world of work.

3.1. A philosophical compass is the rational perception of reality, which is often called a worldview that serves as a lens through which the world and human existence may be understood and successfully engaged.

3.2. A moral compass provides the ethical principles that empower individuals and institutions to engage their context with ethical integrity and confidence.

4. **Code of Conduct.** American Pathways University endorses a code of conduct that regulates its relationship to the public, activities of its board, faculty/staff and students, and its educational process.

4.1. **Nondiscrimination.** American Pathways University, as an institution of higher education, maintains a respectful and congenial orientation toward faith-based individuals and organizations. American Pathways University admits students of any gender, race, color, national and ethnic origin to all the rights, privileges, programs, and activities generally accorded or made available to students at the school. It does not discriminate on the basis of gender, race, color, national and ethnic origin in administration of its educational policies, admissions policies, scholarship and loan programs, and athletic and other school-administered programs.

4.2 **Board of Directors.** Each Director of the Board has an obligation to **advance disclose** a conflict of interest, or appearance of a conflict, in writing to the Board of Directors and concurrently to the Chair of the Board and Chair(s) of the Board Committee(s) on which the Director serves when a conflict, or appearance of a conflict, arises. For Board and Committee transactions, discussions, and decisions in which the Director has a conflict with his/her “personal interests,” the Director will, by **self-recusal**, abstain from any Board and Committee participation or vote on the matter involving the conflict. A “personal interest” is any prior, current, or future personal, familial, transactional, organizational, or any other relational or financial interests (collectively, the Director’s “personal interests”). (See Board Policies Manual)

4.3 **Faculty and Staff.** Conflict of Interest should be avoided in all instances of outside professional activities. Professors must ensure that no conflict of interest exists (as is expected of the Board of Directors, staff, and other officials). A conflict of interest means external professional activities that intrude upon the academic functions of teaching, scholarly activities (including research), and service to the institution. (See Faculty/Staff Manual)

4.4. **Students.** Students are expected to conduct themselves in a lawful, moral, and respectful manner at all times. Students are expected to adhere to and maintain the highest standards of personal integrity, social comity, intellectual honesty, and ethical conduct in completing all forms of academic and related work at the University. (See Student Handbook)

4.5 **Matriculation.** The American Pathways University code of conduct for student recruitment and admissions ensures that University personnel recruit prospective students in a manner that empowers them to make enrollment decisions that are freely considered and fully informed. (See Student Recruitment and Admissions Handbook)

4.6. **Academic freedom.** Responsible and civil promulgation and discussion of ideas, truth, and religious and political dialogue, in the view of the University, are hallmarks of the educational process and necessary for freedom of speech. The University encourages free speech within an atmosphere, decorum, and comity that facilitates and is consistent with educational philosophy and learning outcomes. Such counterproductive behaviors as vulgarities and hate speech are discouraged as unbecoming of the educated person and a liberal arts educational experience and as disruptive of a setting and atmosphere conducive to inquiry, discussion, learning, and contemplation. Faculty and students have an ethical responsibility to promote academic freedom.

**Faculty.** The faculty member is entitled to freedom in the classroom in discussing his/her subject. The faculty member is, however, responsible for the maintenance of appropriate standards of scholarship and teaching ability. The faculty member is normally bound not to take advantage of his/her position by introducing into the classroom provocative discussions of irrelevant subjects not within the field of his/her study. (See Faculty/Staff Manual)

**Students.** Students are free to exercise academic exploration and encouraged to come to their own intellectually substantiated conclusions. The student’s responsibility in the classroom is fourfold. (1) Students are to take responsibility for the **success of classmates** by respectfully listening and responding to their comments and questions. Students should attend class prepared to make substantial and insightful contributions to the class topic and peer discussions and dialogue. (2) Students are expected A. to **maintain appropriate attention**, civility, decorum, and attire in the classroom that is conducive to the goals of higher education at the University and respectful of the rights of others to learn and B. to **cooperate with the professor’s leadership** to maintain appropriate classroom order, civility and decorum. (3) Class attendance and participation must be to acquire essential knowledge and develop vocational skills in a **learning environment** that encourages dialogue and examination of all perspectives and discrete methodologies appropriate to the discipline and content of the

course. Political agendas and ideological propaganda are inconsistent with these goals. (4) Students must **avoid dominating conversations or demeaning colleagues** during class sessions and discussions by seeking to further develop the skills of effective communication, collaboration, and courtesy. (See Course Syllabus)

### STATEMENT OF FAITH-BASED ORIENTATION

As an inclusive private non-sectarian school, American Pathways University maintains a respectful and congenial orientation toward faith-based individuals and organizations. Accordingly, the Board and faculty of the University embrace the following affirmations of the Lausanne Covenant of 1974 that are generally held tenets by faith-based organizations of APU's service area. The following is an abridgment of the Covenant and the complete text is available at [www.lausanne.org/content/covenant/lausanne-covenant](http://www.lausanne.org/content/covenant/lausanne-covenant).

1. **God.** There is one-eternal God, Creator and Lord of the world, Father, Son and Holy Spirit, who governs all things according to the purpose of his will (LC.1). The divine inspiration, truthfulness and authority of both Old and New Testament Scriptures in their entirety is the only written word of God, without error in all that it affirms, and the only infallible rule of faith and practice (LC.2). There is only one Savior and only one gospel. Everyone has some knowledge of God through his general revelation in nature. Jesus Christ, being himself the only God-man, who gave himself as the only ransom for sinners, is the only mediator between God and people (LC.3). Jesus Christ will return personally and visibly, in power and glory, to consummate his salvation and his judgment. The Father sent his Spirit to bear witness to his Son, including conviction of sin, faith in Christ, new birth and Christian growth. The Holy Spirit is a missionary spirit (LC.14).

2. **Mission.** God is both the Creator and the Judge of all people. When people receive Christ they are born again into his kingdom and must seek not only to exhibit but also to spread its righteousness in the midst of an unrighteous world (LC.5). Christian presence in the world is indispensable to evangelism. Evangelism itself is the proclamation of the historical, biblical Christ as Savior and Lord, with a view to persuading people to come to him personally and so be reconciled to God, including obedience to Christ, incorporation into his Church and responsible service in the world (LC.4). The Church is at the very center of God's cosmic purpose and is his appointed means of spreading the gospel as the community of God's people (LC.6). The Church's visible unity in truth is God's purpose (LC.7).

3. **Culture.** Culture must always be tested and judged by Scripture. Because men and women are God's creatures, some of their culture is rich in beauty and goodness. Because they are fallen, all of it is tainted with sin (LC.10). The Church must be in the world; the world must not be in the Church (LC.12). It is the God-appointed duty of every government to secure conditions of peace, justice and liberty (LC.13).

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Numerical tenets of the Covenant are indicated by "(LC)." For example (LC.1) is the first point.