

**Program Review
Self-Study**

Theology and Religious Studies

*University of San Francisco
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I. Mission and History

A. Mission

Of all the Core Values listed in the University of San Francisco's Statement of Mission, one is particularly relevant for what we do as a community of scholars: "The University will distinguish itself as a diverse, socially responsible learning community of high quality scholarship and academic rigor sustained by a faith that does justice." The Department of Theology and Religious Studies is one of the major partners upon which USF relies to carry out this premise.

Religion is one of the most powerful social forces shaping the world of the 21st century. At USF, we believe that an understanding of religious traditions, a passion for social justice, and a sensitivity for cultural difference helps students navigate our religiously complex world. The Department shares in the Jesuit mission of the University of San Francisco by examining both the human experience of the sacred and the transmission of that experience through religious traditions, doctrines, and rituals. The Department's undergraduate program encourages each individual to explore and articulate the unique religious factors within one's life, and to develop an understanding and appreciation of diverse religious traditions within which this same process of discovery occurs. Our Department approaches the study of religions using interdisciplinary methods including, but not limited to, those that are anthropological, historical, and sociological, as well as those associated more traditionally with theology and religious studies.

One attractive feature of USF students is their richly varied religious, ethnic, and linguistic backgrounds. Drawn from most of the major world religious traditions, they are just as likely to identify themselves as Buddhists, Hindus, or modern secular agnostics, as committed Jews, Christians, or Muslims. Welcoming this religious diversity as a challenge, the Department strives to expose students to the wisdom and values not only of Christianity but also of the other major world traditions. The goal is to not only understand and appreciate more deeply a personal religious journey, but also the way of those whose values and sense of the sacred differ from one's own tradition.

All faculty members in the Department are deeply involved in and engaged with a rich network of other programs, administrative units, and centers throughout the University. They also work and serve in an intensely supportive capacity to many majors and minors. These extensive networks include:

African Studies, Anthropology, Asian Studies, Asia-Pacific Studies Program (Masters), Center for Latin@Studies in the Americas (CELASA), Center for the Pacific Rim, Chican@/Latin@ Studies, Catholic Studies and Social Thought Minor, Davies Forum, Environmental Studies (Majors and Minors), Freshmen Seminar Program, Gender/Sexualities, Honors Program in the Humanities, International Studies (both undergraduate and graduate), Jewish Studies and Social Justice, Lane Center for Catholic Studies and Social Thought, Latin American Studies, Masters in Asia-Pacific Program (graduate), The Leo T. McCarthy Center for Public Service and the Common Good, Middle Eastern Studies Minor, National Endowment of the Humanities Fellow in the Humanities, Peace and Justice Studies Program, Philippine Studies, St. Ignatius Institute, The Swig Program, University Ministry, and others.

Our faculty have often co/founded and co/directed many specific programs. We have one faculty member currently serving as the Associate Dean of the Humanities. For more detailed information on how our faculty serve the greater USF community and beyond, please see **Appendix 1 (“Faculty Serve Widely”)**.

Teaching

The Department’s teaching directly supports the University’s mission in multiple ways. Teaching involves a wide range of courses including: The Christian Village; The Mystery of God; History of Christianity, First-Year Seminar (Voice, Memory and Landscape: Spiritual Autobiographies of Place); Christian Feminist Theology; Catholic Thought; Portraits of Christ; Introduction to Qur’an; Catholic Social Thought; First Semester Hebrew; Second Semester Hebrew; Sexuality and Scripture; Homosexuality and the Bible; African Theology and Cosmologies; Reading from the Margins; Diverse Biblical Interpretations; Migrant and Diaspora Religions; Feminist Theology from the Third World (s); Theology in HIV/AIDS Contexts; Who is Jesus? An Introduction to Christology; Special Topics in Scriptures; Celebrating Sacraments; Christian

Marriage; Greek and Roman Religion; Religious Nonviolence and the Politics of Interpretation; Religion and Culture in Late Antiquity; Liberation Theology; Modern Jewish Thought; Social Justice, Activism, and Jews; Biblical and Spiritual Drama; Society and Religion; What is Catholicism?: Panamerican Saints: Hagiography and Politics; Religion of US Latinos; Sacred Places, Sacred Times, Religion and the Environment, Religion in Latin America; Religion and Globalization; Religion and Spirituality in Asia; Japanese Religion and Society; Zen Buddhism; Hinduism; Jewish-Christian Relationship; Introduction to Islam; Jews, Judaisms, and Jewish Identity; The Jewish Mystical Imagination; Buddhist Paths in Asian and North America; Social Justice and the Israeli-Palestinian Question; Religion and Nonviolence; Religion, Psychology, Modern Literature, Religious Ethics; Special Topics; Environmental Studies Internship; Directed Reading; Environmental Ethics; Catholic Moral Tradition; Contemporary Moral Issues.

Faculty have also led student immersion trips to El Salvador (Spring Break 2010) the Philippines (Summer 2011), the Balkans-Vision Program (June 2008-2011), and Israel-Palestine/Beyond Bridges (2010-11); participated in faculty/staff immersion to El Salvador (June 2010); developed Study Abroad opportunities in Africa---USF Zambia Today (June 2010); directed the Religion and Immigration Project (multi-year). Most students report that these sorts of immersions are profound experiences, consolidating classroom or book-learning with emotionally intense sensory experiences of the suffering, poverty, and spiritualities of peoples in those countries. These trips are also helpful for promoting the Department's goals of helping students gain, "understanding of religious traditions, a passion for social justice, and a sensitivity for cultural difference."

The Department's faculty directly supports the University's mission by giving a lot of individual attention to students, and supporting students' intellectual discoveries and understandings. In the voices of some of the faculty:

"I value personal conversations and the mentoring of students."

"My classes always cover some aspects of Ignatian spirituality, either directly or indirectly."

"I spend a lot of time outside of class in one-on-one conversations with students."

"My research and service extend well beyond USF and attempts to address poignant

issues in society such as climate change, same-gender marriage, emerging church communities, contemplative practice and social transformation.”

“I challenge all of my students to open their eyes to their own hermeneutical lenses and to be conscious of the subjective experiences, values, and cultural prejudices that have shaped their own positions.”

“In every course I teach on Scripture--student are introduced to the Historical-Critical methods of interpreting the Bible (especially in my "Portraits of Christ" course, which focuses entirely on such methods as they apply to the Gospels). In all cases, my courses show the relevance for such methods to current situations (i.e., homosexuality and society, contemplative practices in the contemporary church, etc.).”

“I try my best to pass onto each student in each one of my classes the love of research that I have and help them in creating their own set of excellent research practices, no matter what their disciplinary goal may be.”

B. History

1. Undergraduate Program

In a real sense, our courses represent Theology and Religious Studies as complementary and interactive disciplines even though their historical roots and academic development differ. We are also offering courses in Ethics with more consistency. In a majority of courses in these three areas, faculty use a variety of methodological and critical approaches: historical, sociological, anthropological, literary, ethnographic, textual, or some interdisciplinary combination of these approaches. While some courses deal only tangentially with a discipline’s historical roots and development, others offer more coverage of these foundations. A later discussion will go into more detail about a perceived need to provide at least one course on methods/theory/history of the primary two fields of Theology and Religious Studies.

Core and Majors

This Department primarily supports the University’s Core undergraduate curriculum, particularly areas D-2 (Theology and Religious Studies), Core CD (Cultural Diversity), Core SL (Service Learning) and, to a growing degree, area D-3 (Ethics). In addition, the Department supports a whole range of other majors and minors through cross-listings. Some of these include: Latin

American Studies, International Studies, Chican@/Latin@ Studies, Catholic Studies and Social Thought, Jewish Studies, Philippine Studies, Gender and Sexualities, Environmental Studies, Asian Studies, Anthropology minor, African Studies, and the St. Ignatius Institute.

We can support most thematic areas we have deemed essential to our program, although we often rely on the help of adjuncts to do so. Faculty are very learned in all the thematic areas covered by the curriculum. The only hindrance is in being able to offer courses in areas of specialization. Since we are required to teach Core courses we have been unable to pull in the necessary numbers for non-Core courses on specific areas. Our specialty courses are sometimes under-enrolled and then cancelled. We are then left with only the directed readings route to meet student needs, and since these units are outside the normal curriculum and contract hours, we are not compensated for doing more work.

Students come from a variety of majors and minors—Latin American Studies majors and minors, International Studies, as well as students seeking Core D2 and CD designations. Majors and minors from within Theology and Religious studies form a small part of the audience of our classes. So, faculty usually have one or two majors in their courses, since most of the courses faculty teach are Core courses. For majors and minors, then, it may not be as attractive of a learning environment as they are thrust into the same classroom as those who are there only to satisfy a Core requirement.

There is an issue here in terms of balancing the needs of the students to acquire specialized knowledge related to the study of religion, and the faculty's ability to deliver that knowledge. We are unable to offer courses for majors and minors and expect them to meet minimum enrollment requirements set by the Deans office, a number that often fluctuates depending on the situation and the Dean. Thus, we currently do not have a consistent way to deliver specialized, disciplinary knowledge to students in the major. This issue is one of the ongoing topics in discussions about revising the major in time for Fall 2011.

Core courses are always offered, but not in a particular sequence. Faculty are encouraged and expected (but not forced) to offer one Core and one non-Core class each semester, the latter often

serving requirements in other programs. We offer few electives within the Department because we do not have enough majors/minors to support them. Since there is no pedagogic structure governed by our Major, specialized courses are not offered with enough frequency to ensure that Majors have ample opportunity to take them. Students do not experience any difficulties in meeting graduation requirements for the program due to the frequency of course offerings. But there are some caveats. Because we don't have a regular, guaranteed set of offerings in place, students have difficulty planning ahead and may have to take courses on an *ad-hoc* basis in order to graduate on time.

It should be obvious there is a tension in the Department's goals of servicing the University's Core requirements and the desire in some of the faculty in the Department to have a more carefully conceived structure of course offerings. This tension originates in the twin duties of the Department to service the general university Core, while offering more advanced course options for majors and minors. The purpose of the latter objective is to produce well-rounded and well-trained undergraduate students who would be prepared to go onto graduate study.

In the late 1990's, we were primarily a service Department, as every USF student was required to take *two* Theology and Religious Studies courses. In 2002, that requirement shifted to only one required course because of the university-wide switch from three to four unit courses. As a result, we continue to struggle with non-Core courses being under-enrolled and often cancelled. Even today, each non-Core course requires the faculty member to generate publicity (leaflets, e-mails) and persuasion, as students are reluctant to take electives that do not count for Core requirements. Another issue we face in the courses we offer is a general student aversion to issues related to religion—an attitude or perception formed in part by the way religion is represented in the media at this particular point in time. These challenges present us with interesting dilemmas, and it is the Department's desire to figure out, if we can, some solutions.

Faculty review their syllabi every semester and make changes of emphasis and content, incorporating new materials and cutting-edge research into their teaching. We have also begun a review process of syllabi each semester, with one full-time and one part-time faculty submitting their course syllabi for review and comment in a department meeting. The faculty are current in

their fields and constantly on the lookout for new books and articles that can help keep the courses as up-to-date as possible. We believe our courses are sophisticated methodologically and expose students to a variety of theological and interdisciplinary methods and ways of inquiry in the study of religion.

As noted above, until the fall semester of 2002, the undergraduate program provided a service component to the undergraduate curriculum (the GEC) through courses that fulfilled students' general education requirements in Theology and Religious Studies. In order to deliver this service on a regular basis, many full and part-time faculty were engaged in offering one course at the lower division (either "Christian Experience" or "Sacred Quest"), with full-time staff offering one at the upper-division level for a total of six units under the old General Education Curriculum. It should be mentioned here that of the total full-time faculty in the Department, two members have been on half-time appointments, so meeting student, programmatic, and administrative demands for courses placed an even greater burden on the remaining full and adjunct faculty.

Enrollment figures from the Dean's office show that from the years 2004 to Spring 2011, courses offered by the Departmental generated over 24,193 credit units. Please see the "**Data Appendices**" for more detailed information, including the total number of students that took our courses. While impressive, these enrollment figures are not representative of the overall student body because theoretically, every student at USF should have taken one course from the Department. However, due to the large number of transfer students, their requirements in the study of religion were met off campus at other institutions. Given the size of the Department, a higher student demand for classes would most likely have been met by the hiring of additional part-time rather than full-time faculty.

C. Goals

The goals of the program are to foster and deepen an engaged, critical, and integrated understanding of the disciplines of Theology and Religious Studies within the University's tradition of Jesuit liberal education. The program of study we provide for our students bridges three thematic areas--Theology and Spiritualities, Scriptures and Religious Traditions, and

Religion, Society, and Ethics--then refines each of these areas into Learning Outcomes reflected in courses offered by the Department.

The goals of the program provide:

- an understanding of fundamental issues posed by the world's religious and theological traditions.
- inquiry into the diverse forms and expressions of religious experience.
- an emphasis on the Catholic Christian tradition as well as respectful engagement with other religious, cultural, and philosophical traditions of the world.

These goals were implemented after the 2004 program review and have remained essentially unchanged until the present.

II. Curriculum

General Overview

Recommendations of the 2004 Program Review indicated that the major needed an overhaul in order to remedy what was then a division between Theology and Religious Studies as well as to better integrate the curriculum as a means to attract new majors. The Department created a new major organized around three areas of study that organized the curriculum in thematic ways. It should be noted that this particular design was intended as much to promote better understanding and working relationships within the Department as it was for sound pedagogy.

The first thematic area is "Theology and Spiritualities," followed by "Scriptures and Religious Traditions," and third is "Religion, Society, and Ethics" (each area is discussed in more detail below). Students are required to take one course from each of these categories for the major, with the remaining elective units focused on a particular theme (such as "religion and politics"), topic (such as "Vatican II") or regional emphasis ("Buddhist Paths in Asia and North America"). In the current version of the major, students are able to pursue areas of interest that draw from courses offered by both Theology and Religious Studies faculty, as well as courses that are cross-listed with other departments. These include courses originating in Philosophy, History, Modern Languages, Sociology, Environmental Studies, Latin American Studies, International Studies,

Asian Studies, Philippine Studies, and Womens' Studies. The result is a more integrated, collaborative, and interdisciplinary approach that utilizes and applies the best from each academic discipline.

Until 2005, there were two tracks within the major, one for each disciplinary focus in Theology and Religious Studies. However, this did not result in more students signing up to be majors. Another problem with the old major was that classes were often unavailable for students when particular faculty went on leave or sabbatical, or had teaching duties in other programs on campus. We learned from the old major's over-prescriptive rigidity that program and curricular flexibility benefits both students and faculty. Depending on the semester and available course offerings, we advise students to meet their major requirements in the three areas of study from a range of classes that are actually available instead of a prescribed list of classes that may or may not be available.

In short, the revised major eliminated the separation between the two parts of the Department by collapsing into three categories all classes currently taught. The current major is more holistic, more integrated, more collaborative and certainly more flexible for both students and faculty. It is not without problems, however, which are more fully addressed in the last section of this self-study ("Plans for the Future").

Trends in Enrollment

The Department has 20 majors currently and has graduated 38 over the last five years. The number of minors is 3 and total 22 over the past five years. Double-majors are not noted in our data.

Since the Department is largely a service-oriented entity offering classes for the Core, it is unlikely that current trends will change. We are not pressured by the administration to increase the number of majors we have, nor have we made this a priority as a Department. Everyone is so busy with their current courses, research, and service obligations that taking on more majors means additional advising and voluntary activities, both of which require substantial time commitments. This is not to say, however, we are content with the status quo. In fact, we are

making plans for revitalizing a graduate program that will better address the unique demographic opportunities of the San Francisco Bay Area. Once this program is up and running (our goal is to do this by the fall of 2013), it is likely that undergraduate majors will increase in order to take advantage of two opportunities. First is the existing dual-degree option in the School of Education. The second is to implement a “4+1” option whereby students begin taking seminars in their senior year and then finish with a master’s degree after one additional year. (Our plans for the graduate program are detailed below in the section titled “Graduate Program.”)

Curricular Content

Full-time faculty have complete control over course content and design their own courses to meet program needs. If an adjunct wishes to teach a particular course, it must be sponsored through the approval process by a full-time faculty member. Each new course is submitted to the Department for review and comment. After approval, it then proceeds to the Associate Dean for review and approval, then on to the appropriate curriculum committee for final approval. If the course is for Core D credit in Theology and Religious Studies, it goes to the Core D committee after the Associate Dean has approved it as a new course. If the course is proposed as a First-Year Seminar, it must be approved for the Core first, then goes on to the FY Seminar committee. If the course is for Core Cultural Diversity or Service Learning, it goes to the College Curriculum Committee after the Associate Dean has approved it as a new course. After a course has been approved for one designation or another, it is then listed in the Course Catalog. At this point, if circumstances are justified, an adjunct may teach the course and shape it according to their own interests and specializations.

Starting from the fall of 2010, the University has specified that course *learning* outcomes must be demonstrated to be coherent and consistent with Departmental *program* outcomes. Each new course is scrutinized carefully before it goes to the appropriate committee for approval (and revision if needed). But we have also initiated a syllabus review process whereby each semester we examine one full-time and one part-time faculty’s courses. In light of two years of assessment data collected for WASC accreditation, we are now better able to apply criteria (especially rubrics) internally to the courses we offer.

Comparisons Nationally

In looking at several programs nationally, it would seem the range of courses we offer at USF compares very favorably with other institutions. The program closest to ours in size and scope is at Holy Cross. Their program has twelve full time and three adjuncts delivering courses on world religions, Bible, theology, and ethics. They have a wide variety of undergraduate course offerings, including good depth in Islamic and Buddhist Studies. They also have an endowed chair in Jewish studies that is similar to our Swig chair. It appears they have never had a graduate program.

Loyola Marymount in Los Angeles has twenty faculty and a M.A. graduate program. We offer courses at USF in 25 out of the 30 topics they list on their website, and with half the full-time faculty. Seattle University (which has a separate School of Theology not to be confused with the undergraduate program) follows a quarter system and has ten full-time and two part-time faculty. Their emphasis is largely focused on theology, with four out of six specializations related to Biblical Studies, Systematic Theology, Historical Theology, Theological Ethics. The other two areas are World Religions and Spirituality. Gonzaga University has eleven full time and eighteen part-time faculty who offer a program that emphasizes Christianity but requires one course (out of eight) in another tradition. They have a master's program as well, with thematic areas in Biblical Studies, Systematic Theology, and Spirituality. Closer to home, California State University, San Francisco offers the study of religion as a minor within the Department of philosophy. Only three courses are available (Religious Experience, World Religions, History of Christian Thought).

Balance Between Core, Service, and Major Courses

As previously mentioned, Department curriculum is heavily weighted towards servicing the Core requirement. When we think about developing and introducing a new course, it is usually done with an eye to the Core or to servicing requirements in other Departments / programs.

Additionally, we can develop a Service Learning or Cultural Diversity component to the course that, if designed primarily for the major, will allow it to attract enough students. The

administration has become rather strict about minimum enrollments (ranging between 10 to 12 students) being met before allowing a course to continue.

In the spring of 2010, we implemented a seminar course for majors and minors to be offered once every other year and to be taught by rotating faculty. We learned, however, that unless the course is mandatory for graduating seniors in particular and for majors and minors at any stage of their academic career, it is difficult to fill. Only sustained recruitment, advertising, and promotion allowed the seminar to continue, even though majors and minors were strongly advised to take the course and the its theme (Religion and Globalization) dealt with contemporary issues.

Categories of the Major

Theology and Spiritualities (Area 1)

Courses in this area deal with three dimensions of "faith seeking understanding," a phrase from Anselm of Canterbury that has classically described theology as a discipline. Theology seeks to articulate the truth of faith and ethics (especially regarding the implications of faith in human life and activity). Spirituality (the practice and understanding of the faith experience) is closely related to Theology but may also be highly individualized and isolated from institutional religion. All three dimensions are pursued in dialogue with contemporary culture and society and all three aim specifically to situate particular faith traditions within contemporary approaches to the study of religion.

Scriptures and Religious Traditions (Area 2)

Courses in this area focus on the sacred scriptures of the major religious traditions of the world such as the Jewish, Christian, Buddhist, Confucian, Hindu, and Muslim traditions. The courses examine the historical and cultural backgrounds of these texts and gauge the way that beliefs developed in ancient times. They also look at the ways ideas about these ancient texts have changed over time and influence people's lives today.

Religion, Society, and Ethics (Area 3)

Religion, society, and ethics can be studied from the inside, in terms of its scriptures, beliefs, ethical and moral systems of thought as well as concrete practices, but also can be studied as a phenomenon constructive of whole communities and societies. The courses in this area invite students to see how religion informs the cultural, political, and ethical debates and issues of our day, as well as how it has worked historically to shape societies and confront moral challenges.

There are four ways in which the new major differs from the previous one: flexibility of offerings, accuracy of course listings, sound pedagogy, and emphasis on advising.

First, the new major allows students considerable flexibility in designing a course of study within the Department. Whereas the old major was prescriptive by requiring five categories of classes, the new major limits these requirements to one per category, as discussed above. Students may fulfill these requirements at any time during their course of study. Second, when students use the grid of faculty teaching assignments shown in **Appendix 2**, they will be able to chart their progression through the major easily and logically. They will know which faculty will be offering courses in any given semester, thus allowing students to design a plan of study based on the realities of Departmental life rather than an ideal construct. Our students know that every class has been screened for content and learning outcomes, thus enhancing our curricular offerings.

We believe the above changes have provided a much more coherent course of study for our students as well as enhanced the integrity of what we do as a Department. There is room for considerable improvement, however, and we are beginning to utilize assessment data, internal syllabus reviews, and other sources of information (such as this self-study and the reviewers' forthcoming report) to rethink and revise the major.

B. Undergraduate Program

Faculty use a wide variety of instruments to measure success in achieving course learning outcomes. Some of these include: Weekly Critical Analysis Papers, Class Participation and Discussion, Journal Responses, Quizzes, Oral Presentations, Papers, Group Presentations, Midterm Examinations, Annotated Bibliographies, Oral and Written Final Exams, Final Oral and

Written Research Papers, Student course-end Self-Evaluation, among others. Faculty work at multiple strategies that motivate students to share their ideas in class discussion and to learn through community involvement (service learning) and internships.

Requirements for the Major in Theology and Religious Studies

The major requires thirty-six (36) units of course work with at least one course chosen from each of the three thematic areas of the major: Theology and Spiritualities, Scriptures and Religious Traditions, and Religion, Society, and Ethics. The remaining twenty-four (24) units of elective courses should be chosen by each individual student and approved by a Theology and Religious Studies Department advisor.

Requirements for the Minor in Theology and Religious Studies

The minor requires twenty units of course work. Students are required to fulfill the Core Course requirement in one of the three thematic areas of Theology and Spiritualities, Scriptures and Religious Traditions, and Religion, Society, and Ethics and then take one additional course in each of the two remaining thematic areas not covered by the Core Course, for a total of twelve units. The remaining eight units of elective courses should be chosen by each individual student and approved by a Theology and Religious Studies Department advisor.

Discussion

The strengths of the Department lie in its diversity and the wide range of students' interests. According to many of the faculty, the current major and minor requirements are not very coherently organized; there is no clear, consistent, or sequential structure. Because of the lack of clear conceptual structures underlying program requirements, there is a lack of comprehensiveness in the theological and religious studies education that each major/minor student is receiving. On the other hand, many faculty recognize that theology and religious studies encompass fields that are themselves diverse in methods, orientations, concepts, and applications. Each major and minor is able to create a program of study in which they are fully engaged and that is individually tailored for their needs and interests. This often creates an exceptional cadre of students who go on to excellent graduate schools in their desired field of study.

At present, the requirements for majors and minors do not necessarily create a focus or a sense of one building upon another. Prior to the curriculum overhaul in 2002, there was a requirement for students to take a lower and upper division course, which encouraged a systematic progression of knowledge related to the study of religion. Once the entire university structure switched from three to four units, and from two required Theology and Religious Studies courses to one, it made for curricular and scheduling challenges we are still coping with.

Though it is true that we are not delivering a consistent or comprehensive education in religious studies or theology, and that the major and minor requirements are not structured in a logical, sequential and consistent manner, it is also true that we have few majors and minors, which makes it difficult to transform the teaching structure to satisfy major/minor requirements. There is some thinking that the lack of consistency itself may serve to reduce our majors. Yet, because the majors/minors' interests cover a wide range of areas, this, too, would provide further challenges. Our concerns often center on providing Core courses (so we are not under-enrolled). The Department is beginning to examine these multiple needs more closely, but it needs support and assistance in helping us to think through this interesting dilemma.

New Courses

All faculty update their courses periodically. New courses are also being created on a regular basis. Some of the new courses that are beginning include the following: Race and Religion; The Dalai Lama: Statesman, Monk, Celebrity; Transcendence in Film; Theology and Philippine Revolutions; The Holocaust and Genocides; Introduction to Buddhism; the Anthropology of Religions; and a series of four new courses on Contemplative Spirituality beginning in Fall 2011. These include (in sequence) Contemplative Practices: a survey of "how to's" in which students will be introduced to practices and techniques for meditation, posture, breathing, etc.; The Roots of Christian Mysticism: a survey of classical Christian texts on the practice of contemplative prayer; Traditions in Dialogue: Case studies from the Kabbalah, Sufism, Buddhism, etc.; Contemplation and Social Justice: An examination of the correlation between contemplative practices and the pursuit of social justice.

Incentives for Majors and Minors

Students have several avenues to feel a sense of completion and accomplishment with the earning of their degree. All the majors must write a capstone paper. They may also join a honorary society, Theta Alpha Kappa, though it has been relatively low-profile for some years. There is the annual Lonergan Award (with a cash prize of \$500) given out to the graduating senior majoring in Theology and Religious studies who has maintained the highest scholastic average in their course of studies. In the past, we have also experimented with a senior seminar for graduating seniors, with varying degrees of success.

We are able to hire work-study students to assist in the operation of the Department, and at least one of these is a major. We regularly offer an internship course (which at times is canceled due to low enrollments) that is cross-listed with the Environmental Studies major. It has been offered three times and has been successful in helping students get employment after their internships. There needs to be a more sustained effort on the Department to encourage and enable all students to do an internship sometime during their junior or senior year.

Study abroad and immersion opportunities have involved many different faculty. Recent courses involved five different faculty members: Lois Lorentzen (El Salvador), Aaron Hahn-Tapper (Israel-Palestine, the Balkans); Jorge Aquino (El Salvador), Lilian Dube (Zambia), Mark Miller (Philippines). The college itself has numerous study abroad options.

Research and Graduate Study Opportunities

Students have a wide variety of opportunities to involve themselves in research conducted by faculty in our Department. Several professors routinely hire research assistants (with funding from our generous faculty development fund) to help work on faculty's research projects that eventually result in conference papers, articles and books. Students are also encouraged to submit their papers for USF's writing journals, conferences and scholarship opportunities. There is a lot of one-on-one consultations on student final research papers so that they have the experience of doing some original analytical thinking. Students often produce excellent final papers.

There is a wide range of opinions among the faculty as to whether our students are well prepared for graduate study in the field. Some faculty state that students seem to have little difficulty being accepted; our students have, indeed, gone on to Harvard Divinity School, Boston College, University of San Francisco, San Francisco State University (Art History), the Catholic University of Louvain (Belgium), among others. Students could potentially be very well trained, but there is no structure in place to ensure that. Even in the best-case scenario, students may not be receiving enough training in methods/theory of the field. There is some concern that students may not be well prepared for a traditional MA or PhD in Catholic theology, though it is not clear how many undergraduate students are actually oriented towards those particular goals.

But as the very nature of our Department is to primarily serve the Core consisting of one, four-unit course, it is a real challenge to meet both of these goals simultaneously. Graduating students, who are interested and focused on graduate study, do, however, go onto further study. They have also applied to opportunities for White House internships, law schools, human rights, non-profit/NGO work, and high school teaching. It is important to keep in mind that the dreary economics of the present unemployment situation also serves as a backdrop for the low number of theology and religious studies undergraduate students, so it is understandable that students are reluctant to take on loans for degrees that may not have immediate possibility of job placement. Many of us also advise students in other Departments who have also gone onto higher graduate study in various fields including the arts, sciences, and humanities.

A more concerted effort needs to go into recasting the Department of Theology and Religious Studies as a viable humanities degree option in terms of acquiring classical skills of reading and writing intensively, critical thinking and analysis, and exposure to the great questions in history, philosophy, sociology, anthropology, art history, drama, and so on. This work needs to be done both in the Department as well as in the wider College of Arts and Sciences so that the humanities have a viable, essential and necessary place in the contemporary academy.

C. Graduate Programs

Learning Outcomes and Assessment

The mission of the graduate program has been to provide quality training in the Roman Catholic theological tradition in preparation for pastoral ministry in the church. Thus, the program has had five learning outcomes for all graduate students:

1. Understand the contemporary methodologies presently employed in biblical studies, systematic theology and religious ethics, and be able to apply them
2. Be conversant with the major issues in dogma development, Christology, ecclesiology, liturgical and pastoral theology
3. Be familiar with the major schools of spirituality both within Christianity and among the other world religions
4. Have developed some practical experience at ecumenical and inter-faith dialogue
5. Have made a practical, personal synthesis of the courses taken in this program

The standards used to ensure that these outcomes have been met have been primarily research papers at the end of each course, as well as a final graduate seminar and extended paper (30-50 pages) on a theme that helps students to synthesize the material they have learned throughout the three year program.

History of the Program

Last year, the University of San Francisco terminated our MA program in Theology, which will graduate its last cohort this coming May 2011. The primary reason stated for the program termination was the downturn in the economy which made the program financially untenable. Given the competition from other local universities (The Graduate Theological Union, Santa Clara, Dominican), our student body was relatively small, with cohorts ranging from only four students to around twelve. At any given time, we would have about 25 students enrolled in the program.

Since the closure of the MA program, the Department has begun to generate ideas and plans to launch a new MA that better takes into account the reality of the current Department makeup.

While the MA program, which is over 30 years old, had been a very solid program for many years, several factors contributed to its decline over the past decade. The program has been funded by grant money that was given to USF with a restricted use for “theological” purposes. Thus, USF was able to offer significant tuition remission to our MA students as long as the MA program remained an MA in theology (not Religious Studies). However, our Department has expanded over the past 15 years to include many scholars who are not Catholic theologians but come from various religious backgrounds (Jewish, Muslim, Hindu), as well as disciplinary backgrounds (sociology, anthropology). As a result, fewer of our Department members were eligible to teach in a program that had been designed (and was being funded) as an MA in Catholic theology. Thus, the burden continued to fall on just a few of our faculty (and hired adjuncts), while many of our colleagues were not able to offer courses in the restricted focus of the Catholic theology classes.

Our current goals are to reintroduce an MA program that is wider in its scope so as to draw from the strengths of all our Department members. We must also consider how to make our program competitive among all of the local MA programs in the Bay Area. One idea we are considering is to offer a five year dual-degree program, which will help to build concurrently our undergraduate Major/Minor program and ‘seed’ our MA program. We are looking to design a program that is current, creative, expansive and financially viable for the university.

Student Recruitment

Student recruitment into our MA program was overseen by Dan Kendall, who was the director of the MA program. Each year, he personally contacted the superintendents of education for the Archdiocese of San Francisco, and the Dioceses of San José and Santa Rosa to help market the program. By mail, he contacted people in these same positions in the Monterrey and Sacramento dioceses. He also attended Religious Education events in these dioceses to spread the word about our program. He would request that these officials in the various dioceses spread the word *via* regular weekly letters to their constituents. The result: on any given weekend we would have students drive in from Sacramento, Redding, and Monterrey to attend our classes. The Archdiocese of San Francisco even offered people who worked for them a tuition supplement. We also advertised in diocesan newspapers, and sometimes in the *San Francisco Chronicle*. (The

latter was expensive but did yield positive results). In April 2009 we already had 14 applicants for the cohort that would begin in the fall of that year. We received an e-mail at that time which said the MA/Theology Program was being cancelled.

Assessment

Our program was designed primarily for returning students and part-time students. Classes met on Saturdays so that students who are working or caring for families were able to attend. We adopted a cohort model to help form ongoing communities of students to support one another in their studies. All of our students have full access to our library resources (including online databases) to facilitate their studies. The assessment of students for our current program would take into account the student's previous academic record (GPA) as well as any professional experience that might lend themselves to further study in theology. While instructors teaching a cohort at any given time were expected to mentor their students, Fr. Kendall remained available to all of the students for mentoring throughout the duration of their studies. It seems that for all the limitations of the program, the courses have met the students' needs successfully.

Depth, Breadth and Coordination of Courses

Because we run the MA program based on a pre-set cohort model, our students do not take courses from other programs on campus. Rather, the courses in the graduate program were coordinated by Fr. Dan Kendall, who headed the program for the last decade. While in the past, committees have helped to establish the learning outcomes of the program, Fr. Kendall was entrusted with the recruitment of students and maintenance of the program. The basic courses and content of the program has not been modified significantly in recent years as the classes remained focused on the essentials of Catholic theology: Biblical Studies, Ecclesiology, Sacramentology, Catholic Moral Tradition, Spirituality, and so on. While these course offerings included a good balance among the various specialties, methodologies and theories for an MA in Catholic theology, the problem is that as our Department grew beyond a Department in "Theology" to one that included "Religious Studies," there were fewer and fewer faculty members eligible to teach in these specialty areas. Adjuncts were hired to compensate for this lack. Thus the focus of the MA program itself became too narrow to reflect the Department's strengths and variety of disciplines.

What needs to be reevaluated is whether any specific theological tradition can legitimately be studied apart from the religious traditions of other faiths. Insofar as our Department is now well equipped to offer courses which represent the world's major theological traditions as well as the discipline of religious studies, the measure of "sufficient breath and depth" in the "balance, methodologies, and theories" of our program takes on new meaning with new goals to be met. As it is currently, our soon-to-expire MA program is unable to sufficiently incorporate the strengths of our Department members. Any new MA program we launch will adopt a whole new approach which does not have this limitation.

Student Profile

Our current make-up of students is primarily white, though with some ethnic diversity as well and with a relatively even gender distribution. As the present decade opened, we had two programs in full swing: in Phoenix and on campus. We went to the cohort model in the 1990s in Phoenix because of both enrollment and retention problems. We were down to five students under the rolling admissions system. Stanley Nel, the Dean at the time, said that for the program to continue we would need a minimum of 20 students who would pay the regular tuition. On our part, we would use full-time faculty rather than part-time faculty who lived in Phoenix. After three years we would assess the situation to see if there would be 20 more students to continue the program. If not, we would terminate the program. That way we would not close the program with the students still in the midst of the program.

As things turned out, our admissions in Phoenix jumped to 23 students the first year we tried the cohort. We had so many requests that, after one year, we started a second cohort (which had 26 students in it). We had no problems attracting students in Phoenix (we were the only MA in Catholic Theology offered in the State of Arizona). Classes were held on weekends (Friday nights and all day Saturday). Diana Stickney, our point-person in Phoenix, contacted parishes, and the Diocese of Phoenix promoted the program, especially by providing a library and a site where we met. Our retention rate was very good. If we began with 25 students we would probably graduate 16-17 three years later. Though we were very successful in Phoenix, a new

bishop took over the diocese in December 2003. He was hostile to USF's presence. USF decided to cancel the program (under pressure from the diocese of Phoenix).

A similar enrollment problem hit the campus program early in the present decade. Two night-classes per week appealed only to those who lived in San Francisco, but not to people living in the greater bay area. At the same time USF was moving from a 3-unit to a 4-unit model. We decided to employ the cohort model and teach on Saturdays. The initial results were good, and again the enrollment increased as did the retention rate. On any given weekend three cohorts would be meeting simultaneously. Our aim was always 20 students with the hope that 15 would continue. That part was never realized. Here are the figures for the last five years:

(1) cohort 2004-07	8 students began the program, 5 graduated
(2) cohort 2005-08	13 students began the program, 11 graduated
(3) cohort 2006-09	8 students began the program, 4 graduated
(4) cohort 2007-10	12 students began the program, 7 graduated
(5) cohort 2008-11	11 students began the program, 9 will graduate

In recent years the decline in student quality has meant that a rather low bar had been set for our expectations of them. There were no internships, practica or teaching assistantships required of our students. While there are some notable exceptions, too many of our students perform inadequately for what should be expected of an MA program. This has led to some frustration by more capable students in our program who have felt held back by their peers. Part of the attraction for our students was the tuition remission from the Zabala funds that we have been granted. The question the Department needs to ask is whether the funds are given too generously without enough regard to student qualifications. This has raised questions as to how we might find better ways to utilize the Zabala funds to enhance the program (within the restrictions that have been set in place for the funds). Again, all of this will be carefully considered as we look at the viability of a new MA program.

In view of the closure of our current program all this information may seem a moot point, but the Department is assessing this history so that it may contribute to any future MA program we launch. Among some of the considerations we are discussing are the following:

- Financial viability for USF
- Advertising and Recruitment: How to attract academically rigorous students
- Using resources of the entire Department (not just Catholic theologians)
- Consider unique niche that addresses a lacuna in other local MA programs
- Inform students about career opportunities for which this degree might prepare them
- Evening rather than weekend classes
- Establishing a 5 year dual degree to seed our MA program
- A revitalization and streamlining of undergraduate Major/Minor to seed dual degrees
- Consider in our structuring of the MA program realistic goals of career placement, advancement and promotion for graduates (this will generate far more motivation than mere 'personal enrichment')
- Establishing an MA committee for consideration of applicants
- Determine creative use of Zabala funds
- Consider new endowments and funding

In addition, we do not have any formal system in place highlighting opportunities and alternatives available to students upon graduation. Most of the students are in the MA program for 'personal faith enrichment' or because they already have jobs (Catholic high school teacher, etc), for which the added credentials increase their current salary. Students are advised on the Theology and Religious Studies Web page as to potential career opportunities that a degree in Theology and Religious Studies can prepare them. Ideas for career opportunities are available at this link: (<http://www.usfca.edu/artsci/Department/careers/>).

Our feedback from students is very positive, particularly in the SUMMA evaluations of our professors. While one of our students in recent years has dropped the program because of its lack of academic rigor, the bulk of our students are being addressed at an academic level in which they are comfortable or highly challenged. But again, this is a bar we fully expect to raise considerably in any future MA program we launch. In fact, we envision that our new program

that would draw students from a wide variety of progressive grass-roots social movements and organizations that are realizing more and more the need to be conversant with the plurality of religions traditions that make up American society. The initial brainstorming that has gone into the possibility of a new MA program is using this kind of projected career outcome as a starting point for what we envision the program to look like.

D. International Programs

The Department has no formal affiliations with other universities, programs, or exchange programs, mostly because the Center for Global Education handles these affiliations. However, individual faculty members have either led or collaborated with programs that take students to a variety of locations, including El Salvador, Mexico, the Philippines, Zambia, Hungary, Israel-Palestine, and the Balkans.

E. Admission and Transfer Policies

In general, the Department accepts students whose academic background and transcripts have been approved by the USF Office of Admissions. Although we may have reservations about course content taken at a community college or other institution, we are not in the position to assess this content on a case-by-case basis.

F. Advising

Beginning with the fall 2004 semester, we have required majors and minors to meet with an advisor each semester in order to remove holds placed upon their online enrollment record. As the university moves towards an integrated advising system, the Department continues with the face-to-face advising that students seem to prefer. In fall 2010, we moved to a more streamlined advising grid that students and advisors exchange as electronic documents. It is a spread sheet that has Core requirements for Arts & Sciences on one side and requirements for the major on the other. This arrangement allows students to see in a single glance how they can capitalize on classes that count for a Core requirement and perhaps gain them an elective or meets a gateway requirement for the major.

G. Academic Quality

There are no restrictions about grade point average for students wishing to major in Department. However, one of the ways in which we encourage academic excellence is to award a cash prize to the graduating senior with the top GPA. The Lonergan Prize is given annually and is listed under the student's name in the commencement brochure.

Additionally, the national honor society Tau Kappa Epsilon (TKE) is a venue whereby students with a 3.0 grade point average are eligible to become members, with their annual dues covered by the Department. This distinction is also recognized at graduation with honor chords to wear over their gown and a listing in the commencement brochure.

III. Assessment

A. General Program Assessment

The Department of Theology and Religious studies is currently in our third year of a university-wide review process in which we are assessing our learning goals for our majors/minors. Our three learning goals include the following:

- Analyze critically fundamental issues posed by the world's religious and theological traditions.
- Knowledge of the development of religious traditions and of subdivisions within them, including the Catholic Christian traditions and its engagement with other religious traditions.
- Knowledge of academic methods and practices characteristic of the study of theology and/or religion, including the different contributions of textual, historical, social, and interdisciplinary studies.

As we examine how our courses and the structure of our major achieve these goals, we continue to evaluate which changes might best be implemented to more effectively achieve our goals. Although our three year assessment process is still underway, we have gathered considerable evidence to suggest that we are successfully meeting our goals. The evidence from which we draw our conclusions includes the following: research paper assignments from our students, exams, in-class projects and presentations, and the senior capstone project required of all of our majors as a way of synthesizing the content of our program. For example, one of our recent

graduates not only had his capstone paper published in a student journal, *Writing for a Real World*, but was awarded a first place prize for his paper in the same journal.

Course Assessment

Before any course is added to the curriculum, all of our course proposals undergo a thorough review by members of the Department. In that review, the instructor must provide a description and rationale for the course and justify how her or his syllabus demonstrates that the course will meet our stated learning outcomes and goals. For courses that will serve as part of our Core curriculum, the instructor must also demonstrate how the course will meet a “breadth” requirement. The breadth requirement assures that the course content will be sufficiently broad in order to expose students to the disciplines, methodologies and general content of the course. Please see **Appendix 3** for a sample proposal of a course that was recently approved.

Virtually all faculty in the current Department had input in developing the current program goals. We believe they are realistic and achievable, as well as an accurate reflection of the disciplines and specializations that make up our Department. While our program goals and learning outcomes are clear, the structure of the program is vague and not streamlined enough. We currently structure our program and courses under three thematic areas:

Theology and Spiritualities, Scriptures and Religious Traditions, Religion, Society, and Ethics (a description of each area was mentioned earlier and can be found at **Categories of the Major** in Section II.)

Each of our courses in the Department fall under one or more of these areas and students are asked to choose from among them as their focus (while taking at least one course each from the other two areas). However, the thematic areas are so vague as to make it almost impossible for students *not* to take courses from all of these areas without even trying. We are currently gathering information (including from this review) that will be necessary to restructure our major/minor program in order to provide more solid, directed and streamlined courses for our students.

Program assessment discussed in this section is also met through advising by the faculty and the mentoring of students. Student progress and, to a certain extent, program viability is understood to be reflected in the GPA for the major. Also, in their senior year, students prepare a Capstone synthesis paper in connection with one of their final courses and in consultation with a faculty advisor. Beyond advising, mentoring, and their GPA/Capstone, there is no formal system in place to inform our students of progress.

IV. Faculty

A. Demographics

Department faculty represent diverse academic backgrounds, ethnicities, and areas of specialization, all of which contribute to a wide variety of course offerings. When one compares the Program Review of 2004 with this current version in 2011, it is clear the Department has been transformed in several ways. First, new hires (Aquino, Hidayatullah, Dube, Miller, Hahn-Tapper) have added considerable breadth to what was a fairly traditional approach to the teaching of religion. Academic backgrounds represented in current faculty include theology, religious studies, cultural anthropology, folklore, Catholic studies, environmental studies, Latin American studies, Philippine studies, Jewish studies, African studies, women and feminism, Peace and Conflict studies, Asian studies, and Islamic studies. Second, with the affiliations each faculty member brings to the Department, our curriculum of classes provides a wide range of possibilities for students to fulfill their Core D-2 requirements as well as helps to expand networks into other programs and disciplinary areas.

B. Teaching

All faculty were hired for their substantial teaching experience and their advanced degrees and/or doctorates in theology, anthropology, education, religion, ethics, interdisciplinary studies, and religious studies. All faculty members are specially trained in the specific fields their courses engage.

At this point, there is no systematized process for assigning or rotating specific teaching assignments. We do, however, rotate teaching schedules semester to semester so that we

alternate between T/TH and thus meet the administration's recently required 45% T/TH and 45% M/W/F scheduling mandates. Faculty members have the freedom each semester to teach any course that will be at least minimally enrolled (10-12 students). Currently, the Department is attempting to regularize what courses are offered every year so that majors/minors may more easily plan their degree trajectories. In accordance with College policies, all faculty members must teach eight units each semester, with the exception of every fourth semester, during which they must teach 12 units (unless they become eligible for a course release awarded by the Dean's office for an administrative or leadership role within the College). **Appendix 4** details each faculty member in the Department, the courses taught during the academic year, and the number of units and student credit hours.

Teaching Loads: Departmental and Interdisciplinary Programs

Virtually all courses that Department faculty members teach in interdisciplinary programs are cross-listed both within the Department and the other interdisciplinary program, so there is no conflict involved. The Department's cross-listed courses tend to be very well-enrolled by all the necessary constituencies of students from outside interdisciplinary programs, since they are almost always required courses or key electives for those programs. Faculty members report feeling obligated primarily to the home Department, so they tend to design their interdisciplinary courses in a manner that is sure to meet the Department's curriculum needs, but they are also on the lookout for ways to collaborate with outside programs to help broaden and support those curricula as well. They report not feeling strained by any competing *curricular* needs in these courses, as they feel their relevant courses have a "natural fit" in other disciplines.

Across the board and without any exceptions, all faculty members state that they very much enjoy (or even "love") teaching their classes. They report having great freedom to teach the courses they wish in the manner they choose, and that they have almost always been able to teach exactly what they want. Several report that they would like to expand the circle of their teaching further to begin teaching courses more explicitly about race, sociology of religion, anthropology of religion, and other topics within Jewish and Islamic studies not currently offered.

However, these faculty members feel limited in being able to offer new courses because of problems with under-enrollment in non-required courses and/or not having enough time to teach new courses because their primary responsibilities are to teach courses that fulfill requirements for the Undergraduate Core and the major/minor. In other words, there are neither enough students nor faculty to support the teaching of many new courses. Some faculty members report that courses capped at 40 students are too large, and without TAs to help them with grading and student evaluation, they feel limited in their pedagogy, especially in courses on sensitive or charged topics such as race. As a result, some faculty members end up teaching the same large Core course(s) year after year for students not specializing in the study of religion and thus are unable to develop new material. Although faculty members can select the courses they want to teach, they feel constrained by obligations to the Core, as well as a limited mix of general courses and seminars/graduate courses.

It should be mentioned, however, that there are no policies internal to the Department that in any way prevent innovation in teaching methods or the development of new courses.

Many faculty members regularly use Powerpoint for their lectures and find it an effective tool for clarifying their content and meeting the needs of visual learners. Faculty report lots of success with being able to make available a greater number and variety of texts/multi-media materials with the aid of Blackboard; they also find Blackboard useful for making announcements, providing important reminders/clarifications, and creating active discussion forums, as well as making lecture slides available for annotation. They also find the use of films/documentaries, sounds recordings, websites, and YouTube clips in class to be very helpful in contextualizing course concepts and “bringing them to life.” Some faculty also find Turnitin.com useful in preventing and detecting plagiarism in student papers and therefore improving student accountability. Finally, faculty members tend to employ blogging and course wikis much less frequently, but a few are beginning to experiment with these tools and with integrating web-based research into course design and assignments to make learning more active and community-based.

Evaluation

The Department does not have any formal system of its own for monitoring teaching effectiveness. It relies on the SUMMA evaluations administered from the Dean's office. As encouraged by the Dean's Office, each new faculty member is paired up with a senior faculty mentor within the Department to help acclimate new faculty. Junior faculty are also encouraged, though not formally required, to invite senior faculty to visit their classes and observe and evaluate their teaching methods. As noted earlier, we have implemented a systematic review of course syllabi for full time and part-time faculty, and we will look closely at the data resulting from a three-year university wide assessment program.

Faculty Involvement in Student Learning

Faculty members are involved in student learning through a wide variety of approaches and methods. These include:

- advising and mentoring majors/minors, students in interdisciplinary programs/minors, and students in College honors programs
- informal advising and mentoring of students with undeclared majors who have been referred to them by other faculty
- directed readings for majors/minors as well as students interested in studying specialty topics not covered elsewhere
- overseeing senior capstone papers in the Department as well as in Catholic Studies and a variety of interdisciplinary degree programs
- overseeing/advising M.A. theses for students from other programs/departments (especially from International Studies)
- teaching First Year seminars that have a large mentoring component
- teaching service learning classes that require monitoring the volunteer service of students
- traveling with students abroad in immersion programs
- serving as faculty advisors for student campus organizations

C. Research

The faculty's expertise, for a Department of its size, covers a substantial range of disciplinary fields and methodologies, both within religious studies and theology proper, and within a range of adjacent auxiliary fields. In terms of global religions, our faculty has strong coverage in Roman Catholicism and other Christianities, Buddhism, Hinduism, Islam, and Judaism. Two scholars cover anthropology of religion, both in Asian contexts — one in Hinduism in South Asia, the other in East Asian Buddhism. One covers sociology of religion in the United States and Latin America. Collectively, more than half the faculty does work in Christian scriptures and spirituality, Christian systematic or constructive theologies, or Jewish and Muslim studies. Many of the faculty have overlapping interests in various fields of religious ethics — including environmental ethics and feminist ethics, gender theory, and sexuality. Three faculty members do work in theologies of liberation in Latin America and African and other Third World regions. Two faculty do substantial research and teaching in peace, conflict, and reconciliation studies. In these endeavors the faculty also covers most of the globe geographically — particularly Latin America, Africa, South Asia, and East Asia.

Among specific sub themes in the research portfolio of our Department (with a few representative publications):

- African Christianities
- Buddhist temples in contemporary Japan
- Celtic Christian Spirituality
- Christian marriage
- Christology
- Christianity and Homosexuality
- Contemplative Christian Traditions
- Decolonial theory / postcolonial criticism
- Ecofeminism / Ecofeminist ethics
- Environmental Ethics
- Ethics of the Commons
- Feminist exegesis of the Qur'an and Islamic masculinities

- Gender and spiritual autobiographies
- Globalization
- Hindu mythology
- HIV/AIDS in Africa
- Israeli-Palestinian conflict & Jewish-Muslim relations
- Latin American liberation theologies
- Latin American religious history
- New Testament exegesis
- Peace, conflict, and reconciliation studies
- Religion and Culture in Japan
- Religion and Immigration
- Santa Muerte in México
- U.S. Latino/a theologies

D. Service

Recent Service Contributions

Over the past five years, faculty members have made substantial service contributions to the college and University. First, we have chaired, directed, and in some cases helped to found, several academic programs and centers, including Asian Studies, African Studies, Anthropology, Latina/o studies, the Center for Latina/o Studies (CELASA), Catholic Studies and Social Thought, Jewish Studies and Social Justice, and the undergraduate and master's programs in our home Department.

We have also served on the advisory committees for other programs and centers including: Environmental Studies, Latin American Studies, Center for the Pacific Rim, Philippine Studies, International Studies, and the Lane Center for Catholic Studies.

Our duties for these programs involved curriculum development, recruiting, advising, capstone-mentoring, public lectures, public relations, periodic meetings, some travel, and, in the words of

one member, “keeping both students and faculty happy.” We have also helped guide these programs through self and/or external reviews and served or chaired search committees for these programs and other Departments.

Second, members of our Department have served on a number of key committees, both standing ones and special ones such as the Curriculum Committee, the Core Committee, the Humanities Advisory Board, Dean's Medal Committee, the Advisory Committee on the Status of Women, the Gender, Sexuality & Women's Student Resource Center, the Muslim Students' Association, and Kasamahan (the Filipina/o students' association). Although hiring has been curtailed dramatically due to the economic downturn, Department members have served on high-profile search committees where appointments rather than national searches have been made. These include chairing the search for a new executive director for the USF Center for the Pacific Rim and for the newly established Blum Chair in Himalayan Studies.

Major Extension and other Outreach Programs

One faculty member is the co-executive director and founder of Abraham's Vision – an educational conflict transformation organization working within and between the Jewish, Muslim, Israeli, and Palestinian communities. In partnership with the USF Center for Global Education, Abraham's Vision has begun a summer program, which takes twelve Palestinians and twelve Jews to the Balkans to re-examine the Israeli-Palestinian conflict through new lenses. It also is starting a new USF study abroad program to Israel and Palestine.

Other members have helped to develop and/or lead USF service/immersion programs in Zambia, the Philippines, and El Salvador. More than one member has helped to run the Global Women Human Rights Forum - a combination of academic presentations at USF with community partners. She has also involved students with *Lideres Campesinas* - a women's migrant farmworkers' group.

All members of our Department maintain connections to various professional organizations, such as the African Association of the Study of Religion (representative), the Academy of Catholic Hispanic Theologians of the United States (board member), Religion in Latin America and the

Caribbean Group of the American Academy of Religion (co-chair of the steering committee), *Perspectivas*, a peer-reviewed scholarly journal (editorial board), Catholic Theological Society of America (representative), book review editor (from 2011) for *Theological Studies*, co-editor for the online peer-reviewed journal, *Asia Pacific Perspectives*. We have served as research fellows at such institutions as the Woodstock Theological Center at Georgetown University and the Research Institute for Theology and Religion of the University of South Africa. We have served on dissertation and other committees at the Graduate Theological Union and the University of KwaZulu-Natal.

We have brought several speakers to campus such as Tenzin Choegyal (a Tibetan lama and the Dalai Lama's brother), Thomas Keating (an expert on contemplative prayer), and Krishnammal Jagananath (an ex-"untouchable" Gandhian activist and finalist for the Opuz Prize). And we have helped to produce films such as *Catholicism in Africa* Loyola Institute for Ministry, Benin City, Nigeria and *Responding to the Call of Christ: 100 Years and Beyond* film, Loyola Productions.

Links to the Community

Members of our Department are linked to the Bay Area community in many ways. We consult for several local groups such as the International Museum of Women, the Bayanihan Center (Filipino cultural center serving veterans, etc.), the Pacifica Institute (Turkish Muslim interfaith outreach organization), the Institute for the Study of Natural & Cultural Resources (promoting environmental, literary and cultural values), St. Vincent de Paul Ozanam Detox Center (holistic rehabilitation for the homeless), the Allen Temple Baptist AIDS Ministry (faith-based AIDS ministry), the Abrahamic Alliance and the People's Peace Fund (Israeli-Palestinian relations), and Mindfulness in Education (introduces techniques to calm and control emotions in elementary and high schools). We also participate in and take leadership roles at various local religious communities.

E. Relationship with other Departments and Programs

Departmental Level

We continue to cross-list a wide variety of courses in other departments and disciplines for our majors and minors. This decision is usually left to the discretion of the Chair and is based on a review of the syllabus and other relevant factors. We have sometimes allowed undergraduate majors into our MA/Theology courses.

Faculty Level

Our courses are cross listed for majors and minors in other Departments and programs that most members also serve in various capacities from advisory board members, chairs to directors. Here are some examples of this partnership:

- Aysha Hidayatullah: Middle East Studies minor & Gender and Sexualities Studies
- Lois Lorentzen: Latin American Studies & Environmental Studies Advisory Board
- Aaron Tapper: The Jewish Studies and Social Justice Program, Peace and Justice Studies Program, the Middle East Studies Program, Master's degree program in International Studies, African Studies Program, the Middle East Studies Program, the Peace and Justice Studies program, the Media Studies Program, the Politics Department, the International Studies Department, and USF Center for Global Education
- Jorge Aquino: Latin American Studies, the Chican@/Latin@ Studies minor program, and the Catholic Studies and Social Thought Program
- Lilian Dube: African Studies minor
- Vijaya Nagarajan: Environmental Studies, Anthropology Minor
- John Nelson: Asian Studies, Japanese Studies, International Studies, and the Anthropology Minor
- Vincent Pizzuto: Gender and Sexualities Studies
- Mark Miller: Philippine Studies, the St. Ignatius Institute, and Catholic Studies

These collaborations are generally a win-win for the university and Department. The Department increases its student credit hours and offers interesting courses that serve the University. Cross-listing courses works well for students who can get the most "bang for the buck" by gaining access to disciplines and professors they would not normally encounter within the major.

For individual faculty, however, there are some challenges listed below regarding interdisciplinary programs and the obligations they entail:

- Workload is increased immensely through multiple obligations and commitments.
- Programs often lack the support offered by Departments because of the multiple commitments of faculty.
- Tensions between programs and Departments, exemplified by resistance from the History Department to re-launch a course on the Holocaust that has been on the books for years and yet remains un-taught. A Department faculty member approached them to hire an Adjunct Faculty member to teach this course (given that it continues to not be taught and when it was taught in the past it was incredibly successful) but was unsuccessful. As a result, the course will be offered by the Department.
- There is no reward, incentive, or buy-in for faculty extending themselves to interdisciplinary programs.

Suggestions for improvement would include the following:

- More administrative support for the interdisciplinary programs themselves.
- Continue to offer additional opportunities for paid grants to develop courses and curriculum
- Clearly indicate an expectation for interdisciplinary affiliations *if* there is some strategic initiative involved (such as a major grant proposal).
- Acknowledge and reward faculty for extending themselves beyond Departmental obligations.
- Work out solutions for team teaching.

F. Recruitment and Development

The Department has been highly fortunate to be able to recruit and hire faculty for several positions opened because of retirements or which were newly authorized by the administration. We also benefited in being chosen as the academic home for a new appointment to an endowed chair in Himalayan Studies. While there are other Departments with long-standing hiring needs more pressing than ours, both the donor and USF president felt that our faculty represented the kind of academic, religious, and ethnic diversity that most closely mirrors the diversity of the

Himalayan region. The donor especially appreciated the Fall 2010 lecture and film series titled, “Contemporary Buddhists and Buddhisms,” organized and sponsored by two members of the Department. As a result, Dr. Tsering Wangchuk, an ethnic Tibetan specializing in medieval textual exegesis as well as comparative religious practices, will join us in the fall of 2011. He will help with courses related to religion in Asia, with an emphasis on Buddhist traditions of south and southeast Asia. With this addition to our faculty, it is likely that we will not be considered for additional positions in the future *unless* we can make a compelling case that increased enrollments, a new graduate program, or other factors warrant these hires. It is likely that there will be one retirement in the next ten years.

One incident has affected our faculty numbers in a dramatic way. Rather suddenly and without any consultation with the Department, one of our appointment lines was transferred to the business school. The faculty member requested this transfer since his research interests and teaching emphasis had shifted from religious ethics to a more secular type of ethics relevant for business. However, there was no agreement brokered at the time to either replace the faculty member or protect this line as one belonging to Department. We are covering classes taught by this professor with several adjuncts.

As encouraged by the Dean’s Office, each new faculty member is paired with a senior faculty mentor within the Department for the first two years to help acclimate new hires to the academic culture of USF. Junior faculty are also encouraged, though not formally required, to invite senior faculty to visit their classes and observe and evaluate their teaching methods. Information and expectations for junior as well as senior faculty are communicated effectively, both by the Department chair (when permitted according to unionized USF Faculty Association guidelines) and more consistently by the administration.

V. Departmental Governance

As far as Departmental governance goes, we have no by-laws or governance documents to date and so we operate on an ad-hoc basis within the guidelines of the Faculty Association and in response to the expectations of the administration. Faculty are required by USFFA rules to be a

member in good standing and attend Department meetings. A rotating appointment to the duties of Chair will give each faculty member the opportunity to provide leadership and administration as a way to achieve Department objectives fairly and equitably.

The Chair and Decision-making Processes

The term of the Chair is three years and is on a rotation basis, guided by seniority. There are slightly different views of the role of the Chair expressed below by three faculty members who have served in this capacity since 2005.

“With regard to the organization of the Department, the Chair is really the "Shop Steward," who has no power but represents the faculty to the administration and other Departments. Thus the job includes listening to everyone, going to meetings, and getting along with people in the university as well as with Department members. The Chair needs to know what each person is doing, be organized, make certain that two courses are not competing for the same time-slot, etc.”

“The Chair does not have traditional authority such as one might find in a university where there is no unionized faculty, especially the decisive role a chair would play in the tenure and promotion process. However, the Chair has the "power" to shape the teaching schedule, decide agendas, influence Departmental culture, hire office and adjunct staff, represent the Department to the administration at the College Council and Arts Council meetings, and decide budgetary expenses, including additional support for overburdened faculty and/or student needs. This is not, in my opinion, a description of a position that is lacking administrative "power.”

“Due to our union structure, the chair has less power than in most universities and colleges. He or she is not directly in charge of hiring, firing, tenure processes, etc.”

Faculty responses to a question for this self-study regarding how well the Department is governed ranged from very well, to good, to adequate. There was a consensus that the Chair does the lion's share of the administrative work while everyone else carries their own load on voluntary basis. One of the Chair's obligations, though, is to be fair in allocating work

responsibilities and tasks, making sure that junior faculty have opportunities for leadership and service but without burdening them. This generally works well though some do more than others even within this democratically-run Department.

There was a uniform response that all members of the full-time faculty were given equal voices in making major decisions affecting our curriculum and programming because we all freely vote and provide input. Major Departmental decisions are generally made at faculty meetings and retreats where everyone's opinion is solicited and given equal value, and a consensus is usually achieved.

Leadership Opportunities

We take turns doing the Department colloquium talks, and we take turns representing the Department in various committees or assignments for the college and the university. The Department encourages, supports, and implements our ideas and initiatives for new programming and events. We also achieve this through structured and voluntary mentoring as well as annual meetings with the associate Dean, and the prompting of our colleagues. The Chair tries to be fair in allocating work responsibilities and tasks, making sure that junior faculty have opportunities for leadership and service but without burdening them.

VI. Students

Please see **Appendix 5** for a **table** that details responses from eight of the ten current faculty members regarding their interaction with students.

Because the Department offers two types of courses that fulfill Core requirements for USF students—D2 (Theology) and D3 (Ethics)—the composition of our students, both vis-à-vis racial, ethnic, gender, etc. identity and academic proclivities, reflects that of the USF undergraduate community at large. There is a general consensus that the Department faculty is looking for interested and interesting students who are committed to learning more about and expanding their understandings of religious traditions and the role religion plays in the development of humankind. Because our course offerings specifically note that students can

focus on either the Catholic Christian tradition or multiple traditions, Departmental majors and minors have an interest in one or both of these tracks (though generally just one). Regarding specific traditions and/or concentrations, each faculty member is a specialist. For example, if a student is interested in Latin American religious traditions she will take courses with our Latin American religious traditions specialist.

We accept all students interested in majoring or minoring in the Department; we do not have any admission standards. Because most of the students taking our classes are enrolled to fulfill a Core requirement and not necessarily because they are interested in the topic of the course itself, it is sometimes difficult to maintain the interest of students.

There is a general consensus that we have an incredible group of faculty, and that our course offerings are quite solid. This said, it is clear that we need to do a better job marketing our courses specifically and our Department generally. Because we are also quite supportive of our students, and even have programs and activities in place that reflect this ethos, perhaps the best place to start a new marketing campaign is by creating an actual marketing plan. In addition, we need to revamp our Department's goals, which in turn will create a new message that can attract more students.

Student Recruitment

There are a number of things Department is actively doing in order to recruit more students for our courses.

- We have a visual presence at all orientations, fairs, and Arts & Sciences related workshops. Frequently our Department chair, program assistant, and top performing majors (i.e., students) sit behind a table at such functions, ready with brochures, pamphlets, and a friendly smile. For example, the spring and fall “major fairs” held on Harney Plaza draw large crowds and provide numerous opportunities to talk directly with students in order to promote the study of religion as a viable option.

- A number of our faculty offer First Year Seminars in order to recruit potential majors and minors. At least two such courses are offered each semester. Although we should track the

success rates of these seminars to verify their effectiveness in recruiting potential majors and minors, they give first-year students direct exposure to our faculty and their areas of expertise.

- Since the migration to a new web platform over the summer of 2010 we have given more attention to our Department website. We post events, highlight and update faculty achievements, have a section devoted to student comments, and more. In the spring of 2011 we plan on adding research expertise for each of our faculty members so that media outlets can contact us easily regarding expert analysis and/or commentary. This information will also be available through USF's media center.

- One of the least 'flashy' ways we attract majors is to volunteer as advisors to non-declared majors. Through this interaction, students learn about our Department and can be encouraged to take courses that meet Core requirements while simultaneously applying these credits toward a major or minor.

Once a student declares a major in the Department, we make many efforts to welcome and include them in a variety of activities. "Monday Cookie Day" is a good way to get students in the door and spend a little time just hanging out. Our program assistant, Kristine Massetti, and student employees Jake Nagasawa and Marie Shier, are wonderful in reaching out to students and making them feel like they have a home at USF. We notify majors and minors of many activities and events both within the Department and with which Department faculty are affiliated. Twice each year we hold a "welcome back" pizza party at the start of a new semester, and conclude the year with another gathering at which the Lonergan prize for the top GPA is awarded.

VII. Staff

Administrative Support Staff

The Department is fortunate to have one full-time program assistant who helps in a variety of key areas and activities. The usual administrative duties need not be elaborated, but the PA also serves as the public "face" of the Department in a variety of capacities and so must have an engaging personality to interact with students, staff, faculty, and other parts of the university. It

is really a considerable role to play for rather low wages (although the position does come with outstanding benefits).

We have had three program assistants in the last five years. The average tenure seems to be a couple years as individuals get integrated into the USF network and are able to qualify for tuition remission at the graduate level, and then pursue professional degrees. Although these opportunities do create some challenges for the Department, we are happy to serve as a springboard for personal development. After the 2008-2009 academic year we lost a highly-qualified PA to the Dean's office, but we feel satisfied that her abilities were recognized and now serve a greater university constituency.

The program assistant attends staff meetings and communicates daily with the Chair to meet the ever-changing needs of the Department. Full-time faculty are encouraged to express opinions as to whether the main office is meeting their individual needs and if changes need to be implemented. Our current program assistant (as well as her predecessors) promote a friendly student atmosphere in the main office. The PA also supports the Department by attending college-wide events such as the major/minor fair, software training workshops, compliance seminars, and so forth. In addition, the PA hires, trains, and supervises the student staff to support the clerical needs of the Department.

Our student workers contribute to the Department by easing the burdens of the PA, who is responsible for hiring and maintaining good working relations with the students. We have been very fortunate to have exceptionally diligent individuals who assist in copying, flyer design and distribution, running errands, and so forth.

There are workshops (some mandatory) offered through the Center for Information Technology that are relevant to the PA position. Also, Human Resources offers some courses about "supervising students," and other professional development selections. In today's economic situation, there is very little opportunity for promotion (within the levels defined by the staff union) and reclassifying a position would probably require going outside the college. For

individual purposes (not necessarily benefiting the Department, although it would depend on the course work) there is a tuition remission program in place for all full-time University employees.

VIII. Diversity and Internationalization

Since we do not really conceptualize our students by cohort, ethnicity, or race, there are no special efforts made at inclusion. The general university and Departmental culture values diversity in all its expressions and, in fact, has been instrumental in our recent hires. We follow general guidelines for professionalism in the workplace and in the classroom so as to ensure fairness and equality among all colleagues and students.

The Department has benefited a great deal from administrative support for new hires over the last five years. Although we lost one position to the School of Business and have little hope the line can be filled in the near future, we have also successfully recruited and hired a new faculty for the recently established Richard Blum Chair in Himalayan Studies, which will be housed in the Department.

It is apparent that the term ‘international’ in the heading for this category reflects an intellectual history more than it does the reality of courses offered. Many faculty are indeed focused on relations between two or more nations, but by and large, the study of religious issues is better facilitated by an understanding of transnational or global dynamics. Anyone teaching one of the so-called ‘world religions’ must track the ways in which these traditions assimilate and adapt to a variety of social and cultural contexts. This is a standard part of course content and reflects fresh perspectives and methodologies for teaching religion to undergraduates.

We have faculty-led or faculty sponsored programs to the Balkans, the Philippines, Zambia, and Latin America. However, we do not have any international partnerships and collaborations with educational institutions and public or private sector organizations.

IX. Technology and Informational Resources

A. Technology

Our Department is generally very happy with educational technology and support provided by USF, but some members complain about delays in computer replacement and repair. General use of word processing and the internet are required skills for minimum computer literacy for faculty. Most but not all use Blackboard as a classroom interface for conveying course materials, guidelines, assignments, and so forth. Several members of our Department use Powerpoint, movies, and other video resources (YouTube, etc.). Additionally, students are not instructed in basic computer skills, but we do encourage the use of online databases for research purposes.

Several faculty have expressed a desire to supplement their computer skills with the following tools: a program that allows professors to pull out precise video clips using an accurate timer (e.g. minutes 37:28 to 51:16); licensing Adobe Acrobat Pro so it can be made available to faculty to allow essential editing of PDFs; update Lone Mountain to the excellent standards of Kalmanovitz Hall. In spring 2011, one faculty member will employ a new technology (Echo 360, <http://www.echo360.com>) for capturing lectures on video and broadcasting directly to the web for easy student downloading. We are also considering an experiment with web broadcasting of classes. We do not evaluate the effectiveness of particular technologies, only how they contribute overall to the delivery of course content.

B. Distance Learning

The Department is currently not involved in distance learning. As mentioned above, one faculty member will be teaching in a classroom with Echo360 technology that can capture lectures for web uploading. With some planning, this could be a pilot project for an online course. If we were to develop distance learning courses, whether for graduate or undergraduate credit, we would need additional resources, course-release time, and IT support beyond what is currently available.

C. Library

In general, we are very pleased with the library. We have a library liaison who is willing to pursue and usually purchase requests for books and DVDs. There has been one large exception: the collection in Islamic Studies is virtually non-existent. This makes it nearly impossible for teachers in Islamic Studies to conduct their own research or require serious research projects of their students since they cannot direct them to collections in the library. There are very limited or outdated books and almost no basic/staple references or electronic sources. Our library liaison is perfectly cooperative, but he hardly knows anything about Islamic studies, so he is not keeping the collection up to date. The collection on Latin American and Latino/a theology and religious history could be augmented as well. Faculty will have to assume a more active role in this process.

For undergraduate education we are in pretty good shape. Faculty members are very pleased with the professionalism and hard work of library staff. Mr. Eric Ewen, our library liaison, has been tremendously responsive, ordering all books we have requested. Next semester, one of our faculty members will devote extra time and effort into working with the library staff to improve its Islamic Studies holdings.

X. Facilities

Department offices are located in the newly renovated Kalmanovitz Hall. We teach in many different buildings throughout the USF campus. The offices for staff and full-time faculty are excellent, but they could use more book space and natural lighting. Classroom space is viewed favorably in general, although DVD players sometimes are unable to play DVD's. The computers are more reliable for this.

One faculty member suggests that older Cowell classrooms be renovated to increase the soundproofing, and that Lone Mountain classrooms facing south be weatherproofed for the glaring sun of hot days. This member has met twice with USF facilities director about the Lone Mountain classrooms. To his knowledge, all that has been done at LM is to replace aging curtains with heat-reflecting shades.

A university-wide problem is that adjunct faculty have no dedicated offices, which is inexcusable, especially when our Department relies heavily on adjunct teaching.

Second, a seminar/conference room we could consider our own would be a nice place to have special events, colloquia, and seminar classes, and to build community.

XI. Plan for the Future

Curricular Goals

Given the closure of our MA program this year, the Department has begun to consider a comprehensive review of our undergraduate program with respect to the prospects of launching a new MA program. Under consideration is how our undergraduate program might be enhanced by offering a “4+1” degree option (BA/MA) that will also seed a new MA program.

As mentioned a number of times in the previous discussion, we are already considering ways to restructure our Major. **Appendix 6** outlines two proposals that indicate the kinds of discussions we are having, however, these documents do not demonstrate any conclusions that have been reached at the time of this report. We are seeking feedback from this self-study process as well as a three-year internal assessment process to help discern how best to achieve our future course. Ideally, we intend to have launched our new MA program and restructured our Major within the next three years. We will assess how best to do this utilizing the following resources:

This Academic Program Review

The Internal Program Assessment Plan (to be completed in May 2011)

Student and Alumni evaluation surveys

Given the dramatic change and growth that has taken place in our Department since the previous program review in 2004, we feel that Theology and Religious Studies at USF is in a strong position to further develop and deliver a diverse curriculum representing a wide array of religious traditions. The Department aims to maintain its Jesuit Catholic legacy while at the same time continue to develop new and innovative approaches to the study of religion.

XII. Data Appendices

A. Appendix 1: Theology and Religious Studies Faculty Serve Widely

One of the ways in which the faculty in the department has been engaged in service to the University mission to students, other faculty and the university community at large, is to initiate and organize numerous events on and off-campus. They have also been invited to participate in a distinguished range of programs. Below is a brief sampling of the various areas where each member of the department has been active:

Jorge Aquino organized talks given by James Yee (ex-Guantánamo muslim chaplain who was imprisoned on bogus charges of espionage); Sylvia Marcos (Mexican feminist anthropologist on Mayan religion and the Zapatista movement); Laura Pérez (UC Berkeley Chicana Studies who spoke on the “spiritual altaries” of Latin@s). He has also given several talks — to Latinas Unidas (on Latina feminist theologies); A brown-bag lecture on the Virgin of Guadalupe as a pluralist religious symbol; Commentator, USF Human Rights Film Festival (twice).

Lilian Dube has organized many events for the African Studies, International Studies and our Human Rights Festival, University Life Professional Development; speaker at Jesuit School of Theology; Catholic Society of America Annual Conference; Global Women’s

Right Forum; Graduate Theological Union; Martin-Baron Scholar’s Program; Research Presentation, USF

Aaron Hahn Tapper, Director of the Swig Program in Jewish Studies, has been involved in numerous events and programs each fall and each spring. Among these events are “Promoting Peace in Israel and Palestine,” “Jews, Gender, and Sexuality,” hosting the author of *Constantine’s Sword*, “Palestinian and Jewish Perspectives through Film,” “Jews in Color,” “The Jews of Africa,” and many more.

Aysha Hidayatullah gave a guest lecture for Theology M.A. students on Muslim pilgrimage (Nov. 2008); organized a Department film screening of “New Muslim Cool” (Nov. 2009); gave a Department colloquium talk “Islamic Hagar: Foremother of Muslim Feminisms” (Nov. 2009); spoke on a panel at USF in response to the film *Tea on the Axis of Evil* (Nov. 2010); will speak at a Faculty Salon on forthcoming publication on Jewish/Muslim feminist theologies (March 2011). She was a guest reviewer for *Journal of Feminist Studies in Religion* in 2009 and gave a panel talk on “Gender Identities in Islam” at Expanding the Circle: a Conference on Creating Inclusive Campus Environments for LGBTQ Students (San Francisco, Feb. 2010); She also gave an invited lecture on feminist Qur’anic interpretation at CSU Monterey Bay (March 2011).

Daniel Kendall, S. J. is on sabbatical this year and is teaching and traveling abroad. His service has included directing the Theology M.A. program at USF, and he will assume the role of book review editor for the journal *Theological Studies* this summer.

Lois Lorentzen has organized many events for the Global Women Human Rights Forum, Human Rights Film Festival, Latin American Studies, and worked in conjunction with the USF Center for the Pacific Rim.

Mark Miller chaired a panel for the Ricci Institute's "Legacies of the Book" conference last year; he helped organize the Yuchengco Philippine Studies Program Tenth Anniversary Gala; has spoken at the Oxanam Wellness Center; participated in Dean Shahideh's pilot mentorship program; edited College of Arts and Sciences valedictorian speeches; served as consultant and speaker for the dioceses of San Francisco and Las Vegas; served as the USF representative to Western Conversations in Jesuit Higher Education.

Vijaya Nagarajan: Interfaith evening, sponsored by the Muslim Students Association; Krishnammal Jagannathan, a dalit (ex-"untouchable" Gandhian activist) winner of the Right Livelihoods Award (the Alternative Nobel Prize) and the Opuz Prize Award ; Brown Bag Talk: On the Languages of the Commons; Speaker at The Spiritual Exercises of St. Ignatius of Loyola"; Global Women's Human Rights Forum (organized Rohini); NEH Chair in the Humanities, Organizer, Lewis Hyde; NEH lecture; speaker at Catholic-Hinduism Conference, Loyola Marymount University; Davies Chair: Voice, Memory and Landscape, Organizer and Producer of 9 public events including Ivan Illich, Peter Mathiessen, Maxine Hong Kingston, Arundhati Roy, etc.; Ramchandra Guha, Lewis Hyde, among others.

John Nelson has been involved as a co-editor (with Jay Gonzalez) of *Asia Pacific Perspectives*, an online journal (Center for the Pacific Rim); Co-organizer (with Vincent Pizzuto) and Speaker, "Contemporary Buddhists and Buddhism Lecture & Film Series."; Organizer and Moderator, "Does Religion Cause War?" (2008); Chair and Organizer for the following four international conferences: "Religion and Globalization in Asia: Patterns, Problems, and Prospects for the 21st Century"; "The Spiritual Exercises of St. Ignatius of Loyola: Comparative Perspectives from Asia and the West on the University of San Francisco's 150th Anniversary"; "In Search of Tibet: Human Rights, Religious Freedom, & Political Sovereignty." ; "Gateways of Power" Symposium; "Mindfulness and Stress Reduction" presentations, USF Fall Freshmen orientation

Vincent Pizzuto: Founder/Director, *Contemplative Christian Alliance: North Bay* (2011); Co-editor, *Biblical Theology Bulletin* (as of 2010); Co-organizer (with John Nelson) Buddhists and Buddhism series (Fall 2010); presenter, "The Magi's Compass: Traversing the Contemplative Landscape of Matthew's Gospel," presented at the Catholic Biblical Association, Los Angeles, July 2010; presenter, "Thomas Keating: Centering Prayer as Divine Therapy," in *Meeting the Mystics* Series, Journey Center, Santa Rosa, CA, June 2010; Presenter, "A Contemplative Reading of Matthew's Gospel" Journey Center, Santa Rosa, CA May 2010; "Dying Buddha, Dying Christ: An Inter-Spiritual Response to the Amelioration of Suffering through Contemplative Silence," December 2009, Parliament of World Religions, Melbourne, Australia; presenter "The Contemplative Soul of Celtic Christianity," Theology and Religious Studies Public Lecture Series, Research Presentation, University of San Francisco April 2008; Panelist, "Does Religion Cause War?," University of San Francisco, Department of Theology and Religious Studies, San Francisco, March 2008; LGBTQ Caucus "communities in conversation" series (2005-2007); presenter, "Toward a Theology of Hope," Weekend Theology Seminar, Phoenix, AZ, January 2007; Founder, New Skellig Celtic Christian Community

(www.newskellig.org), 2006; Presenter, "Apocalypse Now: The Book of Revelation in an Age of Terror," Apocalyptic Literature Series, Spiritual Life Center of St. Agnes, San Francisco, April 2006. Presenter, "Alienated Catholics: Establishing the Groundwork for Dialogue," Panelist, University of San Francisco and Lane Center for Catholic Studies and Social thought, San Francisco, March 2006; "Is it Ethical to be Catholic: Queer Perspectives," Response to Fr. James Alison with University of San Francisco and Lane Center for Catholic Studies and Social Thought, *Communities in Conversation Project, funded by Jesuit Foundation Grant*, San Francisco, February 2006.

B. Appendix 2: Course Rotations

THEOLOGY AND RELIGIOUS STUDIES TWO-YEAR COURSE ROTATION SCHEDULE

Source: Online Course Catalogue (10/10)
Major/Minor Checklist (11/09)

Key:
 Core D2
 Core D3
 Service Learning
 * Service Learning with Core
 ! Cultural Diversity with Core
 Cultural Diversity

Two Year Course Rotation	Units	Professor	Fall 2011	Spring 2012	Fall 2012	Spring 2013
THRS 100 The Christian Village	4					
THRS 104 Mystery of God/Mystery of the Human Person	4	Pizzuto, Miller				
THRS 106 Intro to Sacred Scriptures	4					
THRS 143 History of Christianity	4	Black	SB	SB	SB	SB
THRS 195 Freshman Seminar	4	Nagarajan	VJ		VJ	
THRS 200 Christian Feminist Theology	4					
THRS 201 Catholic Tradition I	4	Miller				
THRS 202 Portraits of Christ: Intro to the Four Gospels	4	Pizzuto	VP		VP maybe	
THRS 210 Intro to the Qur'an	4	Hidaytullah		AH		AH (unless sabbatical)
THRS 220 Catholic Social Thought *	4	Stormes	JS			
THRS 256 First Semester Hebrew	5	Skloot				
THRS 257 Second Semester Hebrew	5	Skloot				
THRS 262 Homosexuality and the Bible	4	Pizzuto	VP		VP maybe	
THRS 270 African Theology and Cosmology	4	Dube			LD	
THRS 275 Readings from the Margins: Diverse Biblical Interpretations	4	Dube, Pizzuto				
THRS 280 Migrant and Diaspora Religions	4	Hidaytullah, Lorentzen	AH		AH (unless sabbatical)	
THRS 275 Reading from the Margins						

Part 2 of this document is on the following page

Two Year Course Rotation	Units	Professor	Fall 2011	Spring 2012	Fall 2012	Spring 2013
THRS 301 Death and Dying	4	Hinerman	NH	NH	NH	NH
THRS 305 Feminist Theology from the Third World !	4	Dube	LD	LD	LD	
THRS 306 Theology in HIV/AIDS Contexts !	4	Dube	LD	LD		
THRS 308 Who is Jesus? An Intro to Christology	4	Miller, Hinerman		MM maybe	NH maybe	
THRS 309 Special Topics in Scriptures	4	Keep for Independent Studies				
THRS 310 Celebrating Sacraments	4	Kendall				
THRS 312 Christian Marriage	4	Kendall				
THRS 315 Greek and Roman Religion	4	Black	SB		SB	
THRS 318 Religious Nonviolence and the Politics of Interpretation: The Case of Israel and Palestine	4	Hahn Tapper				AHT maybe
THRS 320 Religion and Culture in Late Antiquity	4	Black		SB		SB
THRS 322 Liberation Theology !	4	Aquino	JA		JA	
THRS 325 Modern Jewish Thought	4	Need adjunct				
THRS 327 Social Justice, Activism and Jews	4	Hahn Tapper	AHT		AHT	
THRS 330 Biblical and Spiritual Drama	4	Pizzuto				VP maybe
THRS 335 What is Catholicism?	4	Hinerman, Miller	NH, MM, RS	NH, RS	NH, RS	
THRS 340 Panamerican Saint: Hagiography and Politics	4	Aquino				
THRS 345 Religion of U.S. Latinos !	4	Aquino				
THRS 360 Sacred Places/Sacred Times	4	Nagarajan, Nelson				
THRS 361 Religion and the Environment	4	Nagarajan, Mickey	SM	SM, VN	SM	SM, VN
THRS 363 Religion in Latin America !	4	Aquino		JA		JA
THRS 365 Religion and Globalization	4	Nelson	JN		JN	
THRS 366 Religion and Spirituality in Asia	4	Barnes				
THRS 368 Japanese Religion and Society	4	Nelson		JN		JN

Two Year Course Rotation	Units	Professor	Fall 2011	Spring 2012	Fall 2012	Spring 2013
THRS 370 Zen Buddhism	4	Nelson				JN
THRS 371 Hinduism	4	Nagarajan		VN		VN
THRS 372 Jewish Christian Relationship	4	Fischer				
THRS 373 Intro to Islam !	4	Hidayatullah	AH		AH unless sabbatical	
THRS 376 Jews, Judaisms and Jewish Identities	4	Hahn Tapper, Rose Levinson, Noach Dzmura	AHT, RV, ND	AHT, RV, ND	AHT, RV, ND	AHT, RV, ND
THRS 378 The Jewish Mystical Imagination	4	Staff				
THRS 379 Buddhist Paths in Asia and North America	4	Nelson	JN		JN	
THRS 380 Social Justice and the Israeli-Palestinian Conflict	4	Hahn Tapper		AHT probaby		AHT maybe
THRS 384 Religion and Nonviolence	4	Nagarajan				VN maybe
THRS 388 Religion, Psychology, Modern Literature	4	Hinerman	NH	NH	NH	NH
THRS 390 Religious Ethics	4	Miller, Hidayatullah, Levinson		MM, AH, RL		AH unless sabbatical
THRS 395 Special Topics	4					
THRS 397 Environmental Studies Internship	4	Nagarajan	VN			
THRS 398 Directed Reading	4					
THRS 404 Environmental Ethics	4	Mickey	SM	SM	SM	SM maybe
THRS 405 Catholic Moral Tradition	4	Gaudet				
THRS 470 Contemporary Moral Issues *	4	Staff				

C. Appendix 3: New Course

Course Title: *Homosexuality and the Bible*

Course Description

The question of gender, homosexuality, and same-sex relationships are of ongoing religious debate as developments in the human sciences and anthropology continue to challenge long standing interpretations of the Bible on these issues. This course will explore these issues from a historical-critical interpretation of the Bible in order to shed new light on the age old questions of human sexuality and spirituality. However, the success or failure of this course rests on its ability to demonstrate to students that when discussing issues of same-gender relations within the context of Christian faith and theology, we are ultimately dealing not with issues, but with persons; and more specifically, persons-in-relation. This course, therefore, lends itself to critical assessment of the intersection between theology, the church as both local community and global institution, and homosexual persons and their primary relationships. The integration of our course work with opportunities to dialogue with gay and lesbian Christians will attempt to provide a balance between historical-critical exegesis, Christian theology, and a focus on persons within the San Francisco community who strive to live lives of faith and integrity within the (Catholic) Christian milieu.

Rationale

As has been discussed in my department, this course will respond to a *lacuna* in our curriculum that is not yet being addressed. In order to be effective and authentic, theology must be a reflection of—and responsive to—the environment in which it is being carried out. In a city which has served as a bastion for the gay rights movement, it is appropriate that within this context we look at the theological implications of such social-political developments for the church. I therefore expect that such a perspective will draw the interest of many students who are eager to explore this issue further. In addition, our department is in need of developing courses beyond the core as we continue to build our curriculum and add to our number of majors/minors.

Learning Goals

The goals of the course are to introduce the students to the basics of the historical-critical method of biblical exegesis and to demonstrate the application and implications of this manner of exegesis to a subject that is relevant, timely and of great concern to the church at this juncture in our history. The class will help to demonstrate the complexities of the ethical, religious, social and political issues at hand, and to help establish greater understanding and tolerance for diverse populations in church and society.

My course will take seriously the historical-critical method of biblical interpretation because such a hermeneutic has been encouraged by the Second Vatican Council's Dogmatic Constitution on Revelation, *Dei Verbum*. From this starting point, we will explore how the LGB Christian community has come to an alternative biblical hermeneutic which challenges interpretations of those sacred texts that have traditionally been used to condemn same-gender relationships. By using the very methods of biblical exegesis proposed in *Dei Verbum*, we will explore how new theologies, spiritualities and religious experiences emerge from a shift in hermeneutical perspective, the implications of which go far beyond the LGB community to address all manner of emerging biblical hermeneutics.

As is indicated in the syllabus, student performance in class will be evaluated in multiple ways. Through class conversation, ongoing quizzes, a research paper, a verbal class seminar presentation collaborated upon by small groups of students and a cumulative final exam.

Learning Outcomes (General):

1. Students will be able to classify and categorize the various historical-critical methodologies of biblical exegesis and apply them to specific biblical pericopes.
2. Students will be able to analyze and interpret biblical texts dealing with homosexuality by synthesizing historical data and exegetical methodologies in conjunction with theological and sociological insights.
3. Students will be able to identify and articulate a plurality of legitimate meanings and interpretations that can be gleaned from biblical texts.

4. Students will be able to identify literalist interpretations of the Bible and to demonstrate why such interpretations often obfuscate the authorial intent of a given passage.

These outcomes will be assessed through class discussion, quizzes, a research paper, seminar presentation and their final exam. Please see break down of assignments below.

Core Curriculum Area D: Learning Outcomes

Students will develop competence in these areas:

Human Dimensions of Religion, Theology, and Spirituality

- Students will be able to understand the biblical, theological and social dimensions of the struggle within Christian faith and tradition to deal honestly, pastorally and effectively with homosexuality and same-gendered relationships.
- Students will be able to apply historical-critical methodologies to Scripture and Christian tradition in order to articulate clearly the various legitimate interpretations of these texts vis-à-vis the homosexual community, both those which support homosexual-unions and those which do not.

Religious Diversity

- Students will be able to understand, differentiate and appreciate a broad spectrum of approaches to the ethics of same-sex unions from among a diversity of Christian institutions and persuasions, and the extent to which these approaches interact with other religious traditions, primarily within Western culture.

Social Justice

- Students will be able to investigate and discuss the salient distinctions between social justice issues from an individual civil rights perspective, and doctrinal convictions upheld by various Christian communities, which strive for the overarching goal of maintaining ecclesial unity.
- Students will be able to apply theological knowledge and insight to the current political debate about homosexuality that has become so socially and religiously divisive.

Assessment

These outcomes will be assessed through active student participation in the discussion of the material and periodic quizzes designed to illicit that the students have engaged and understood the material. In addition, all students will be assessed through their offering of an oral presentation to the class as well as a written Final Exam which will require their clear articulation of many of the central learning outcomes of the course.

The Breadth Requirement

There is little that remains untouched by the current debate in the US regarding homosexuality and same-sex unions. An exploration of this issue from both sides of the debate will expose students to a breath of religious perspective as well as cultural mores, and political institutions. The far reaching consequences of this debate, goes far beyond our local context (in which this course is rooted), but ultimate extends to implicates that are supra-national, both politically and religiously.

D. Appendix 4: Teaching Areas

The following list details each faculty member in the department, the courses taught during the academic year, and the number of units and student credit hours.

Aquino:

THRS 395/LAS 390 Panamerican Saints (4 credits/units)
THRS 322/LAS 322 Liberation Theology (4 credits/units)
THRS 345 Religion of U.S. Latinos (4 credits/units)
THRS 696 Liberation Theology (4 credits/units)
THRS 363/LAS 301 Religion in Latin America (4 credits/units)
THRS 340/LAS 340 Panamerican Saints: Haigo/Pols (4 credits/units)
THRS 398 Catholic Studies Capstone (4 credits/units)

Dube:

THRS 100 The Christian Village (4 credits/units)
THRS 322 Liberation Theology: 3rd World (4 credits/units)
THRS 305 Feminist Theo/ 3rd World (4 credits/units)
THRS 322 Lib Theo: African Theo/HIV/AIDS (4 credits/units)
THRS 306 Theo in HIV/AIDS Context (4 credits/units)
INTD 331 Zambia Today (4 credits/units)

Hahn Tapper:

THRS 195 Fr Sem: Jews, Judaisms & Jewish Identity (4 credits/units)
THRS 376 Jews, Judaisms & Jewish Identity (4 credits/units)
THRS 380/POLS 380 Social Justice & Israel/Palestine (4 credits/units)
THRS 398 Research: Israel/Pales Conflict (1 credit/unit)
THRS 398 Israel/Palestine Conflict (4 credits/units)
THRS 398 Abraham's Vision Internship (4 credits/units)
MAIS 612 Politics of Conflict & Peace (4 credits/units)

Hidayatullah:

- THRS 390 Rel Ethics: Islamic Feminist (4 credits/units)
- THRS 280 Mig & Diaspora Religion: Islam/Amer (4 credits/units)
- THRS 395 Sp Top: Intro to Qur'an (2 or 4 credits/units)
- THRS 210 Intro to Qur'an (4 credits/units)
- THRS 398 Research: Religion/Miscegenation (4 credits/units)
- THRS 373 Intro to Islam (4 credits/units) [Beginning Fall 2012]

Kendall:

- THRS 106/SII 106 Sacred Scripture (4 credits/units)
- THRS 631 Dev of Dogma: Christology (4 credits/units)
- THRS 601 Prin & Meth of Bib Interpret (4 credits/units)
- THRS 696 Biblical Themes (2 credits/units)
- THRS 195 Sacred Scripture/Bible (4 credits/units)
- SII 330 SYM Gospels/Portrait of Christ (2 credits/units)
- THRS 696 Systematic Themes (4 credits/units)

Lorentzen:

- THRS 390 Rel Ethics: Humanitarian Intervention (4 credits/units)
- THRS 398 Religion and the Environment (4 credits/units)
- THRS 322 Lib Theo: El Salvador (4 credits/units)
- ENVA 498 Ecology and Human Impact (4 credits/units)
- THRS 195 Migrant and Diaspora Rel (4 credits/units)
- THRS 398 Christianity and East-West schism (4 credits/units)

Miller:

- THRS 308 Who is Jesus? (4 credits/units)
- PHIL 399 Origins: Ancient Philosophy (4 credits/units)
- THRS 308 Who is Jesus?The Redemption (4 credits/units)
- THRS 390 Rel Ethics: The Good Life (4 credits/units)
- THRS 104 Mystery of God/Human Person (4 credits/units)

THRS 398 Lonergan & Rahner on Redemption (4 credits/units)
THRS 201/SII 201 Catholic Thought (4 credits/units)
SII 330 SYM: Theo Film & Fiction (2 credits/units)
SII 398 SYM Phillipine Theo & Revo (1-2 credits/units)
THRS 395 Sp Top: Intro to Lonergan (4 credits/units)
SII 398 Service for the Good Life (1 credit/unit)
THRS 398 Theological Topics in Education (2 credits/units)
SII 390 Sp Top: Who is Jesus? (4 credits/units)

Nagarajan:

THRS 195 Fr Sem: Voice/Memory/Landscape (4 credits/units)
THRS 397 Theology Internship (4 credits/units)
ENVA 396 Envir Studies Internship (4 credits/units)
THRS 361/ ENVA 361 Religion and the Environment (4 credits/units)
THRS 371 Hinduism (4 credits/units)
THRS 398 Research: Relig Art South India (1credit/unit)
ENVA 498 World Surfing Reserves (2 credits/units)

Nelson:

THRS 360 Sacred Places, Sacred Times (4 credits/units)
THRS 365 Religion and Globalization (4 credits/units)
THRS 366 Religion and Spirituality in Asia (4 credits/units)
THRS 368/ JAPN 368 Japanese Religion and Society (4 credits/units)
THRS 379 Buddhist Paths (4 credits/units)
THS 396 Sp Top: Meditation/Trad & Prac (1 credit/unit)
THRS 395 Sp Top: Buddhist Paths Seminar (4 credits/units)
THRS 370/ JAP 370 Zen Buddhism (4 credits/units)

Pizzuto:

THRS 202 Portraits of Christ: 4 Gospels (4 credits/units)
THRS 398 Introduction to Old Testament (4 credits/units)

THRS 697 Graduate Comp Seminar (4 credits/units)
THRS 398 Sp. Topics: Christology (4 credits/units)
THRS 104 Mystery of God: Christian Myst (4 credits/units)
SII 420 Sp Top: Neurotheology (4 credits/units)
THRS 275 Reading from the Margins (4 credits/units)
THRS 262 Homosexuality and the Bible (4 credits/units)
THRS 360 Sacred Times, Sacred Places (4 credits/units)
THRS 398 Ethics of Biblical Interpret (1credit/unit)
THRS 398 Buddhist-Christian Dialogue (1 credit/unit)
THRS 695 Sp Top: Cont. St/Matthews Gospel (4 credits/units)

E. Appendix 5: *Who are our students? And who do we want them to be?*

There are various elements to these important questions and how they specifically apply to the student body taking THRS courses. Below you will find a brief narrative of the general departmental understanding of these questions. On the third and fourth pages, you will find a detailed record of responses from eight of the ten current THRS faculty members, including myself.

Student composition. Because our department offers two types of courses that fulfill core requirements for USF students—D2 (Theology) and D3 (Ethics)—the composition of our students, both vis-à-vis racial, ethnic, gender, etc. identity and academic proclivities, reflects that of the USF undergraduate community at large.

What we are looking for in students. There is a general consensus that the THRS faculty is looking for interested and interesting students who are committed to learning more about and expanding their understandings of religious traditions and the role religion plays in the development of humankind.

What students are attracted to our courses. Because our course offerings specifically note that students can focus on either the Catholic Christian tradition or multiple traditions, THRS majors and minors have an interest in one or both of these tracks (though generally just one). Regarding specific traditions and/or concentrations, each one of our THRS faculty is a specialist. For example, if a student is interested in Latin American religious traditions she will take courses with our Latin American religious traditions specialist.

How we decide who to accept. We accept all students interested in majoring or minoring in THRS; we do not have any admission standards.

Some of the challenges in dealing with our students. Because most of the students taking THRS classes are there to fulfill a Core requirement and not necessarily because they are interested in the topic of the course itself, it is sometimes difficult to interest students.

How to engage more students. There is a general consensus that we have an incredible group of THRS faculty, and that our course offerings are quite solid. This said, it is clear that we need to do a better job marketing our courses specifically and our department generally. Because we are also quite supportive of our students, and even have programs and activities in place that reflect this ethos, perhaps the best place to start a new marketing campaign is by creating an actual marketing plan. In addition, we need to revamp our department's goals, which in turn will create a new message that can attract more students.

All of this said there are a number of things our department is actively doing in order to recruit more students for our courses. (1) Our department has a visual presence at virtually all orientations, fairs, and related Arts & Sciences workshops. Frequently our department chair, program assistant, and top performing majors (i.e., students) sit behind a table at such functions, ready with brochures, pamphlets, and a friendly smile. (2) A number of our faculty offer First Year Seminars in order to recruit potential majors and minors. Each year THRS faculty offer at

least two of such courses each semester. (3) Since the migration to a new web platform over the summer of 2010 we have given more attention to our department website. We habitually post events, highlight and update faculty achievements, have a section devoted to student comments, and more. In the spring of 2011 we plan on adding research expertise for each of our faculty members so that media outlets can contact us easily regarding expert analysis and/or commentary. This information will also be available through USF's media center. (4) One of the least 'flashy' ways we attract majors is to volunteer as advisors to non-declared majors. Through this interaction, students learn about our department and can be encouraged to take courses that meet Core requirements while simultaneously applying toward a THRS major or minor.

Note: a large format document follows this description, but I have not been able to rotate it so it fits on the page. I will seek additional assistance.

First Name	Last Name	What is the THRS program looking for in its students?	What kind of students is our program well suited to serve?	How does our program define "quality" in terms of admission to the program where relevant?	Are there striking ethnic, racial and/or gender disparities among majors and non-majors taking courses in our department and USF students as a whole? If so, are there ways to attract those not normally attracted to the department?	What efforts are an intellectual a that fosters stud and supports ac program's objec student chapters organizations, e
Dan	Kendall	Those who are pursuing an undergraduate degree and are interested in the role that religion plays in today's world. They should learn one tradition well.	Balanced students. We do not want religious fanatics or those who could care less about religion.	Having a balanced academic schedule, an interest in the subject matter, the ability to do the work, and willingness to take serious the demands of the program.	I think that Theology/Religious Studies helps students fulfill a Core Curriculum requirement. It is frequently hard to teach these students because of their lack of interest in the subject matter. Once in a while, however, a person taking a course just to fulfill a graduation requirement becomes interested. That is not frequent, however.	Major/minor can national organiza department also p and events at whi minors can meet.
Aysha	Hidayatullah	Students who are interested in studying multiple religions from multiple disciplinary angles, as well as in seeing the "religious" dimensions of contemporary life in spheres of life not ordinarily thought of as "religious."	Students who want flexibility and freedom to choose classes in which they are interested in taking, since our requirements are not overly specific; students who are interested in inter-disciplinary studies.	Don't know much about MA program admission standards :(I think there might be a disproportionate number of students from Catholic backgrounds, but I don't know for sure. If this is actually true, then we need to "market" our department's course offerings in a manner that emphasizes that we teach all the major world traditions.	We have social g majors/minors an best students witl encourage our stt department collo lectures/events on
Aaron	Hahn Tapper	Aside from the basic need to "fill seats" in order to have enough students for the administration to permit the course to be taught, I am looking for the following in our students: open-mind, critical intellectual lens, desire and passion for learning, studious, inquisitive, and hard-working.	In theory, our program is suited for students with the following criteria -- open-mind, critical intellectual lens, desire and passion for learning, studious, inquisitive, and hard-working. However, given that USF undergraduates only need to take one Theology course during their B.A. studies, many of our students take our courses merely to fulfill this requirement. Given the intellect, passion for teaching, and scholarship of our THRS faculty, this is truly a shame. Our department has so much to offer.	As far as I understand, almost all students who apply to be THRS majors and minors are accepted.	None that I am aware of. As for attracting students who would not otherwise be attracted to our courses, this is something our department needs to continue working on.	The THRS facult supportive of stu and habitually su achievement of tl objectives, inclu limited to one-tin long-term events, clubs.
John	Nelson	Some mix of curiosity, enthusiasm, and intellect are ideal in my opinion. I can think of some current student majors who are not the best writers or debaters, but they have a real interest in the exploration of religious traditions and that makes all the difference.	I think we accommodate well all types of students. We have majors who seem rather indifferent as well as those who are passionate about the study of religion, and yet we treat both as if they are absolutely central to what we do as a department.	We take all comers interested in the field. There are no admission restrictions to my knowledge	We could do more outreach for minority students, either as majors or minors. However, we'd have to advance a more systematic approach to the utility of a degree in THRS and how it can help land a job upon graduation. We would also have to develop better ties to community partners and businesses in order to give students a head-start in their job hunt.	We have a TAK : fraternity student unclear if much i have created a ni in the front office weekly "cookie M Students drop by Students are well programs, talks, ; relevant to their r
Mark	Miller	Smart, hardworking, intellectually curious students, who are interested in learning more about the various world religions and working in a related field, including teaching, research, NGO work, and politics.	It is best suited to those who wish to gain a broad understanding of religions, with an emphasis on Christianity.	Intelligence, work ethic, intellectual curiosity, personal interest.	Not that I know of. Majors cross gender, ethnic, race, and religious boundaries, as does the university.	We have a studer a prize for the gr highest GPA in tl periodic open lec
Jorge	Aquino	-> Students who are willing to understand how religious faith inscribes culture, social relations, and practice in society. -> Students of all faith backgrounds -- or none -- who seek an interdisciplinary education in world faith traditions.	We are suited to serve three broad categories of students: (a) Students who want a progressive education in Roman Catholic tradition; (b) Students who are interested in liberationist approaches to Christianity in Latin America, Africa, and Asia; (c) students who want to become acquainted with world religions, particularly in light of their contributions	Since we don't have a grad program, and play no role as a department that I am aware of in admitting students, then I have no response.	My experience is that we have some diversity in our majors/minors. My classes (Liberation Theology, Religion in Latin America, Religion of U.S. Latinos, and the Panamerican Saints course) teach students from a wide range of ethno-racial backgrounds. What we are notably missing are Afro-descended students.	I have been invol years (with Vijay mentor for the TI Kappa, the theol studies honorary students. We hav gatherings -- pizz with students. I tl more

		including Roman Catholicism.	to social justice movements.			
Vincent	Pizzuto	intelligence.	People interested in Christian theology and/or religion and society, religion and ...you name it.	I don't know. We don't have any special qualifying exams, but will allow any student who got into USF to take the Major.	None that I know of.	All I know about which in my opin successful.
Lilian	Dube	Ideally, THRS expectation would include: Curiosity about religious studies and theology; Quest for knowledge of the history, nature and methodological approaches to the study of world religious tradition and theologies; Open minded and diverse in approach to traditions other than their own; Creative students in their application of religious & theological values acquired in courses to the real world; Hard working researcher prepared to break ground and lead contemporary religious debates; Moral and ethical transformative journeys that will shape the student who will think with their heart to resolve/manage conflict and be ready to serve the marginalized and disadvantaged in our backyards; Those who look for career paths in THRS.	Every student, all students.	I'm not sure that we have that prerogative considering we offer core classes.	USF is obviously one of the most diverse universities around and this is reflected in my some classes. Exceptional classes attract certain groups of students, for example, THRS305 (Feminist Theology from the Third Worlds) generally has fewer or no male students. Black students are also very scanty and this is true across board.	The major/minor key incentive to p social climate bet students; Researc by faculty that an students and com excellent way to at an intellectual brings the studen interaction with t which is profitab and social develo

F. Appendix 6: Major/Minor Restructuring Proposals

1. submitted by V. Pizzuto

(Christian) Theology	Religious Studies
<p><i>3 Intro courses required by end of 2nd year*</i></p> <p>Theological Methods (4)</p> <p>Hermeneutics (4)</p> <p>Systematic Theology (4)</p> <p>+ 4 THRS Seminars (=16 credits)</p>	<p><i>3 Intro courses required by end of 2nd year*</i></p> <p>Comparative Methods (4)</p> <p>History of Comparative Religions (4)</p> <p>Introduction to World Religions (4)</p> <p>+ 4 THRS Seminars (=16 credits)</p>

+ Electives (=12 credits)	+ Electives (=12 credits)
Total: 40 Credits	Total: 40 Credits

These introductory course listings are intended to be illustrations, rather than actual course titles. I envision two subcommittees—one for each area of emphasis—determining what the *content* of these three courses should be, and creating/modifying courses accordingly. I would strongly suggest that we don't simply try to "fit" current courses into this category, but rather begin with what foundational goals our graduates need to have learned in their four years here, and then create/modify courses around those clearly articulated goals. It may well be that certain current courses can accomplish some of the goals set out by the subcommittees, but the point is to avoid the nebulous character of the current structure by clearly identifying goals that only a limited number of courses clearly and directly address. As such, all current courses that we teach can still remain active to serve as electives for our Majors/Minors, as well as in service of the Core. I am not advocating for the removal of any current courses or any courses we may want to develop in the future, *rather*, I am advocating for the careful crafting of new courses designed to unambiguously meet the goals set out within each area of emphasis.

2. Submitted by A. Hidayatullah

Rationale for this model: Ensures thorough training in a chosen specialty, while also ensuring that *every* student is also introduced to *both* religious studies and theological methods, as well as social justice/ethics/gender issues along the way. All of this is achieved *without* over-regulating our course offerings each semester. Only *one* required course has to be taught every semester (comparative theology every fall, religious studies methods every spring).

Students must complete all six of these requirements for the major:

1) Theories and Methods in the Study of Religion, 4 Units (one standard course, taught by a different faculty member each time, offered once per year, perhaps every spring)

2) Comparative Theology, 4 units (a course that will vary slightly in content year-to-year, but which always compares Catholic theology to “theology” as understood in any other one tradition, team-taught by 2 different faculty members each time, offered once per year, perhaps every fall)

3) Specialty Area chosen by students, 12 to 20 units, depending on the area (each area would vary in how many courses it requires, and course offerings for each area would be either standardized or flexible, depending upon whatever is more appropriate in each area; each area is conceived broadly enough so that courses are offered all the time by default, and if any of us is on leave, there will still be courses to choose from). Students may choose one of the following areas:

-Catholic Theology

-Abrahamic Traditions

-African Religious Traditions

-Asian Religious Traditions

-Religious Traditions of the Americas

4) Religion, Ethics, & Social Justice, 4 units (chosen from among any of the many social justice-oriented courses that any faculty member teaches; at least one course of this kind would be offered every semester)

5) Religion & Gender/Sexuality, 4 Units (chosen from among any of the feminist theology or gender-focused classes that any faculty member teaches; at least one course of this kind would be offered every semester/year)

6) Electives, 4 to 12 Units, depending on how many units the chosen specialty area did not take up (any course would count)