



## ACADEMIC PROGRAM REVIEW

Religious Studies Program

Self-Study Report

Fall 2022

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## **Criterion 1. Introductory Section & Background Information**

The section should provide a brief introduction to the Self-Study Report, which includes the following elements:

**1A: Summary** *An Executive Summary that provides a one to two-page summary/abstract of the information contained within the Self-Study Report.*

Religious Studies Director Kathleen Holscher and Lecturer Dan Wolne co-authored this report. Additional information was provided by Lecturer Kelly Van Andel and Program Administrator Mercedes Nysus. The Office of Institutional Analytics at University of New Mexico provided data on enrollments, majors, etc. (see Section 4C). This report follows the most recent outline of criteria for Academic Program Review self-studies provided by the Academic Program Review Office. The outline is designed to dovetail with Higher Learning Commission university accreditation criteria.

The Religious Studies Program at the University of New Mexico (UNM) has a fifty-year old history in the College of Arts and Sciences. Although not a department, the program functions as an independent unit, with its own director, faculty, and Religious Studies Committee. The program offers an undergraduate major and minor, along with the opportunity for honors. It does not offer graduate degrees. Currently the Religious Studies Program has seven full-time faculty, three of which are fully appointed in the program, and four of which are jointly appointed between Religious Studies and other units. One of these faculty members holds a tenured appointment, and the other six are lecturers. Lecturer positions at UNM carry contractual obligations of teaching and service, but not research. In addition to these full-time faculty, the Religious Studies Program relies on several talented part-time instructors, including some who have taught for the program for more than a decade.

Over the last decade, the vast majority of student credit hours within the Religious Studies Program have been generated by the four general education courses the unit offers: RELG1110 (Introduction to World Religions), RELG1550 (Religion, Health, and Medicine), RELG2110 (Eastern Religions), RELG2120 (Western Religions). Three of these courses have long been part of the program; the program developed the fourth, RELG1550, as a new general education course in 2020. As a small interdisciplinary program, Religious Studies tries to maintain balance between these lower-level courses and upper-division offerings in areas of

faculty competence: Religions of the Americas, Asian Religions, Abrahamic Religions, and Religion, Life, and Culture.

Over much of its history, Religious Studies at UNM has produced a disproportionate number of student credit hours, as well as disproportionate number of majors, relative to its small number of full-time faculty. The Religious Studies Program's ambitions of achieving departmental status in the College of Arts and Sciences have been frustrated for the last three decades, in large part due to the unit's lack of ability to hire tenure-stream faculty. More recently, in the last five years, the Religious Studies Program has seen a significant decline in both student credit hours and majors, although there are signs these numbers are beginning to improve again as of Fall 2022. Online courses offered within the program remain relatively popular; the largest declines have been in face-to-face class sections (a trend surely exacerbated by the Covid-19 pandemic).

The Religious Studies Program is fortunate to have a cohort of exceptional teachers among its faculty; the program trains students who go on to succeed in a variety of fields, and who pursue graduate study in religion at top-tier institutions across the United States and internationally. Moving forward, the program's biggest near-term challenge will be to find ways to promote its courses and its degree program to undergraduates, amid an environment marked by declining enrollments across the Humanities, a reduced operating budget, and limited facilities, staffing, and faculty resources within the College of Arts and Sciences at UNM.

**1B: History** *A brief description of the history of each degree/certificate program offered by the unit.*

The Religious Studies Program was initiated as a minor within the Department of Philosophy in the College of Arts and Sciences in 1973, and Dr. Mathieu Casalis, who possessed doctorates in both Philosophy and Religion, was appointed as its first program director. In its early years, the Religious Studies curriculum comprised of cross-listed courses from the departments of Anthropology, History, Philosophy, and Sociology, and focused primarily on Biblical studies, Christian thought, and religion and social science. Dr. Andrew Burgess, a Religious Studies scholar with a focus on religious thought, joined the Philosophy Department in 1978 to augment course offerings in religion. The Religious Studies Committee was formed in 1979, and was originally comprised of full-time faculty from different departments. From that time forward,

Religious Studies at UNM functioned both as an interdisciplinary and as a multi-departmental program. In 1980 Dr. Burgess was appointed program director, and the same year the Religious Studies major was approved. An M.A. in Philosophy with a concentration in Religious Studies was also instituted (note that this M.A. concentration is no longer offered within the Philosophy Department).

Under Dr. Burgess's direction, course offerings continued to increase, with greater participation by faculty in Art History, English, History, and Philosophy. By the late 1980s Religious Studies majors averaged about fifteen annually. In its first APR in 1989, the reviewers recommended that the program should be autonomous, that it should become a department with its own faculty lines, and that the program director should report directly to the Dean of the College. The consensus was that a program based on the inter-departmental model was inadequate to address the diverse subjects of a large, complex field like Religious Studies. Moreover, prompted by its own APR of 1988, the Philosophy Department in 1990 approved the creation of a separate Department of Religious Studies. By the time of the next Religious Studies APR in 1997, however, only the recommendation that the Religious Studies Director report directly to the dean had been implemented.

The recommendations of the 1997 APR generally reiterated those of the earlier APR, and additionally recommended the creation of a separate M.A. in Religious Studies. Dr. Burgess worked assiduously on achieving this goal, but without success, until he was replaced as program director in 2004. Before the completion of his term Dr. Burgess laid the foundation for a sustainable Religious Studies Program within the parameters of limited funding from the College of Arts and Sciences. Notably, he organized a World Religions course in the large-lecture format for which he recruited Dr. Daniel Wolne, who had recently completed his Ph.D. in the UNM Philosophy Department. The program still offers one large lecture section of the course each semester.

In 2004 Dr. Richard Wood, Professor of Sociology and member of the Religious Studies Committee, was appointed program director. A critic of the marginalization of the study of religion at UNM and elsewhere, Dr. Wood was a strong advocate for the program during his five-year tenure as director, both at UNM and in the larger community. He lamented the fact that the Religious Studies Program, because of the persistent lack of institutional support, was unable to serve as a forum for serious intellectual exchange regarding religion and its place in the world. Dr. Wood actively promoted colloquia and inter-faith dialogue involving local religious leaders

as well as scholars. During his tenure, half- and full-time lecturers were hired in Religious Studies, which increased the number of offerings and thereby enrollments. Dr. Wood further enhanced excellence in the program by winning social science grants, which supported researchers who also taught courses in the program. Through his efforts the Religious Studies Program's governance was restructured, with the institution of bylaws that stipulated, among other things, that the membership in the Religious Studies Committee be open to all UNM tenure-stream faculty through a system of nomination and voting to three-year fixed terms. Another important legacy from Dr. Wood's tenure as director was his pursuit, beginning in 2005, of a Chair in Roman Catholic Studies. In 2007 the Archdiocese of Santa Fe contributed \$500K to create an endowment, which increased to \$2.2 million by 2008.

In 2009 Dr. Sharon Nepstad, Professor of Sociology, was appointed program director. Dr. Nepstad provided strong leadership during her tenure in the midst of budget cuts caused by the 2008 recession. She administered the search for an appointment to the Roman Catholic Studies Chair, which was completed in spring 2011. Dr. Kathleen Holscher, Professor of Religion at Villanova University, accepted the offer and began teaching in the Religious Studies Program in Fall 2012. Dr. John Bussanich, Professor of Philosophy, was appointed program director in January 2012 at the completion of Dr. Nepstad's term. Dr. Bussanich served two consecutive terms as program director, until his retirement from UNM in May 2018. During his time as director, Dr. Bussanich collaborated with the Department of Languages, Culture, and Literature to hire Dr. Luke Gorton as a jointly-appointed lecturer. Dr. Bussanich also oversaw the program's last Academic Program Review in 2014. During Dr. Bussanich's tenure as director, the program enjoyed healthy enrollments and saw a significant increase in online course offerings.

Dr. Dan Wolne was appointed interim director for Religious Studies for the 2018-2019 academic year. In July 2019, Dr. Kathleen Holscher was appointed program director, and has served in that capacity since then. The first three years of Dr. Holscher's tenure of director were marked by a series of challenges, most notably the Covid-19 pandemic, a large budget deficit within the College of Arts and Sciences, and declining enrollments both in the Religious Studies Program and across the College. Nevertheless, the program has also had bright spots over the past three years, most notably in the acquisition of two new lecturers, Dr. Charles Becknell (via a negotiated transfer from Africana Studies) and Dr. Kelly Van Andel (via a national search and hire). The program was also proud to host a national Catholic Studies symposium in Spring 2022.



**1C: Organizational Structure** *A brief description of the organizational structure and governance of the unit, including a diagram of the organizational structure.*

The Religious Studies Program is an interdisciplinary program within the UNM College of Arts & Sciences. The program exists independent of any department; the Religious Studies Director reports directly to the Dean of the College. The program has achieved its success despite the challenge of not having a core group of tenure-stream faculty. Dr. Kathleen Holscher is the only tenure-stream faculty appointed within Religious Studies, and she is jointly appointed between Religious Studies and the American Studies Department. The bulk of the program's curriculum is supported by six full-time, non-tenure stream lecturers (three of which are jointly appointed with other departments). The program also relies on approximately a half-dozen part-time instructors (PTIs), who teach between one and four courses per year for the unit. The program's staffing needs are currently supplied by two administrators, both of whom also provide staffing support for two other units.

***Governance Structure of the Program***

As an interdisciplinary program, Religious Studies needs to sustain broad faculty control and consultation over its programmatic and strategic decision-making. Our internal governance procedures thus aim to balance administrative efficiency with faculty consultation and control over major decisions.

The Religious Studies Program has three components: first, its faculty of tenure-stream and full-time and part-time lecturers; second, the Religious Studies Committee (RSC), a body made up of approximately ten faculty members from within and outside the program; third, the Director of Religious Studies, who provides executive administration. Governance of the program is shared between the RSC (emphasizing long-term strategic direction), and the director (emphasizing curricular and budgetary management, hiring and personnel matters, immediate decision-making, and implementation of RSC decisions). In addition, an Undergraduate Advisor and an Assessment Coordinator are appointed by the director from among the Religious Studies faculty. The Director of Religious Studies is appointed by the Dean of the College of Arts & Sciences. Final authority over budgetary matters, personnel appointments, and other matters normally within the purview of university administration lies in the Office of the Dean of Arts &

Sciences.

### ***The Religious Studies Committee***

The Religious Studies Committee has authority to make strategic decisions regarding the structure of the Religious Studies Program and its future direction. The Director of Religious Studies implements strategic and programmatic goals set by the RSC. The director is responsible for ensuring that the RSC meets at least once per semester, and for regularly informing the RSC regarding major matters under consideration. The director is open to counsel and input from individual RSC members on these matters via informal contact, consultation by email or phone, and/or periodic meetings of the full Committee. The director may also receive counsel from ad-hoc task forces regarding particular issues facing the program. Such task forces may be advisory to the director and/or advisory to the RSC, but do not have ultimate decision-making authority over the program.

All tenure-stream faculty and lecturers appointed or jointly-appointed within the Religious Studies Program are permanent members of the RSC. In addition to these Religious Studies faculty, the RSC includes a small number of affiliated faculty from other units. Election to the RSC is determined by existing RSC members, and is open to members of the faculty of the University of New Mexico whose research, writing, teaching, or other scholarly work focuses substantially on religion, and whose appointment is in one of the following categories: tenured faculty, tenure-track faculty, full-time lecturer, research faculty, and clinical faculty. The RSC also always includes one representative from the unit's group of part-time instructors.

### ***Religious Studies Committee AY 2022-2023***

Dr. Kathleen Holscher, Associate Professor of American Studies and Religious Studies, and Endowed Chair in Roman Catholic Studies

Dr. Michael Candelaria, Principal Lecturer, Religious Studies and Philosophy

Dr. Monica Cyrino, Professor of Languages, Cultures, and Literatures

Dr. Lisa Gerber, Principal Lecturer, Religious Studies and Philosophy

Dr. Luke Gorton, Senior Lecturer in Religious Studies and Languages, Cultures, and Literatures

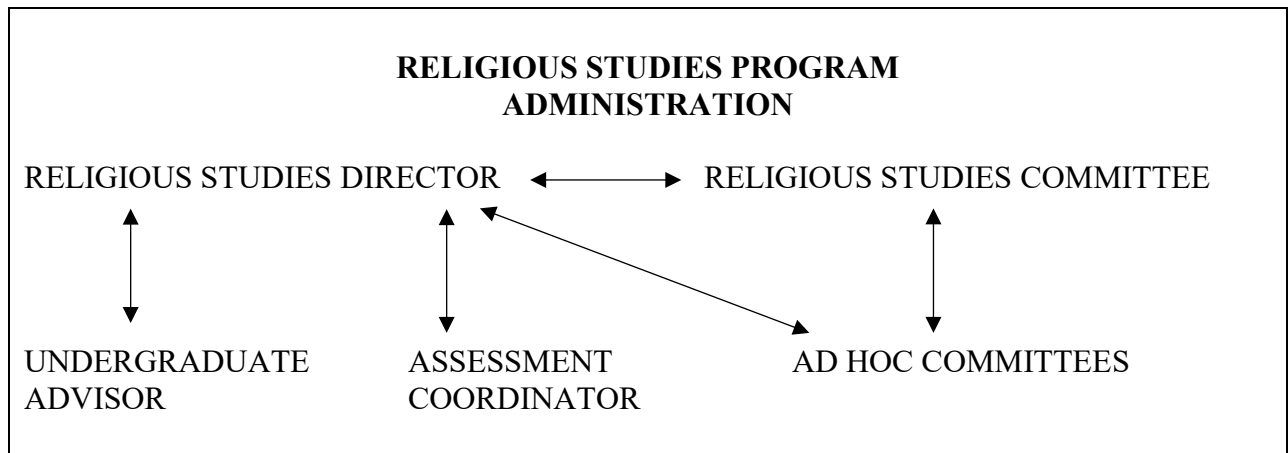
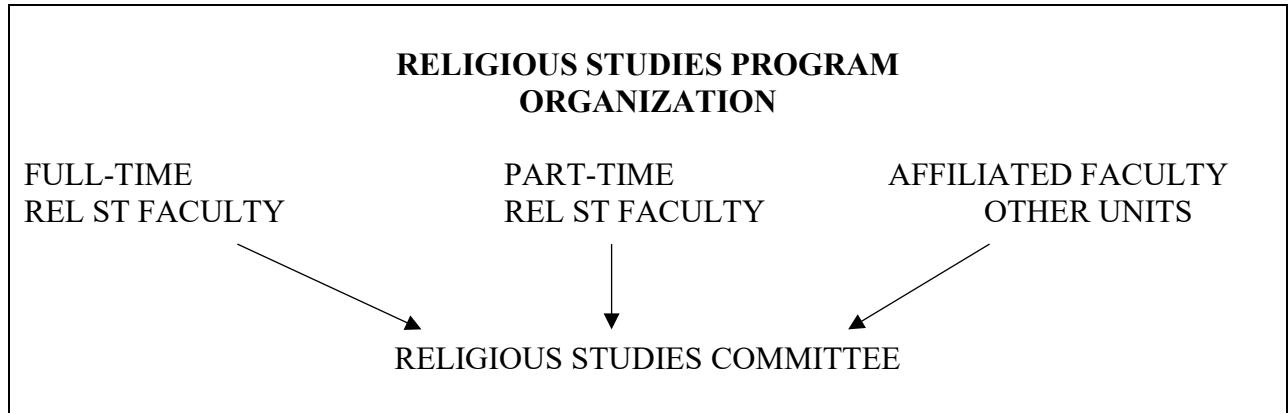
Dr. Sarah Davis-Secord, Associate Professor of History

Dr. Kelly Van Andel, Lecturer III in Religious Studies

Dr. Daniel Wolne, Principal Lecturer, Religious Studies

Dr. Charles Becknell, Senior Lecturer, Religious Studies

*One member of the Religious Studies part-time faculty, yet to be appointed*



**1D: Accreditation** *Information regarding specialized/external program accreditation(s) associated with the unit, including a summary of findings from the last review, if applicable. If not applicable, indicate that the unit does not have any specialized/external program accreditation(s).*

The Religious Studies Program does not have any specialized/external program accreditations.

**1E: Previous APR** *A brief description of the previous Academic Program Review Process for the unit. The description should:*

- *note when the last review was conducted;*
- *provide a summary of the findings from the Review Team Report;*
- *indicate how the Unit Response Report and Initial Action Plan addressed the findings; and*
- *provide a summary of actions taken in response to the previous APR.*

The last Academic Program Review Process for the Religious Studies Program happened in 2014. The APR committee consisted of one internal reviewer, Patricia Risso (Professor, Department of History, University of New Mexico), and two external reviewers, Willemien Otten (Professor of the Theology and History of Christianity, The University of Chicago Divinity School) and Frederick M. Smith (Professor of Sanskrit and Classical Indian Religions, University of Iowa). The committee members were sent information on the Religious Studies Program and the University of New Mexico well in advance. This material included a copy of the 2014 Religious Studies Program Self-Study Report, which included information on students, faculty, and curricular and degree offerings. Reviewers also received copies of UNM policies, principles, and procedures for conducting academic program reviews.

The reviewers convened on the UNM campus on April 28-30, 2014. Over this three-day period, they met privately with Provost Chaouki Abdallah, Associate Provost Greg Heileman, Dean of the College Mark Peceny, Associate Dean Diane Marshall, and Religious Studies Director John Bussanich. In addition, the reviewers were hosted by most of the faculty (including Senior Lecturer Dan Wolne and Assistant Professor Kathleen Holscher), two previous Religious Studies Program Directors (Richard Wood and Sharon Nepstad), the program secretary (Lore Giese), and assorted other administrators, including the APR Specialist (Bessie Gallegos) and the University Accreditation Director (Nancy Middlebrook).

Upon concluding their visit, the APR team submitted a report outlining their evaluation of the program and offered their suggestions for moving forward. The recommendations they

offered, along with the unit's responses to those recommendations and any follow-up actions taken in line with recommendations, are summarized here:

1. The reviewers strongly suggested that the program be given the tools, faculty lines, and resources to departmentalize. UNM is the state's flagship university, and the lack of an independent Religious Studies Department was seen as at odds with UNM's overall mission. This was especially the case, the reviewers observed, "given New Mexico's dynamic religious history, its present religious diversity, and the critical importance of that history and diversity within national and transnational conversations about religion." The reviewers suggested a 5-year plan for departmentalization, which involved the creation of 2-3 additional tenure-track positions in the sub-fields of Native American religions, East Asian religions, Middle Eastern religions (particularly the Islamic tradition), and Biblical/New Testament Studies. This would help to balance out the classes offered each semester and broaden the curricular offerings of the program, creating a diverse set of classes available to majors, minors, and the UNM student community.

The program director's response to this suggestion was affirmative; previous Religious Studies Directors Wood and Nepstad had also sought ways to initiate the process towards departmentalization, but had been stymied by lack of funding and faculty lines required to make the transition. As an interim measure, Director Bussanich recommended pursuing a joint appointment with another UNM department, which would help to achieve the curriculum balance noted above. This element of the plan was enacted with the hiring of Dr. Luke Gorton, a specialist in New Testament/Biblical Studies, jointly with the Department of Foreign Languages and Literatures (now called Languages, Cultures, and Literatures). Dr. Gorton was hired as a visiting lecturer in 2014, and was converted to a permanent lecturer in 2017.

In 2022 the Religious Studies Program lost one of its lecturers, Dr. Donna Ray, but was nonetheless able to further diversify its curricular offerings with the addition of two new lecturers. Dr. Charles Becknell (formerly of the Africana Studies Program) joined Religious Studies in Winter 2022, bringing new expertise in African American Religions, and Dr. Kelly Van Andel (formerly a part-time instructor for the program) joined Religious Studies as full-time faculty in Fall 2022, bringing expertise in Religion, Health, and Medicine, as well as Religion and Literature. Unfortunately, severe budgetary constraints within the College of Arts and

Sciences at UNM over the last several years, coupled with unfavorable administrative decisions about the allocation of meager resources, have erased any prospect of hiring tenure-stream faculty, either within Religious Studies or jointly appointed between Religious Studies and other units. As such, no real progress has been made with regard to the reviewer's suggestion of faculty hires that would aid in departmentalization.

2. The reviewers suggested that all Religious Studies full-time faculty be given a stronger voice in the governance of the program.

At the time of the 2014 report, all full-time Religious Studies Lecturers had already been made active members of the Religious Studies Committee. In addition, the Religious Studies Program has broadened faculty representation in governance by including a representative from among its part-time faculty on the Religious Studies Committee as well. As a term teacher for the program, Dr. Kelly Van Andel served in that position for several years. With Dr. Van Andel's conversion to full-time faculty beginning in Fall 2022, the Religious Studies Director will appoint a new part-time faculty member to serve on the committee during AY 2022-2023.

3. The reviewers recommended that faculty in Religious Studies be encouraged to apply for external funding for outreach and public programming, given the paucity of resources available from the College for these activities.

The then-Religious Studies Director disagreed with this suggestion, asserting that "it is unrealistic to ask Religious Studies lecturers to apply for grants because they have heavy teaching loads and are not expected to pursue research programs." However, Director Bussanich suggested that Religious Studies reach out to non-sectarian funding agencies (such as the New Mexico Humanities Council) to investigate possible lines of support for outreach opportunities to local communities.

This recommendation was not acted on by Director Bussanich. Due to the onset of the Covid-19 pandemic several months into Dr. Kathleen Holscher's first term as director, and the restrictions on public programming that accompanied it, this recommendation to pursue financial support for public programming has largely been tabled in recent years. That said, Dr. Holscher and other Religious Studies faculty regularly offer public programming on behalf of the program,

including by teaching community-based courses and offering public lectures (see Section 6E below).

In addition, during 2022 Director Holscher made use of funds available from the Roman Catholic Studies Chair Endowment to support a major symposium in Catholic Studies at UNM, hosted by the Religious Studies Program. The symposium included eighteen scholars from across the country, in addition to UNM faculty, and was the first Religious Studies conference of a national scope at UNM in recent memory. While the symposium did not include public programming, it did include opportunities for endowment donors from the Albuquerque community to attend panel presentations and a reception, and to tour Catholic sites in Santa Fe alongside invited scholars. Several donors and their family members took advantage of this opportunity.

4. The reviewers suggested that the program put more effort into tracking the progress of Religious Studies majors after graduation. At the time, the reviewers believed that the program secretary, Lore Giese, was being underutilized, and could take on this set of duties.

Since the last Religious Studies APR, and again related to budgetary problems within the College of Arts and Sciences, staffing support for the Religious Studies Program has diminished significantly. At the time of the 2014 APR, Religious Studies had its own full-time staff position (filled by Giese). For the past several years, the new staff person—now called Departmental Administrator-- has been shared between three units: Religious Studies; the Women, Gender, and Sexuality Studies Program; and the Department of American Studies. For much of this time, Mercedes Nysus has filled this position and has functioned as the only staff person for all three units. As such, her workload precludes Mercedes dedicating significant amounts of time to a task like tracking the progress of our graduates.

That said, the program does currently have at its disposal some data on its alumni (see Section 4F below). Moreover, the program's current assessment mechanics now involve collecting exit surveys from graduating students. In those surveys, graduates are asked for contact information that can help with tracking their post-graduation situations. There are limitations to this method, however. Participation in the exit surveys is voluntary, for example, and at times it has been difficult to convince students to participate. Nonetheless, the benefits of tracking the careers of Religious Studies graduates are considerable. It can help the program

identify strengths and weaknesses within the curriculum, by examining (for example) the sorts of graduate programs and employment opportunities our students pursue.

5. In terms of funding sources for the Religious Studies Program, the reviewers were concerned about the College's practice of "harvesting" funds accrued from online courses in Religious Studies, and then transferring those funds (as "cross-subsidies") to other departments and programs in the College. They recommended that those funds stay in Religious Studies, where they could be more effectively utilized for issues such as community outreach and the support of tenure-track and adjunct hiring.

There has been no positive movement on this front; the last time the Religious Studies Program received direct revenue from its online courses offerings was fiscal year 2013/2014. Since then, the Provost has collected all funds from online courses, and then returned 65% of the funds accrued from Religious Studies online courses to the College of Arts and Sciences. The College has not distributed those funds back to Religious Studies (the exception being some funding to support the program's single instructor who offers a course as part of the university's Accelerated Online Programs).

6. The reviewers were uniformly impressed with the quality of Religious Studies instructors, but made special note of one lecturer in particular, Dr. Dan Wolne, whose class they observed. They made a point of saying that they wished that he were in their own departments, and described him as a "truly spectacular and charismatic teacher with consistently overflowing classes." They suggested creating a special tenured position of "teaching professor" for Wolne, and specifically advocated that this be written into the strategic plan for the program.

In the response by Director Bussanich, this recommendation was not mentioned, and no work in this direction has been pursued. However, Dr. Wolne was appointed as Interim Director of Religious Studies at the end of Bussanich's term in May 2018, and served one year in that position.

**1F: Vision & Mission** *Provide a brief overview of the vision and mission of the unit and how each degree/certificate offered addresses this vision and mission. Describe the relationship of the unit's vision and mission to UNM's vision and mission. In other words, to assist the university in better showcasing your unit, please explain the importance of its contribution to the*



*wellbeing of the university, including the impact of the unit's degree/certificate program(s) on relevant disciplines/fields, locally, regionally, nationally, and/or internationally?*

The Religious Studies Program at UNM is dedicated to the study of the world's religions as historical and contemporary phenomena, both as integral parts of human life in their own right, and as powerful forces shaping the ethical, political, social and economic lives of humans. In addition, much of the program's intellectual vitality is centered on interrogation of the history and implications of the category "religion" itself. The program exposes students to the history, material and textual culture, practices, ethics, and beliefs of a variety of traditions, including but not limited to Buddhism, Hinduism, Christianity, Islam, and Judaism, while also teaching students to interrogate these categories and attend to varieties of human life that such religious labels flatten and occlude. While not adhering to a rigid comparativism, the program encourages students at all levels to apply critical tools gained in the study of one tradition to other religious traditions and phenomena they encounter. By teaching about the historical and contemporary dynamics of religion, in the United States and globally, the program commits to equipping student with tools to understand, analyze, and act ethically in the face of problems facing the nation and world in the 21<sup>st</sup> century.

The program features four areas of emphases: 1) Asian Religions, 2) Abrahamic Religions, 3) Religion in the Americas, and 4) Religion, Life, and Culture. In addition—and across these areas—the program's curriculum features strong offerings related to Religion in the Ancient Mediterranean (through courses on Magic in Ancient Religion, Sex and Gender in Ancient Religion, and Apocalypse in the Ancient World); on religion in the US Southwest (through courses on Curanderismo and Religion in New Mexico); on Catholicism in the Americas (through courses on Catholicism in the United States, Catholicism in Latin America, and Catholic Saints in North America); and on mysticism (through courses on Islamic Mysticism and Mysticisms East and West). Finally, with offerings like Sex and Religion, Black Liberation and Religion, and Radical Religion and American Transformations, the program familiarizes students with religion's place within power structures organized by empire, race, gender, sex, etc., and introduces them to religion's role in human projects of liberation.

Interdisciplinary in its approach, Religious Studies at UNM benefits from faculty who hold doctorates not only in Religious Studies but in related fields like history, philosophy, sociology, and classics, and who cross-list courses in those departments and in others. The

department offers a variety of modes of course delivery, ranging from large lecture classes to advanced seminars, as well as independent studies, an honors thesis program, and a capstone course for all majors (RELG 452: Theories of Religion). Introductory courses, at the 1000 level, orient students to the field of Religious Studies and expose them to major approaches, topics, and/or issues within the field. Intermediate courses, at the 2000 level, lay historical and thematic groundwork across the terrain of “Western Religions” and “Eastern Religions.” More advanced 300-level courses provide opportunity for in-depth analysis. Finally, 400-level courses often build on knowledge or skills derived from lower-level courses and provide opportunities for seminar work and/or research-intensive study in particular areas of concentration in the study of religion.

### ***The Religious Studies Program and UNM’s Mission***

Departments, programs, and courses in Religious Studies are integral to the Humanities in colleges and universities around the United States. There are a number of reasons for this. The world remains a profoundly religious place: in the “private” sphere of everyday life, the “public” sphere of politics and governance, and the abundant overlap between them. In a 21<sup>st</sup> century marked by fundamentalist movements accumulating political power in different parts of the world, and by the resurgence of Christian nationalism within the United States, the once-supposed-unstoppable march of secularization is now understood as contingent at best. American youth in 2022 live in a nation where church attendance is at an all-time low, but where millions of Americans subscribe to millennialist-inflected conspiracy theories, where governing norms and laws continue to be structured in accordance with Christian doctrine, and where the majority of citizens believe in God. Secularism is now rightly understood not merely as the absence of religion, but as a matrix that is already shaped by, and is continually shaping, religion. Some of the most basic and entrenched problems that the modern world faces have roots (and possibly solutions) in religion. Moreover, with the explosion of information available to students via the internet, the ability to distinguish fact from fiction about religion and its influence in the world has profound implications.

In addition to the unquestionable importance of Religious Studies to the formation of 21<sup>st</sup> century citizens of the nation and world, Religious Studies does special work in the context of New Mexico. Religion has played a central role in the layered histories of colonialism and

nation-building here, and continues to inform community life and identity in New Mexico in special ways. This is true across the different Native nations (Navajo, Apache, Pueblo) in the state, as well as within Chicano/Latino communities, and communities of Anglo/white settlers. Moreover, religion has long informed how Americans perceive and interact with New Mexico as “the Land of Enchantment.”

As New Mexico’s flagship institution of higher learning, the mission of the University of New Mexico is to “demonstrate and grow excellent in teaching [and] research.” Despite being comprised primarily of teaching faculty, the Religious Studies Program answers this call on both fronts. During Spring 2022 the program hosted a national conference, “Building Catholic Studies Where We Are.” This symposium—with its attention to the place-based study of religion—put UNM on the map as a key site for national conversations about religion that center on, and emanate outward from, the US-Mexico border and the US Southwest. The symposium involved twenty-one participants, representing eighteen different universities, and was also attended by donors to the Endowed Chair of Roman Catholic Studies and their families. In addition to roundtable panels and meals, conference participants and donors enjoyed a trip to Santa Fe with a visit to the Cathedral Basilica of St. Francis of Assisi, a tour of the museum and archives of the Archdiocese of Santa Fe, and a question-and-answer session with the Roman Catholic Archbishop of Santa Fe John Wester. Partial published proceedings from the conference are forthcoming in the journal *American Catholic Studies*. The “Building Catholic Studies” conference received an enthusiastic response from participants and donors alike. The Religious Studies Program looks forward to hosting similar events in the future, perhaps once every three years, as funds available through the Roman Catholic Studies chair endowment (and the energies of Dr. Kathleen Holscher, the chairholder) permit. (For “Building Catholic Studies Where We Are” conference materials, see **APPENDIX A.**)

In addition to research excellence, UNM places pride in educating a student body that reflects the population of this state. UNM’s student body is majority-minority (in other words, Anglo or white students make up less than 50% of enrolled students), and includes an unusually large number of first-generation college students. Religious Studies provides essential tools to these students: tools that help them engage in new ways with the places they come from, and that prepare them for a future that is at once local, national, and global.

Religious Studies is fully integrated within the UNM’s undergraduate curriculum. With

its full offering of undergraduate courses, the program provides a substantial major and minor in Religious Studies. Its many cross-listed courses are used by students majoring in affiliated units like History, American Studies, and Classics to fulfill requirements of their degrees. The program also offers stimulating and challenging ways for students to meet General Education Curriculum requirements, as mandated by New Mexico's Department of Higher Education. Every semester, the program offers multiple sections of four courses that contribute to UNM's Core (or Gen Ed) Curriculum: RELG 1110 (Introduction to World Religions), RELG 1550 (Religion, Health, and Medicine), RELG 2110 (Eastern Religions), and RELG 2120 (Western Religions). These four courses cumulatively account for roughly 60% of student credit hours in Religious Studies each semester, based upon data from Spring 2017 through Fall 2021.

Finally, the Religious Studies Program does important work in support of the University of New Mexico's goal of enhancing a climate of respect for diversity among its faculty, staff, and students. Several of the program's courses fulfill UNM's curricular "US and Global Diversity and Inclusion" requirement. Moreover, courses across the unit guide students toward "diversity and inclusion" oriented learning outcomes. These "diversity and inclusion" SLOs, established and promoted within the program, include the ability for students to identify ethical and political issues related to religion and to constructively dialogue about religion in relation to social inequalities.

## **Criterion 2. Teaching & Learning: Curriculum**

The unit should demonstrate the relevance and impact of the curriculum associated with each degree/certificate program. (Differentiate for each undergraduate and graduate degree and certificate program offered by the unit.)

**2A: Curricula** *Provide a detailed description of the curricula for each degree/certificate program within the unit.*

- *Include a description of the general education component required, including any contributions from the unit to general education, and program-specific components for both the undergraduate and graduate programs.*
- *Discuss the unit's contributions to and/or collaboration with other internal units within UNM, such as common courses, courses that fulfill pre-requisites of other programs, courses that are electives in other programs, cross-listed courses, etc.*

Students who major in Religious Studies are required to complete 33 hours of coursework in the program. Eighteen of these credit hours must be at the upper division level. To major in the program, all students must take one of the following introductory courses: RELG1110

(Introduction to World Religions), RELG 1120 (Introduction to the Bible), or RELG1550 (Religion, Health, and Medicine). Additional required courses are RELG2110 (Eastern Religions); RELG2120 (Western Religions); and RELG452 (Theories of Religion), the capstone course. In addition to the introductory course, and these three additional required courses, students majoring in Religious Studies must also take at least one course in each of the following distributional areas: Asian Religions; Abrahamic Religions; Religion, Life, and Culture; and Religion in the Americas. Students are encouraged but not required to develop an informal concentration within the program, by taking at least three courses from one distributional area of their choosing.

Students may also opt to add Religious Studies as a second major. To complete a second major in Religious Studies, students must complete 24 credit hours in the program. All other requirements for the major remain the same. Students who minor in Religious Studies must complete 18 credit hours within the program; there are no required courses for the Religious Studies minor.

Occasionally, and with the permission of the Religious Studies Director, a student may include among courses to fulfill a major or minor a limited number of courses in languages like Classical Chinese, Classical or Biblical Greek, Latin, Biblical Hebrew, Aramaic and Sanskrit, so long as these courses include some study of religious texts. For complete major and minor requirements, as listed in the current catalog, see **APPENDIX B**.

The curricula for the Religious Studies major and minor, described here, is recently revised and updated. These Religious Studies Committee approved these revisions, and the Religious Studies Director executed the change, during AY 2020-2021. Previously required courses in Hebrew Bible and New Testament were scrapped, and replaced by the general requirement of a 1000 level course. Additionally, distribution areas were changed: “Sacred Texts” was replaced by “Religion, Life, and Culture,” and “Religion in America” was replaced by “Religion in the Americas.” The Religious Studies Director and Committee deemed these changes as necessary, in order to 1) reflect the expertise of our faculty, 2) move away from a Christian-centric bias reflected within the previous Religious Studies curriculum, and 3) better conform to “best practices” within the current field of Religious Studies.

The Religious Studies Program prides itself on rich upper-level elective offerings, spread across its four updated distributional areas. During AY 2021-2022, for example, our upper-

division courses included: Introduction to Buddhism, Introduction to Islam, Islamic Fundamentalism, History of Christianity to 1517, Sex and Religion, Catholicism in Latin America, Curandisimo, Religion in American History, Magic in Ancient Religion, Sex and Gender in Ancient Religion, Catholic Saints in North America, Food and Religion, Mysticism: East and West, and Sports and Religion.

In addition to our undergraduate majors and minor, the Religious Studies Program curriculum serves the broader UNM student body, by offering four courses that fulfill the General Education Curriculum: RELG1110, RELG1550, RELG2110, RELG2120. These “core courses” both expose students to the study of religion and teach critical reading and thinking skills that are applicable across disciplines. Because three of these four courses are also requirements for the major, students may fulfill Gen Ed requirements and Religious Studies major requirements simultaneously.

The Religious Studies Program regularly cross-lists courses with other units, and benefits from courses originating in other units that cross-list with Religious Studies. In Fall 2022, for example, five courses originating in Religious Studies are cross-listed with other units (those units include Africana Studies, History, Classics, Chicano/a Studies, Latin American Studies, and Sociology), and another four courses originating within other units (History, Chicano/a Studies, Sociology, American Studies) are cross-listed with Religious Studies. This group of nine courses represents the majority (75%) of our upper-level course offerings. Religious Studies students regularly use cross-listed courses originating in other units to fulfill electives required for the major, and student in other units likewise use Religious Studies courses to fulfill electives within their own units.

**2B: Mode of Delivery** *Discuss the unit’s mode(s) of delivery for teaching courses.*

Instructors in the Religious Studies Program use a variety of delivery modes for in-person courses. These include classroom lecture, lecture supplemented with classroom discussion, and seminars. In addition, over the past decade, the program has responded to student demand by increasing its online course offerings. Each semester we offer all four of our general education courses, as well as several upper-level courses, in an online format. As a result, students are currently able to take all courses required for the Religious Studies major online, with the exception of our capstone course (RELG452). The program is currently exploring whether it is

feasible, and pedagogically desirable, to make this capstone course accessible to online students as well. If the program does so, students will be able to complete a major in Religious Studies entirely via online programming. All of our faculty who teach online have undergone extensive training and certification in online instruction. In addition, our faculty member Dr. Lisa Gerber regularly offers RELG2110 (Eastern Religions) in an eight-week format that fulfills the requirements of UNM's Accelerated Online Degree programs.

Here the extraordinary efforts of the faculty and staff of the Religious Studies Program during the Covid-19 pandemic should be noted. Beginning in March of 2020, UNM classes were required to switch to remote learning modalities, as part of the statewide lockdown implemented at that time. In Religious Studies, this meant transferring almost 900 students into an online format. The efficiency and thoughtfulness with which our instructors dealt with this unprecedented change was remarkable. Instructors who had online experience paired up with those who were inexperienced in that format, giving tips on how to create meaningful online assignments and assessments, as well as offering advice on how to provide lecture material appropriate to the online format. Religious Studies instructors continued to provide a wide range of remote-delivery classes in Fall 2020, serving 820+ students online that term, and again in Spring 2021, serving over 700 students in remote formats.

UNM includes a large number of non-traditional students, including many students with responsibilities for dependents (both elder family members and children). It also enrolls many students from populations, including Native tribes, that were especially vulnerable during the Covid-19 pandemic. During the pandemic, it became clear that the ability of Religious Studies faculty to offer high-quality online instruction was a special benefit to UNM's undergraduate body, in light of the challenges many students faced. Now, two-and-a-half years into the Covid-19 Era, the program is facing a new challenge of balancing new UNM administration directives to prioritize a return to in-person learning, on one hand, and enrollment patterns that still heavily favor online offerings, on the other. During the Fall 2022 semester, approximately half of the sections offered by Religious Studies are online, and half are in person.

### **Criterion 3. Teaching & Learning: Assessment**

The unit should demonstrate that it assesses student learning and uses assessment to make program improvements. In this section, the unit should reference and provide evidence of the

program's assessment plan(s) and annual program assessment records/reports. (Differentiate for each undergraduate and graduate degree/certificate program and concentration offered by the unit.)

**3A: Assessment Plans** *Provide current Assessment Plan for each degree and certificate program in the unit.*

The Religious Studies Program divides up its Program Goals into three categories: knowledge (K), skills (S), and responsibility (R). To achieve the first goal, knowledge, all students who major in Religious Studies need to acquire broad knowledge of the history of religions. By the end of their course of study, they should be aware of organizing issues in the four distributional areas within our curriculum (Asian Religions, Abrahamic Religions, Religion in the Americas, Religion, Life, and Culture). To achieve the second goal, skills, all students who major in Religious Studies need master the fundamental skills of critical reading, persuasive writing, and critical thinking. To achieve the third goal, responsibility, all students who major in Religious Studies need to develop into true learners—curious and independently-thinking people, who are eager to explore the world, who are capable of identifying assumptions and biases in their own and others' thinking, and who are attune to questions of morality and ethics, both in regard to the study of religion, and in regard to the people and places they study.

The program has tied these three broad goals to specific Student Learning Objectives (SLOs), and has instituted assessment measures that align with these objectives. The SLOs are as follows, with the applicable Program Goal listed in parentheses:

**SLO 1:** Students will **explain** the basic history, beliefs, practices, and sacred texts (if applicable) of at least two religious traditions of the student's choosing. (K)

**SLO 2:** Students will **describe** how religious symbols and narratives are used, interpreted, and changed by individuals and communities over time and across different communities and cultures to construct meaning. (K)

**SLO 3:** Students will **apply** a variety of theoretical concepts and hermeneutic methods from the humanities and social sciences when analyzing the historical development, basic beliefs and practices, and approaches to sacred texts (if applicable) of at least two major religious traditions of the student's choosing. (S)



**SLO 4:** Students will **identify** ethical and political issues related to religion present in public dialogue and debate. (S)

**SLO 5:** Students will **express** their thoughts in writing and discussion, so that they are clearly understood by their peers and instructors. (S)

**SLO 6:** Students will **demonstrate** constructive dialogue in writing about the role religions play in public life and in relation to social inequalities and social change. (R)

**SLO 7:** Students will **analyze** the morals and ethics of different religious traditions. (R)

For all of the listed SLO's, *direct assessment* is conducted via papers submitted by graduating majors in 400-level Religious Studies classes. In the spring of each academic year, instructors of 400-level courses, including RELG 452 (Theories of Religion), evaluate students' papers using a common rubric (See APPENDIX C). In addition to highlighting the SLOs and level of performance each paper achieves, instructors provide brief comments about the work that supports the conclusions of their analysis.

The following fall, if not sooner, the Religious Studies Assessment Coordinator uses the completed rubrics to interpret which 400-level Religious Studies courses, and their accompanying assignments, meet the Religious Studies SLOs, and which (if any) SLOs may need to be addressed elsewhere, changed, or eliminated for the following academic year. In this assessment method, the unit's "criterion for success" is that at least 70% of students will pass the assessment with a score of 3 ("Meets Expectations") or higher. Then in December, if not before, the assessment coordinator's conclusions are reported in the yearly College of Arts and Science's Religious Studies Program Degree Assessment Report. The assessment coordinator also shares the results of her findings with the Religious Studies Director and Committee, usually during the fall semester. The results of the report are discussed and changes to SLOs and rubrics are made as necessary.

For SLO's 1, 2, 4, 5 and 6 (above), *indirect assessment* is also conducted via an exit survey for graduating Religious Studies majors. Each April, the assessment coordinator sends graduating majors an email that contains a link to complete the exit survey electronically. The assessment coordinator also contacts the faculty member teaching RELG 452 and asks them to encourage graduating majors in the class to complete the survey. Over a two-week period, the exit survey is completed by students, collected electronically, and saved by the assessment

coordinator. In the summer or fall, the assessment coordinator assesses the completed surveys using the agreed upon rubric. The coordinator shares the results of the survey with the Religious Studies Committee during the fall semester, and changes to the survey are discussed and made as necessary. At present, completing the exit survey is voluntary for students, though the program incentivizes participation by offering a gift card to students who complete it. In indirect assessment, our “criterion for success” is once again that at least 70% of students will pass the assessment with a score of 3 (“Good”) or higher.

### **Recent Changes to Assessment Process and Results:**

During AY 2019-2020, Assessment Coordinator Kelly Van Andel streamlined the language of the SLOs and developed new rubrics for use in evaluating the papers of graduating Religious Studies majors in 400-level classes. The new rubrics work well and are relatively easy for instructors to complete. Since only one graduating major completed the exit survey for the 2019-2020, Van Andel made the survey available in two forms: a) as a Word document sent out via an email message, and b) as an electronic survey available via Microsoft Forms. To encourage students to complete the survey, the unit also began offering a gift card as incentive for completing the survey. To further encourage students to complete the exit survey, in the future the program will ask the instructor teaching RELG 452, the capstone course, to incorporate it into a course reflection exercise. In 2021, Van Andel also attended a training for the use of alternative assessment methodologies (such as student portfolios) that may help to better measure the students’ work in relation to our Program Goals.

**3B: Assessment Reports** *Provide current Assessment Report for each degree and certificate program in the unit. Expand on any initiatives/changes that have resulted from these reports.*

For Assessment Report, see **APPENDIX D**.

**3C: Primary Constituents** *Describe the unit’s primary constituents and stakeholders. Include an explanation of how the student learning outcomes for each degree/certificate are communicated to students, constituents, and other stakeholders.*

In keeping with the Program Mission, articulated in Section 1F above, the Religious Studies Program considers its primary stakeholders to be the faculty and students of the program, as well as faculty from other units who regularly cross-list courses with us, and students from other units

across campus who take Religious Studies courses, either to fulfill General Education requirements, or simply to pursue their interests. Additional stakeholders include the citizens of the State of New Mexico as a whole, who stand to benefit directly and indirectly from the effectiveness of the program in educating thoughtful, articulate, and ethical members of the community. With this in mind, members of the program also engage in various activities to reach out to the wider community (described in Section 6E below). Finally, because the program houses an Endowed Chair in Roman Catholic Studies, we include donors to that endowment as program stakeholders.

By its nature, the Religious Studies Program will also have connections to a variety of constituencies outside the University, including outside scholars, faith communities, campus ministries, and leaders of different institutions invested in understanding religion and its relationship to society. While these constituencies are not program stakeholders, the program strives to cultivate and preserve these ties, in order to facilitate dialogue across many boundaries, and inclusive of the many communities, viewpoints, scientific vs. traditional perspectives, etc. that shape the religious landscape of society.

The Student Learning Outcomes for the Religious Studies undergraduate major are currently communicated to students and other program stakeholders via the program's website. In addition, during AY 2022-2023 we are publishing flyers and other literature promoting the program and its degrees, for distribution by the program's undergraduate advisor and by College of Arts and Science advising personnel to prospective majors. This literature will also include the program's Student Learning Outcomes.

#### **Criterion 4. Students (Undergraduate & Graduate)**

The unit should have appropriate structures in place to recruit, and retain undergraduate and graduate students. (If applicable, differentiate for each degree and certificate program offered by the unit). Include specific measures and activities aimed at increasing equity and inclusion.

**4A: Recruitment** *Discuss the unit's proactive recruitment activities for both undergraduate and graduate programs, including specific efforts focused on recruiting students of color, underserved students, and students from groups that have been traditionally under-represented in your academic field.*

For many years, the Religious Studies Program easily filled seats, particularly in its lower-level courses. For recruitment of majors and minors, the program relied primarily on student's experiences in these introductory courses; a decade ago the program's then-two staff people would visit these classes to speak about the major, minor, and upcoming course offerings. Until last year, the program also relied heavily on the efforts of Farah Nousheen, the College of Arts and Sciences academic advisor dedicated to our program. Recently, however, both student credit hours and majors within the program have fallen sharply. While some of this decline is out of the program's control, and mirrors broad declines across the College, and within Humanities units in particular, we need to do better recruiting. Also, in Spring 2022 Farah left her position, and for several months the program was left without a college-level advisor (a new academic advisor, Elliot Parras, replaced Farrah in September 2022).

In light of these developments, the program is exploring new avenues for recruiting students. During Spring 2022, Religious Studies hosted a table at UNM's event for prospective students. Also during Spring 2022, the program joined a Mellon-funded initiative within the Humanities in the College of Arts and Sciences to better support students from our neighboring institution Central New Mexico Community College, who wish to transfer to UNM to major in Religious Studies. Many CNM students come from underserved and traditionally under-represented populations. We collaborated with the Religious Studies point-person at CNM to develop a "2+2 Course Roadmap," which CNM advisors will use to guide prospective transfer students. Also during September 2022 several of our instructors are meeting with Sarah Egelman, the primary Religious Studies faculty person at CNM, to discuss how CNM faculty might tailor their lower-level courses toward recruitment of transfer majors. During Spring 2023, we plan to hold an in-person "meet and greet" event for CNM students interested in pursuing Religious Studies at UNM. After three years, the program will review our majors and minors to assess the number who are CNM transfers and, accordingly, the success of these transfer initiatives.

During Fall 2022 we are redesigning the Religious Studies Program's website to make it more interesting and accessible to students who are shopping for courses and/or majors. We are also working to increase student access to printed materials about the program. That said, thus far recent recruitment efforts have been difficult to measure, and so we will continue during the upcoming academic year to explore additional options as well (possibilities include building a

social media presence, hosting a Religious Studies student fair, and advertising the program and its courses in the student newspaper). In May 2022 the College hired Alisha Barber-Farless as Academic Support Coordinator for Religious Studies, American Studies, and Women, Gender & Sexuality Studies. This means that, after multiple years with a single shared administrator, these units will finally have a second dedicated staff person. Alisha has already begun to offer Religious Studies support in promoting course offerings. During future semesters, we hope to rely on her for additional support in this area as well.

**4B: Admissions** *Discuss the unit's admissions criteria and decision-making processes (including transfer articulation(s)) for both undergraduate and graduate programs. Evaluate the impact of these processes on enrollment.*

In order to be accepted as a major in Religious Studies, a student must be accepted into the College of Arts and Sciences; they must complete 26 credit hours with a cumulative GPA of 2.0, have completed their General Education Curriculum, and have completed RELG2110 and RELG2120 with grades of C or better. In addition, they must meet with the Religious Studies Undergraduate Advisor, and fill out the necessary paperwork from the College of Arts and Sciences Advisement Center. Students who are seeking to major in Religious Studies upon transferring from CNM to UNM now have access to an advising “roadmap”, that instructs them on Religious Studies courses to take during their first two years at CNM, as well as Religious Studies courses to sign up for during their final two years at UNM. These admissions and transfer criteria are designed to make it easy for students to major in Religious Studies; they should have a positive impact on enrollment.

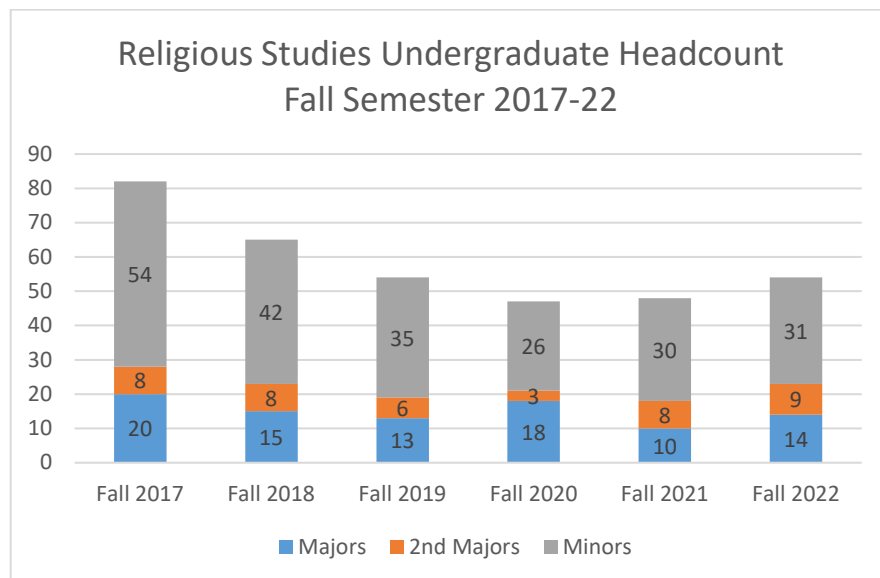
**4C: Data** *Provide available data and an analysis of the unit's 1) enrollment, 2) retention, and 3) graduation (i.e. time to degree, graduation rates, etc.) trends. Please provide data and analysis on enrollment, retention and graduation rates for students by race/ethnicity, gender, first generation, and Pell grant status, where possible. Include an explanation of the action steps or initiatives the unit has taken to address any significant challenges or issues highlighted in these trends. When possible, data should be obtained from a UNM source such as MyReports or OIA. The APR office will assist with identifying appropriate data sources.*

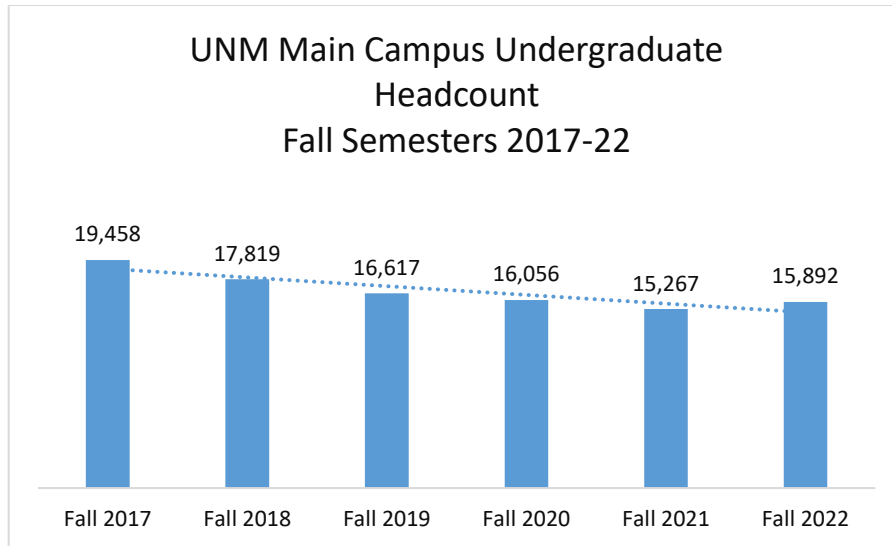
## **1. Enrollment**

The following table shows change in enrollment for the Religious Studies Program between Fall 2016 and Fall 2022, in terms of first majors (including pre-majors), second majors, and minors (data taken from MyReports):

First Majors			Second Majors			Minors	
Year	Enrollment		Year	Enrollment		Year	Enrollment
2016	20		2016	12		2016	56
2017	20		2017	8		2017	54
2018	16		2018	8		2018	42
2019	13		2019	6		2019	35
2020	18		2020	3		2020	26
2021	10		2021	8		2021	30
2022	14		2022	9		2022	31

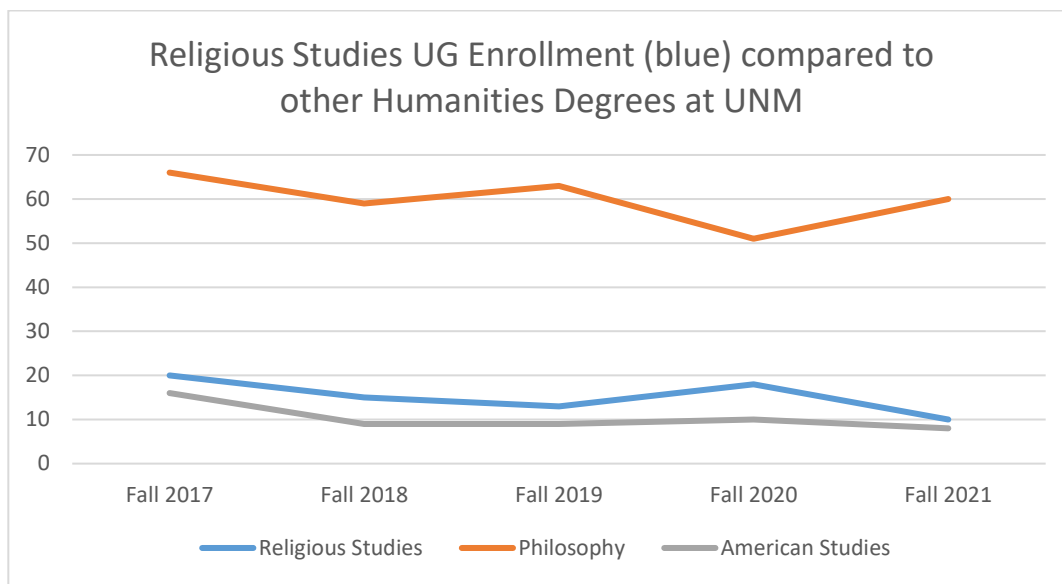
The following two graphs visualize 1) change in enrollment in Religious Studies, in terms of headcount (comprised of first majors / pre-majors, second majors, and minors), and 2) enrollment change across UNM Main Campus. All charts are created from MyReports / OIA data.

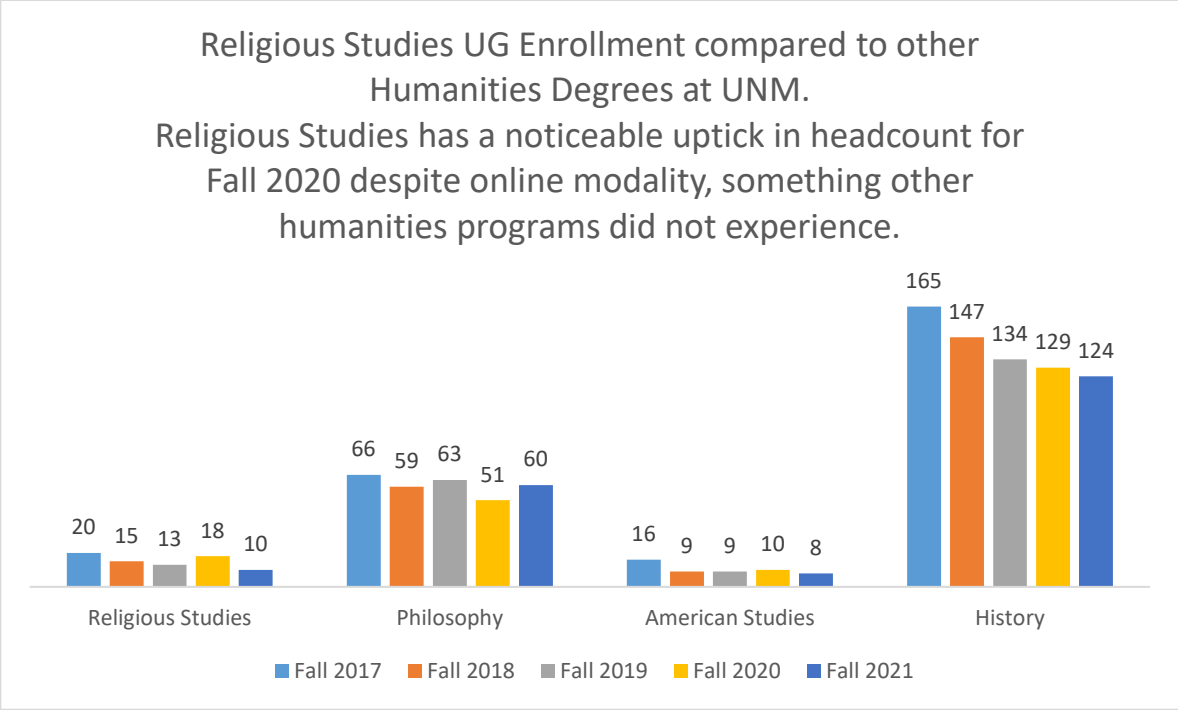




As these two visualizations demonstrate, the decline in Religious Studies enrollment through Fall 2021 was somewhat steeper than enrollment decline across UNM. Happily, however, headcount in Religious Studies leveled off in 2021 and has increased this year (as has headcount across UNM’s main campus).

The next two graphs visualize Religious Studies enrollment strictly in terms of first majors and only through Fall 2021, compared to first majors enrolled in other humanities degrees at UNM.

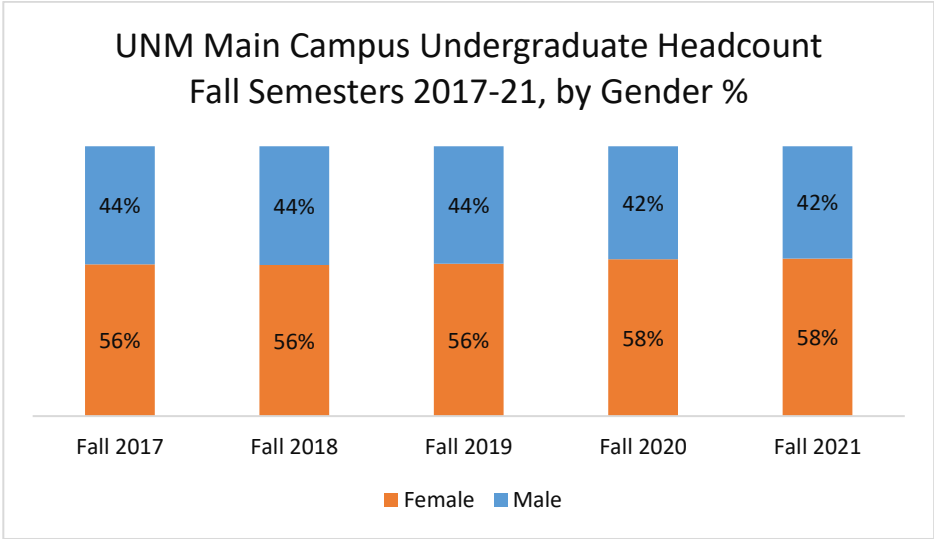
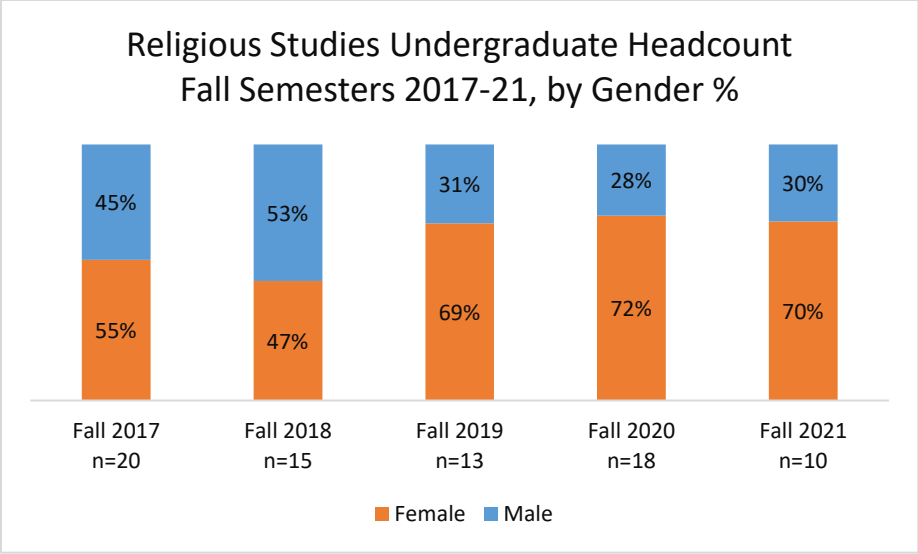




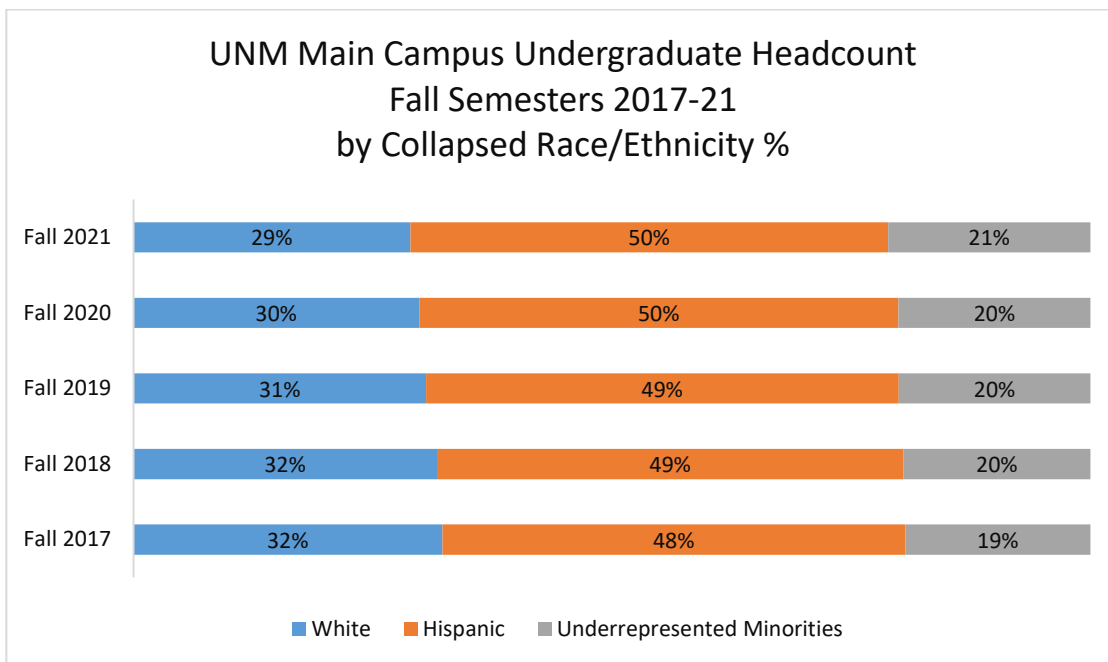
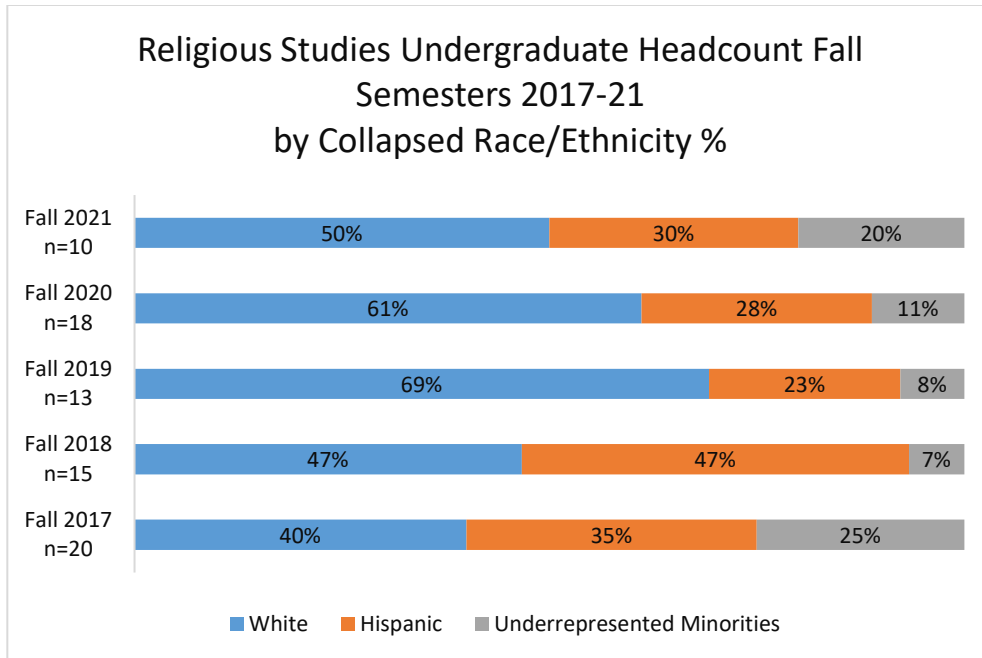
Religious Studies enrollment change relative to peer units in the Humanities is difficult to analyze; although Religious Studies lost more first majors, relatively speaking, over five years than its peer units, the program saw a bump in first majors during Fall 2020, the same year that peer units experienced a dip. The above visualizations also do not account for the increase in Religious Studies first majors for the current year (2022). Finally, it should be noted that many students major in Religious Studies as a second major. As the table on page 28 above shows, the number of students enrolled as second majors in Religious Studies remained steady between 2017 and 2021. With this in mind, the decrease in total Religious Studies majors (first majors and second majors) between 2017 and 2021 is less severe than the charts above suggest.

The following two charts visualize enrollment trends in Religious Studies by gender, in terms of first majors, compared to enrollment trends by gender across UNM’s Main Campus. The majority of Religious Studies majors at UNM have tended to be female, and this pattern has become more pronounced in recent years.

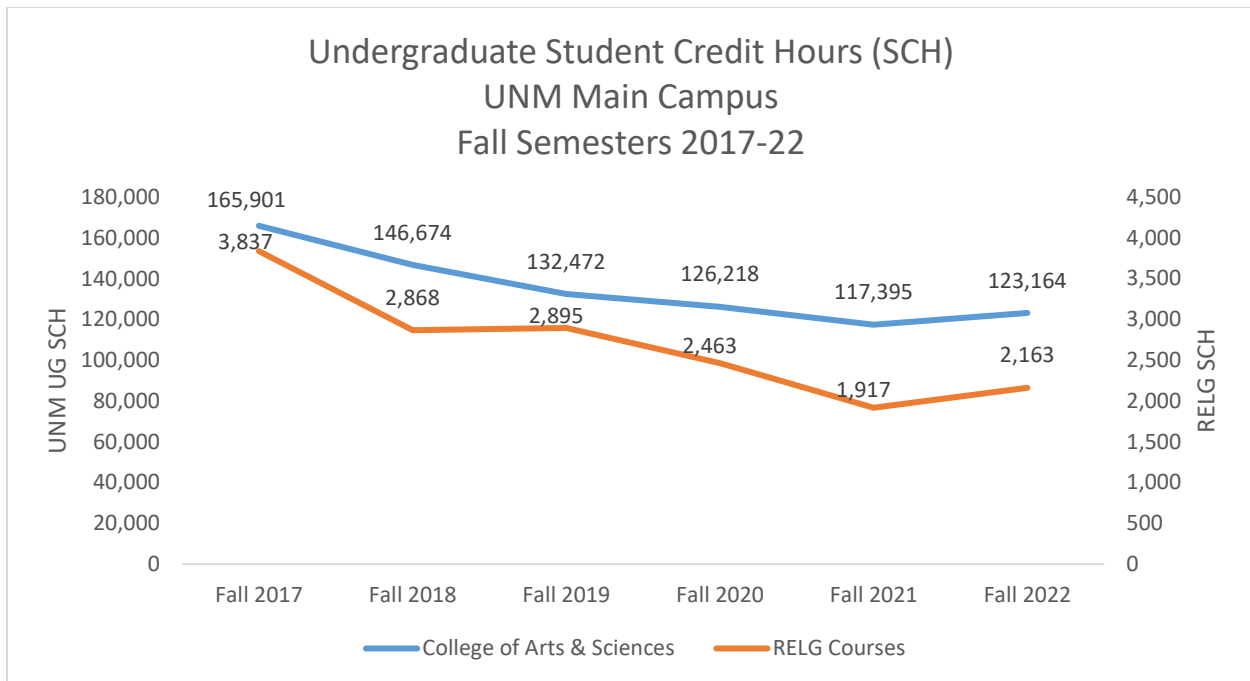




The following two charts visualize enrollment trends in Religious Studies by race and ethnicity, in terms of first majors, compared to enrollment trends by race and ethnicity across UNM’s Main Campus. Religious Studies majors have tended to be white, relative to other racial / ethnic categories, and this is a departure from the majority-minority demographic of UNM’s student body as a whole.



In addition to tracing enrollment trends on the basis of majors and minors, the Religious Studies Program is able to trace trends in student credit hour production (SCH). Using this data, the chart below visualizes a decline over five years, followed by an increase during the current academic year.



Religious Studies SCH data from Fall 2020 and Fall 2021 should be read with caution; due to the Covid-19 pandemic, the Religious Studies Program was not able to offer our usual high-enrolling in-person lecture course during Fall 2020, and due to restrictions to our part-time instruction budget, we were unable to offer the number of online sections sufficient to replace that course. Similarly, during Fall 2021, enrollment in the high-enrolling lecture course was diminished due to its regular instructor, Dr. Dan Wolne, being on academic leave for the semester. The student credit hours Fall 2022, in relation to semesters prior to Fall 2020, is probably a better indicator of trend. That said, we recognize there are factors underlying an overall decline in Student Credit Hour production. These factors include a revision to the New Mexico State General Education Requirements approximately six years ago, which reduced the Humanities Gen Ed Requirement from six to three credit hours, as well as a policies and practices that now make it easier for students to complete their General Education requirements at other state institutions, most notably Central New Mexico Community College.

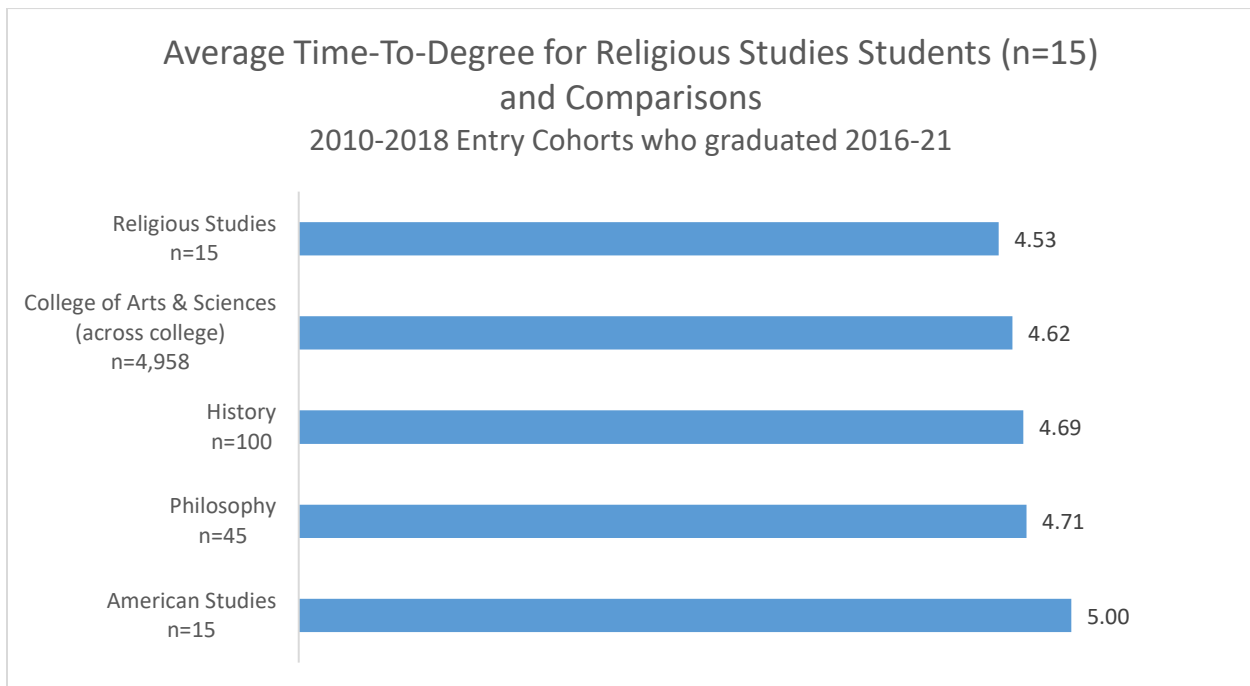
## 2. Retention

Although the Academic Program Review Office typically requests data and analysis of student retention, the Office of Institutional Analytics reports that, due to the low number of students in

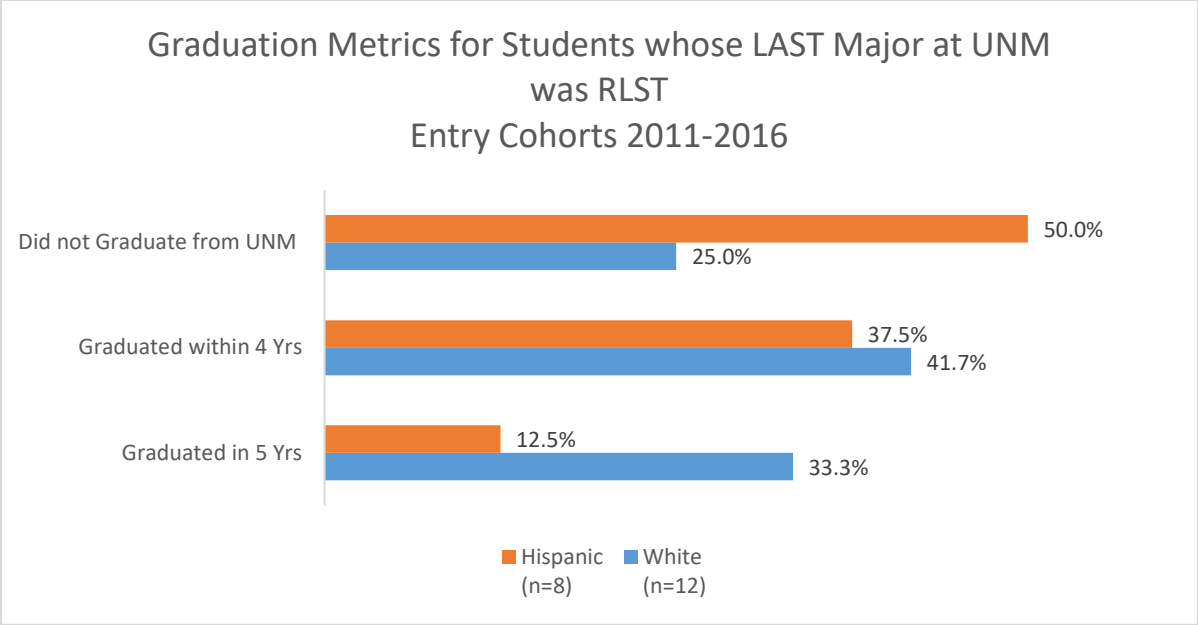
Religious Studies, available data on retention rates is not reputable from year to year. Therefore, the APR Office does not expect the program to report on retention.

### 3. Graduation

The Office of Institutional Analytics reports that, due to the low number of students in Religious Studies, available data on graduation rates is not reputable from year to year. We are, however, able to share the following chart, visualizing average time-to-degree for Religious Studies graduates, compared to graduates from peer units in the Humanities, and graduates across the College of Arts and Sciences at UNM. As the graph shows, Religious Studies graduates obtained their degree in 4.53 years, on average, which is better than both the program’s peer units and the College as a whole.



The Religious Studies Program also has data comparing graduation metrics for white students and Hispanic students whose last major at UNM was Religious Studies. This data suggests that white students generally have had more success graduating from the program in a timely fashion, although the low data sample (White = 12, Hispanic = 8) makes it risky to draw a firm conclusion from this data.



On one hand, the enrollment data available for the Religious Studies Program, as described above, points to recent increases in enrollment, both in terms of headcount and SCH. On the other hand, those increases do not offset five years of decline in both areas. Therefore, the enrollment data indicates three challenges facing the program: 1) addressing a six-year decline in first majors and minors, 2) addressing the six-year decline in SCH, particularly in regard to the General Education courses the program offers, and 3) addressing the relative lack of racial / ethnic diversity among students who major in the program, as well as what might be (per the last graph above) a greater success rate of white students in graduating in a timely fashion with a Religious Studies major.

Initiatives either taken or under consideration by the Religious Studies Program to address the decline in majors are addressed in Section 4A above, and in the Conclusion of the self-study. In some ways, finding ways to correct the six-year decline in SCH among lower-division courses is trickier—we are aware, for example, that initiatives designed to encourage prospective Religious Studies majors to transfer to the program from CNM have the unintended effect of encouraging students to take the lower-level Religious Studies courses at another institution. That said, we do recognize that three of our four General Education courses have been offered for quite a long time (not only at UNM’s main campus, but at public institutions of higher education across the state), and in particular a course titled “Western Religions” is probably of diminishing interest to undergraduates. During the next few years the program

should consider whether replacing one or more of these offerings with updated General Education courses, featuring titles and topics designed to reflect the interests and concerns of today's students, would benefit SCH production.

The program is taking steps to address the lack of racial / ethnic diversity among students. During 2021-2022 the program welcomed Dr. Charles Becknell as a new lecturer; Dr. Becknell is creating new courses in African American Religious for the curriculum. We also revised our program areas, replacing Religion in America with Religion in the Americas, and would like—as faculty availability permits—to continue to increase our offerings under this area, particularly in the field of Latinx Religions.

**4D: Advisement Practices** *Discuss the unit's advisement process for students, including an explanation of how the unit has attempted to improve or address issues regarding its advising practices and to ensure inclusiveness and equity in advising.*

The Religious Studies Program relies on two levels of advisement: advisement through the advising office in the College of Arts and Sciences, and advisement by the program's undergraduate advisor. The “first line” of advisement happens within the College's advisement office; for the past several years the program relied upon the advising efforts of Farah Nousheen, who was the academic advisor assigned to Religious Studies, as well as to several other units. Farah steered students toward Religious Studies courses, explained major requirements to interested students, and ensured students majoring in the program met those requirements. In Spring 2022 Farah left her position, and in September 2022 a new College Advisor, Elliot Parras, replaced her.

Our “second line” of advisement happens within the program, and is the responsibility of the program's undergraduate advisor, Dr. Michael Candelaria. The undergraduate advisor is responsible for evaluating and signing off on course equivalency requests (i.e. from students who take Religious Studies courses and other institutions and hope to receive transfer credit from our unit). In addition, the undergraduate advisor corresponds and / or meets with prospective majors, introduces them to the program, and answers questions they might have. During 2022-2023 we are improving resources, including promotional materials, that both the college advisor and the program undergraduate advisor have at their disposal.

**4E: Student Support Services** *Discuss any student support services that are maintained by the unit and evaluate the relevance and impact of these services on students' academic success.*

Religious Studies is a small unit and does not maintain any specific student support services.

Religious Studies faculty regularly refer students to the Accessibility Resource Center, the Center for Academic Program Support (CAPS) Writing & Language Center, and other relevant support services within UNM.

**4F: Graduate Success** *Discuss the success of graduates of the program by addressing the following questions:*

- *How does the unit measure the success of graduates (i.e. employment, community engagement, graduate studies, etc.)?*
- *What are the results of these measures?*
- *Discuss the equity of student support and success across demographic categories.*

UNM graduates who receive a B.A. in Religious Studies go on to successful graduate-level study in Religious Studies and related fields, and to meaningful careers in a variety of non-profit and for-profit fields. Because the possibilities for study and work supported by a Religious Studies B.A. are so diverse, the program does not maintain formal criteria for measuring graduate success. We are, however, able to offer evidence of the breadth of careers pursued by our Religious Studies majors. The University of New Mexico Foundation has a record of 385 alumni who majored in Religious Studies over the last decade. Of those, the Foundation has career information for 61 alumni (or 16% of the total). A survey of that information reveals the range of career paths that one would expect of graduates in a liberal arts program: Religious Studies majors at UNM have gone on to be doctors, elementary school teachers, professional editors, police chiefs, small business owners, actors, social workers, and chaplains. We have alumni who direct formation at local religious institutions, and alumni who work as advocates in the fields of early childhood education and domestic violence prevention. Many of our alumni end up employed at UNM, both as staff and faculty.

In addition to this data collected by the UNM Foundation, our faculty remain in communication with many of our graduates, and thus the program is able to offer anecdotal evidence of success among recent Religious Studies majors. In the last couple of years, Religious Studies faculty have written letters on behalf of students applying to law school, as well as to

graduate programs at many top-tier institutions, both secular and religiously-affiliated. Alumni of the program are either currently enrolled in, or have recently completed degrees at: UNM School of Law, Harvard Divinity School, Iliff School of Theology, Duke Divinity School, Oxford University, and Princeton Theological Seminary, among other institutions.

The UNM Foundation is not able to provide demographic information for the Religious Studies majors it has tracked by career, nor does the program have reliable demographic information relative to the anecdotal evidence of student success mentioned above. The program also does not have access to the sort of staffing resources that would allow Religious Studies to track graduate outcomes in a more comprehensive way.

## **Criterion 5. Faculty**

The faculty (i.e., continuing, temporary, and affiliated) should have appropriate qualifications and credentials and be suitable to cover the curricular requirements of each degree/certificate program.

**5A: Composition** *After completing the Faculty Credentials Template (Appendix E), discuss the composition of the faculty and their credentials (i.e. proportion of senior versus junior faculty, proportion of women and underrepresented faculty, etc.). Provide a link to the faculty vitae.*

The Religious Studies Program faculty includes one Associate Professor, six Lecturers, and several Part-Time Instructors:

- Dr. Kathleen Holscher, Associate Professor, jointly appointed between Religious Studies Program and American Studies Department. Holds Endowed Chair in Roman Catholic Studies. Currently Religious Studies Program Director. Courses for Religious Studies include Catholicism in America, Catholic Saints in North America, Religion in New Mexico, Radical Religion and American Transformations.
- Dr. Michael Candelaria, Principal Lecturer, jointly appointed between Religious Studies Program and Philosophy Department. Courses for Religious Studies include Introduction to World Religions, Introduction to the Bible, Western Religions.
- Dr. Lisa Gerber, Principal Lecturer, jointly appointed between Religious Studies Program and Philosophy Department. Courses for Religious Studies include Eastern Religions, Theories and Methods in Religious Studies, Religion and Nature.



- Dr. Daniel Wolne, Principal Lecturer. Courses include Introduction to World Religions, Atheism, Mysticism: East and West, Early Daoism, Theories and Methods in Religious Studies.
- Dr. Luke Gorton, Senior Lecturer, jointly appointed between Religious Studies Program and Classics Department. Courses for Religious Studies include Magic in Ancient Religion, Apocalypse in the Ancient World, Sex and Gender in Ancient Religion.
- Dr. Charles Becknell, Senior Lecturer. Courses include Black Liberation and Religion, Religion in American History, African American Religions.
- Dr. Kelly Van Andel, Lecturer III. Courses include Introduction to World Religions, Religion, Health and Medicine, Western Religions, Religion and Literature.
- Dr. Katherine Ulrich, Term Teacher. Courses include Eastern Religions, Introduction to Buddhism, Goddesses and Gods of India, Religion and Food.
- Dr. Mozafar Banihashemi, Part-Time Instructor. Courses include Introduction to Islam, Islamic Fundamentalism, Islamic Mysticism.
- Dr. Hilary Lipka, Part-Time Instructor. Courses include Western Religions, Sex and Religion.
- Dr. Frank Yates, Part-Time Instructor. Courses include Introduction to World Religions, New Testament, Hebrew Bible.
- Dr. Randall Balmer, Part-Time Instructor. Courses include Mormonism, Religion and Sports.
- Dr. Vibha Shetiya, Part-Time Instructor. Courses include Eastern Religions.

*Note that this list does not include faculty appointed within other units that regularly cross-list courses within the Religious Studies Program.*

The full-time Religious Studies faculty are diverse in terms of rank; among our six lecturers we have one Lecturer III, two Senior Lecturers, and three Principal Lecturers. The program continues to lack representation in the category of tenure-stream faculty. Three of our seven full-time faculty are women, and two of our full-time faculty are from racially underrepresented groups. We recognize that the Religious Studies faculty could and should reflect greater racial diversity, particularly given the population we serve at the University of New Mexico.

Addressing this problem is challenging, given the hiring climate in the College of Arts and

Sciences. The program has, though, seen modest improvement in the area of faculty diversity since the last Religious Studies APR in 2014.

For additional information on faculty:

See Faculty Credentials Template (**APPENDIX E**)

See Faculty Vitae (Full-Time Faculty) (**APPENDIX F**)

**5B: Course-Load** *Explain the process that determines and assigns faculty course-load (i.e., how many courses do faculty teach per semester, how does the unit determine faculty assignment to lower division vs. upper division courses, etc.). Describe the faculty-to-student and faculty-to-course ratio, and any impacts this has on unit success.*

The normal teaching-load for tenured and tenure-track faculty in the Religious Studies Program is 2-2. The normal course-load for lecturers in the program is 3-3 (as the latter do not have research expectations assigned them). During AY 2021-2022, the program's full-time faculty developed and approved a Religious Studies Workload Policy, in accordance with Article 13 of the Collective Bargaining Agreement between UNM and United Academics-UNM (Unit 1) (For the complete Religious Studies Workload Policy, see **APPENDIX G**). This policy explains the distribution of workload, including teaching-load, for all tiers of faculty within the unit, and lays out criteria for temporary adjustments to normal course loads.

There is no formal process for determining how faculty teaching-loads are divided between lower-division and upper-division courses; in creating teaching assignments the director defers to faculty preference to the extent possible, balancing faculty teaching requests with the curricular needs of the program, and in particular the need to offer sufficient sections of our lower-division general education courses. That said, every year the majority of our full-time faculty teach a combination of lower and upper division courses.

During Fall 2022, fifteen of twenty-two (or roughly two-thirds) of class sections offered by the Religious Studies Program are taught by full-time faculty (excluding cross-listed courses originating in other units). In addition, one course is taught by a tenure-stream faculty "on loan" (for only that course) from another unit. The remainder of the courses offered are taught by part-time instructors. The Religious Studies Program employs graduate students from other units as graders (Graduate Assistants), but does not employ graduate students to teach any of its courses.

The faculty-to-student ratio in Religious Studies courses ranges from one faculty to 150 or more students in large introductory lecture course, to one faculty to 7-10 students in our 400-level seminar and capstone courses. Lower-level online courses cap at 35 to 40 students; upper-level courses (both in-person and online) usually cap at 35 students, and often range in enrollment between 15 and 25 students. Students who take Religious Studies courses have no problem finding class sections with low faculty-to-student ratios, and enjoy individualized attention from and close engagement with faculty.

**5C: Professional Development** *Describe the professional development activities for faculty within the unit, including how these activities are used to sustain research-related agendas, quality teaching, and students' academic/professional development at the undergraduate and graduate level. Describe what measures the department takes to ensure appropriate support, mentoring, workload and outcomes for faculty of color and members of groups that are traditionally under-represented in your field.*

All but one of the faculty in the Religious Studies Program are lecturers; lecturers at UNM have teaching and service obligations, but no research obligations. The Religious Studies lecturers are talented teachers, and some have won awards for teaching. The primary mechanism for professional development for lecturers is UNM's academic leave policy, which allows lecturers to apply for a one-semester release from teaching (with full pay) after six years of full-time service (an opportunity that parallels the sabbatical structure applied to tenure-stream faculty). The expectation for this academic leave is that lecturers will devote their leave semester to teaching development. In addition, in order to support teaching development, the Religious Studies Program provides each of its full-time faculty up to \$1,500 annually. Faculty are encouraged to use these funds for anything that benefits their teaching; faculty often use this money to purchase books and equipment, to attend conferences relevant to their teaching expertise, and to pay for tuition for summer courses to advance their learning. Additionally, the program provides between \$400 and \$1000 to its part-time instructors (depending on the number of courses they teach annually for the unit) to cover similar teaching-related expenditures.

Prior to the onset of the Covid-19 pandemic, the Religious Studies Program hosted a regular "Key Books in Religious Studies" reading group for interested faculty, as well as interested graduate students from adjacent units. This group met two or three times a semester to discuss recent field-shaping books relevant to Religious Studies. This reading group was put on hold during Spring 2020 due to Covid, but will be reinstated during AY 2022-2023. In years

past, the Religious Studies Program has hosted visiting speakers annually, and in Spring 2022 the program hosted a national symposium. The unit is making plans to again host invited speakers beginning in Spring 2023. Faculty are always invited to attend and learn from these events.

During September 2022 the Religious Studies program held a meeting for faculty from our program and faculty from CNM, all of whom teach sections of the common Religious Studies General Education curriculum. The purpose of this meeting was two-fold: first, to introduce Religious Studies faculty from the different campuses to one another, and second, to collectively discuss strategies for teaching introductory Religious Studies courses, with an eye toward 1) recruiting students into those courses, and 2) preparing students who take the courses for upper-level work and majoring in Religious Studies.

The only tenure-stream faculty member in the program (and thus the only faculty member with research obligations) is Dr. Kathleen Holscher. Dr. Holscher is jointly appointed with the American Studies Department. As a department, and as the tenure-and-promotion home for Dr. Holscher, American Studies carries primary responsibility for her research development.

## **Criterion 6. Research, Scholarship, & Service**

The unit should have structures in place to promote active engagement in research, scholarly, and creative works among the faculty and students (if applicable, differentiate for each undergraduate and graduate degree and certificate program).

**6A: Scholarly & Creative Works** *Describe the scholarly/creative works and accomplishments of the faculty. Explain how these support the quality of the unit; what are particular areas of strength?*

The only tenure-stream faculty in the Religious Studies Program, Dr. Kathleen Holscher, has expertise in the field of American Catholicism, and produces scholarly and creative work within that field. In the last five years, Dr. Holscher has published an article in *The Catholic Historical Review*, and three chapters in edited volumes (two with New York University Press and one with Fordham University Press). In addition, Dr. Holscher and a colleague at University of Rochester received a Luce Foundation grant in 2020 to design and build an interactive digital map. That map, which visualizes the historical locations and movements of 112 Catholic priests accused of sexual abuse across the western United States, was recently completed and is publicly available at [www.desolatecountry.com](http://www.desolatecountry.com). Dr. Holscher is currently working on a co-authored manuscript

related to sexual abuse and Catholic missions in Native America during the twentieth century, and another co-authored manuscript on Catholic horror as an artistic genre and historical analytic.

Dr. Holscher has also led organizations and initiatives related to the field of Catholic history. In 2019, for example, Dr. Holscher served as president of the American Catholic Historical Association (ACHA), an organization with a mission of advancing research related to US Catholic history. During 2022 Dr. Holscher is co-administering a \$75,000 grant the ACHA received from the National Endowment for the Humanities, on the topic of “Native Boarding Schools, Historical Research, and Catholic Archives.” Additionally, from 2017 to the present, Dr. Holscher has served as co-chair of the North American Religions Unit at the American Academy of Religion. Between 2020-2022, Dr. Holscher was a fellow with the “Gender, Sex, and Power” research collaboration, sponsored by the Cushwa Center for the Study of American Catholicism at the University of Notre Dame. Finally, Dr. Holscher has written in recent years for media outlets including *The Revealer*, the *National Catholic Reporter*, and *The Tablet*, and has served as journalistic consultant for the *Los Angeles Time*, *The New York Times*, and *Indian Country Today*.

Other Religious Studies faculty are lecturers and so are neither contractually obligated nor expected to produce scholarly/creative works. That said, some Religious Studies lecturers maintain active research agendas and publication records, and their scholarly work benefits the program. Dr. Michael Candelaria has published several books, most recently *The Latino Christ in Art, Literature and Liberation Theology* (University of New Mexico Press, 2018). He is currently working on a book-length manuscript on the problem of the self-referentiality within Foucaultian forms of criticism. Dr. Lisa Gerber has, in the last five years, published articles both in the *Journal of Philosophical Research* and in *Environmental Ethics*. And the program’s two junior lecturers, Dr. Kelly Van Andel and Dr. Luke Gorton, have manuscripts in progress and in preparation, respectively. In addition, Dr. Gorton co-authored the second edition of a foundational textbook, *A Journey Through Greek Mythology*, in 2019, and has published several translation projects as well as shorter pieces in edited volumes.

**6B: Research Expenditures** *If applicable, include a summary of the unit’s research related expenditures, including international, national, local, and private grants/funding. How is faculty-generated revenue utilized to support the goals of the unit?*

As explained above, the Religious Studies faculty are primarily lecturers with no expectation to conduct research, nor bring in grant funding for research. In 2020, the program's only tenure-stream faculty member, Dr. Kathleen Holscher, received a \$21,000 grant from the Henry Luce Foundation; those funds are administered by the Religious Studies Program. This grant, entitled "Desolate Country: Mapping Catholic Sexual Abuse in Native America," is ongoing, and has been used to support the development of an interactive digital map related to Catholic clerical sexual abuse (available at [www.desolatecountry.com](http://www.desolatecountry.com)). Additionally, Dr. Holscher holds an Endowed Chair in Roman Catholic Studies at UNM. During Spring 2022 Dr. Holscher used approximately \$40,000 from that endowment for the three-day "Building Catholic Studies Where We Are" symposium, hosted by the Religious Studies Program. A post-symposium collection of essays, with an introduction by Dr. Holscher, is forthcoming in the journal *American Catholic Studies*. These initiatives advance UNM's mission of excellence in research, and bring local and national awareness to Religious Studies at UNM.

**6C: Research Involvement** *Give an overview of the unit's involvement with any research labs, organizations, institutes, or other such centers for scholarly/creative endeavors (i.e. formal partnerships with Sandia Labs, CHTM, community organizations, local media, etc.).*

See Section 6A above.

**6D: Student Opportunities** *Describe the opportunities for undergraduate and graduate students to be involved in research/creative works through curricular and extracurricular activities.*

The Religious Studies faculty are primarily lecturers and are not expected to conduct their own research. Therefore, opportunities for undergraduate students to collaborate directly with faculty on research within the unit are limited. Undergraduate students are, however, supported in research through the unit's honors degree, which supplements the Religious Studies B.A., and is designed to enable advanced students to conduct independent study and research under the direction of a faculty member serving as thesis advisor. Students take honors coursework (RELG497) during two consecutive semesters during their senior year. By the end of the second semester, students receiving honors will have submitted a thesis of at least twenty-five pages.

Often Religious Studies honors theses include original research (though sophisticated syntheses of existing scholarship are also permissible).

The unit has no graduate students of its own. Graduate students from peer units participate in the Religious Studies Program as employed Graduate Assistants, grading for RELG1110, as students in graduate level courses that Religious Studies faculty teach within their jointly appointed departments, and as part of unit-sponsored gatherings like the “Key Books in Religious Studies” reading group. In 2021, a Ph.D. student from the American Studies Department also participated in research funded by the “Desolate Country” grant (see 6B above), which is administered by the program.

**6E: Community Service** *Describe faculty members’ service to the UNM community and beyond (local, national, global). Examples include community engagement practices, volunteering on committees, professional organization membership/leadership, etc.*

Within UNM, Religious Studies faculty serve in different capacities. Dr. Charles Becknell, for example, recently served as Director of the Africana Studies Program at UNM and as Special Assistant to the Vice President in the Division of Equity and Inclusion. In addition to serving as the Religious Studies Assessment Coordinator for the last four years, Dr. Kelly Van Andel has served as an internal reviewer for online course development within the College of Arts and Sciences. Dr. Lisa Gerber also serves as a member of the UNM Online Course Advisory Council, and in that capacity, she reviews courses every year for the Accelerated Online Programs (AOP) offered by the university. In addition to directing the Religious Studies Program, Dr. Kathleen Holscher has served as a member of the Dean of the College of Arts and Science’s committee on hiring, and she currently serves as a member of the UNM Faculty Senate curriculum committee.

Beyond UNM, the Religious Studies faculty provide service in different professional capacities. Dr. Luke Gorton, for example, has held a variety of leadership roles in recent year within the Classical Association of the Middle West and South. And Dr. Holscher has held leadership roles within both the American Catholic Historical Association and the American Academy of Religion (as detailed in Section 6A above). Dr. Holscher also serves as an associate editor for the journal *American Catholic Studies*.

Finally, some Religious Studies faculty have service profiles within the Albuquerque community, and other among other public constituencies. Dr. Becknell serves on the Governor’s

Council for Racial Justice, and has lectured recently on topics including diversity and inclusion, and systemic racism, for local institutions including the Explora Children’s Museum and Sandia National Laboratories. Dr. Dan Wolne recently served as the keynote speaker on a conference World Peace, hosted by Wat Buddhamongkolnimit in Albuquerque. Dr. Holscher served until 2020 as an Advisory Board Member for a local Master of Theological Studies Program run jointly between St. Norbert College and the Ecumenical Institute for Ministry, and has taught one-day courses for local Catholic and continuing education organizations. In Spring 2023 she will give a lecture for the Taos County Historical Society. She also serves as a scholarly advisor for a major traveling museum exhibition being developed by the New York Historical Society. Finally, Dr. Holscher has given several public lectures on clerical sexual abuse, some hosted by universities, including Fordham University and Gonzaga University, and others hosted by groups like the Kiva Club (UNM’s Native student organization) and the National Native American Boarding School Healing Coalition.

## **Criterion 7. Peer Comparisons**

The degree/certificate program(s) within the unit should be of sufficient quality compared to relevant peers. (If applicable, differentiate for each undergraduate and graduate degree and certificate program offered by the unit.)

**7A: Analysis** *Choose 3 peer departments from the Peer Comparison Template (Appendix H) to contrast with the unit. After completing the Template for these departments, provide an analysis of the comparison. Please describe aspects of your program that are unique compared to these peers.*

- *The unit may choose to select an alternative peer institution designated by a relevant regional, national, and/or professional agency.*

See **APPENDIX H** for Peer Comparison Template. Of the twenty-two institutions included on the Peer Comparison Template provided by the APR Office, we selected three that we deemed roughly comparable to the Religious Studies Program at UNM. In making our decision, we excluded institutions that lack free-standing Religious Studies units (Arizona State University, for example, houses Religious Studies within a School of Historical, Philosophical and Religious Studies). We also excluded institutions that have Religious Studies Departments with established graduate programs (University of Texas-Austin, for example). Of the remaining institutions, we identified three peer units: two peer Religious Studies Programs, at Oklahoma State University



and Texas A&M University, and one peer Religious Studies Department, at University of Tennessee-Knoxville.

Oklahoma State University (OSU) is a somewhat larger institution than University of New Mexico (roughly 23,000 students compared to roughly 19,500 students). The OSU Religious Studies Program includes a similar number of faculty to the UNM Religious Studies Program, and like our program, all but one of its faculty are non-tenure-track teaching faculty. Both programs have roughly the same number of undergraduate minors; the biggest difference between the two programs is that UNM's Religious Studies Program offers a B.A., while the OSU program currently does not. It is worth noting that the OSU program is newer than the UNM program, having separated from the Philosophy Department to become its own academic unit in 2019. The Director of Religious Studies at OSU is currently working on creating two certificates, in Middle-East Studies and Biblical Studies.

Like our unit, the OSU program reaches large numbers of students through its Introduction to World Religions course—a much larger number than we currently do. During Fall 2022, the OSU program is offering 22 class sections as part of its Religious Studies curriculum, but only six distinct courses. Thirteen of its 22 sections are Introduction to World Religions. In comparison, our program is offering 18 distinct courses this semester, and 27 sections of Religious Studies courses total. In addition to Introduction to World Religions, the OSU program offers several courses that our similar to our own, including Old Testament and New Testament, Asian Religion, Visions of the Apocalypse, several courses on Islam, and Religion and Body (which includes an emphasis on medicine). Courses offered by the OSU program that we do not offer include Religion and Film, Native American Religion, and Judaism.

Texas A&M University is an institution with more than three times the enrollment of UNM (73,000 students compared to 19,500 students). As a land-grant, STEM, and agriculture-oriented school, it is not surprising that its Religious Studies Program is small. The Texas A&M program has had its own faculty lines since 2018. It currently has four of its own faculty: three tenure-stream faculty and one lecturer. This means the Texas A&M Program is smaller than Religious Studies at UNM, but has a greater number of tenure-stream appointments. The program offers a Religious Studies minor, and a Religious Studies major is currently offered as part of a “University Studies BA,” which is a university wide, interdisciplinary degree. As of the

2022-2023 academic year, however, Texas A&M will be restructuring. As part of that restructuring, the Religious Studies faculty will move into a new Department of Global Languages and Cultures, which will also run the Religious Studies minor. The major will be phased out, and instead Religious Studies will become a track in a new BA called “Global Cultures.”

Finally, University of Tennessee-Knoxville (UTK) is an institution with approximately 12,000 more students than UNM. Unlike at UNM, Religious Studies at UTK has departmental status; the UTK Religious Studies Department has approximately twice the number of faculty as our unit. Unlike in the UNM program, most of those faculty are tenure stream. Notably, however—and despite our lack of tenure-stream faculty and departmental status-- UNM has both more majors and more minors than Religious Studies at UTK. While Religious Studies at UTK does not have a graduate program, they do have a new graduate certificate, as well as two undergraduate certificates, in Religion, Race & Ethnicity, and in Religion and Non-Profit Leadership.

During Fall 2022, the UTK Religious Studies Department is offering 30 class sections and 19 distinct courses. This is nearly identical to what the UNM Religious Studies Program is offering during Fall 2022 (27 class sections and 18 distinct courses). The two programs have many courses in common, including Introduction to World Religions, Asian Religions, Western Religions (titled “Judaism, Christianity, Islam” at UTK), Method and Theory, and courses on Gender and Religion. Notable courses offered the UTK department that are not offered at UNM include Religion and Film, Religion and Nonprofit Leadership, and Early Judaism.

A comparative analysis of the Religious Studies Program at UNM with Religious Studies units at peer institutions demonstrates that UNM’s program delivers undergraduate programming—including a BA and a minor, as well as large introductory level courses—at a level that is on par with peer units. In most cases, the UNM program does this with fewer tenure-stream faculty than its peers. The analysis suggests that adding tenure-stream faculty (either via new hires or via the conversion of present lecturers) would make us more competitive with peer units. Adding new faculty, whether tenure-stream or otherwise, is also necessary for our program to diversify its curricular offerings, in line with the curricular offerings of our peer institutions. On one hand, the Religious Studies Program at UNM has strengths—including courses on Catholicism and African American Religions-- not reflected in the curricular offerings of peer

institutions. On the other hand, we do not offer a Religion and Film course (an offering at both Oklahoma State and UTK), and—most notably—we do not, aside from Hebrew Bible, offer courses relevant to Judaism. This is a direct result of our program’s dependence on part-time instructors: three years ago, the part-time instructor who taught courses on Judaism for our program decided to step away from his position, after a couple of semesters of low course enrollment (College policy prohibits us from filling PTI contracts unless PTI courses make a 15-student minimum enrollment). We recognize the lack of courses on Judaism within our program is a problem, but have not thus far been able to find a solution.

In addition, the comparative analysis of peer institutions suggests that pursuing one or more certificates, at the undergraduate level, could be beneficial to UNM’s Religious Studies Program moving forward. So too could pursuing a graduate level certificate, or finding another way to support students doing graduate level work. See the Conclusion of the self-study for discussion of strategic initiatives in these areas.

## **Criterion 8. Resources & Planning**

The unit should demonstrate effective use of resources and institutional support to carry out its mission and achieve its goals.

**8A: Budget** *Provide an analysis of the unit’s budget, including support received from the institution and external funding sources.*

The Religious Studies budget is simple and modest; each year the program relies upon a \$7,000 operating budget transferred from the College of Arts and Sciences, in addition to \$3,000 in director’s discretionary funds, also transferred by to the College to the program’s operating index. This \$7,000 operating budget is a reduced budget; prior to FY 2017-2018 the program received a nearly \$10,836 annual operating budget from the College (\$13,836 inclusive of director’s discretionary funds). In other words, the program’s operating budget was cut by \$3,836, or approximately 35%, five years ago.

For the past four years the program has spent on operating costs somewhat more than it has received from the College:

<b>FY18/19</b>	\$8,815.92
<b>FY19/20</b>	\$10,469.24

<b>FY20/21</b>	\$13,920.65
<b>FY21/22</b>	\$5,191.13

*Note that FY21/22 does not include multiple pending charges.*

In years that Religious Studies has exceeded its operating budget, it has been able to cover extra spending by supplementing from an operating reserve held by the program. As of August 2022, the program holds an available operating reserve of \$5,139, along with another \$5,514 in directors discretionary funds. Currently the largest portion of the annual operating budget goes toward development stipends for Religious Studies faculty (up to \$1500 per full-time faculty and \$400-\$1000 per part-time faculty).

Aside from a faculty salary index, the operating index is the chief spending index for the Religious Studies Program. The program holds several additional small indexes, including a small equipment index and an endowed fund from which we distribute the annual Joyce Rogers Memorial prize of \$700 to a promising undergraduate major. In addition, the program holds the index for the Roman Catholic Studies endowment (spending from which is regulated by the terms of the endowment donor agreement), and an index for the sole grant currently administered by the program. Note that the program does not pay its part-time instructors from its own indexes; part-time instructor funding is allocated on a semester-by-semester basis by the College of Arts and Sciences.

There are few realistic avenues available for the Religious Studies Program to generate additional revenue. Two years ago, Dr. Holscher, holder of the Endowed Chair of Roman Catholic Studies, collaborated with then-Dean of the College Mark Peceny, staff at the UNM Foundation, and university legal counsel, to rewrite the donor agreement for the chair she holds. The new language of the donor agreement allows for the Chairholder, in consultation with the Dean of the College, to use endowment funds on programming (endowment funds were previously restricted to paying the chairholder's salary). This rewrite made possible the "Building Catholic Studies" symposium hosted by the Religious Studies Program in Spring 2022, and will also open up funding for future programming. Because programming supported by the Roman Catholic Studies Endowment is restricted to Catholic themes, however, its overall benefits for the program are limited.

**8B: Staff** *Discuss the unit staff and their responsibilities (including titles and FTE). Include an overall analysis of the adequacy and effectiveness of the staff composition in supporting the mission and vision of the unit.*

Most recently, the Religious Studies Program has been served by one full-time staff person, Mercedes Nysus. Mercedes is the Department Administrator for the Arts & Sciences Shared Service Center, which encompasses the American Studies Department, and the Women, Gender & Sexuality Studies Program, along with the Religious Studies Program. As Center Administrator—and as the sole staff person for the Center for the past two years-- Mercedes has been responsible for an enormous array of duties across the three units that comprise the Center, including all faculty and graduate student contracts, fiscal management, course scheduling, event planning, facilities oversight, etc.

Mercedes is an extraordinarily competent administrator, and the Religious Studies Program benefits enormously from her talents, most especially her attention to detail and her ability to balance dozens of responsibilities simultaneously. That said, it is worth noting that the creation of the Shared Service Center in Fall 2017 was a cost-saving mechanism instituted by the College that severely undercut staff support available to the Religious Studies Program. At the time of the last Religious Studies APR, in 2014, the program benefited from the support of its own full-time dedicated staff person. In recent years, however, the situation has been very different, as Mercedes has balanced attention to the needs of Religious Studies with attention to the needs of other units that comprise the Center (including one unit that is a full department with a graduate program). The result is that the program has, in recent years, lacked the administrative support that it needs for things like publicity and promotion, alumni outreach, website maintenance, etc.

In late Spring 2022 the Shared Service Center was finally able to hire a second staff person, Alisha Barber-Farless. Alisha recently began work as Academic Support Coordinator within the Service Center. We are hopeful that this addition will increase the overall capacity of Service Center staff to support the Religious Studies Program.

Finally, the Religious Studies Program is supported in by the College of Arts and Science Advisement Center, which provides an academic advisor that is shared between Religious Studies, Women, Gender & Sexuality Studies, and American Studies. For several years, Farah Nousheen worked with our program in that position. Farah left the position at the end of March

2022. In early September 2022 she was replaced by our new academic advisor, Elliot Parras. The program looks forward to working with Elliot during the coming academic year, especially on student recruitment initiatives.

**8C: Advisory Board** *If the unit has an advisory board, describe the membership, their charge, and discuss how the board's recommendations are incorporated into decision-making.*

The Religious Studies Program does not have an advisory board. It does have a Religious Studies Committee, which is comprised both of faculty from the unit and external faculty. On the Religious Studies Committee, Religious Studies faculty and external faculty hold the same roles and responsibilities; unless there is a recusal, all Committee Members participate in all discussions and votes. Religious Studies Committee decisions are executed by the program director. For fuller explanation of the Religious Studies Committee, see Section 1C above.

## **Criterion 9. Facilities**

The unit facilities should be adequately utilized to support student learning, as well as scholarly/research activities.

**9A: Current Space** *Provide an updated listing from UNM's current space management system of the spaces assigned to your unit (e.g., offices, conference rooms, classrooms, laboratories, computing facilities, research space, etc.). Discuss the unit's ability to meet academic requirements with current facilities.*

- *Explain if the unit has any spaces that are not documented in UNM's space management system.*
- *Explain the unit's unmet facility needs.*
- *If applicable, describe the facility issues that were raised or noted in the last APR. What were the results, if any?*

The Religious Studies Program is located on the fourth floor of the Humanities Building on UNM's main campus; it shares the fourth floor with the American Studies Department, the Women, Gender & Sexuality Studies Program, the International Studies Institute, and the Feminist Research Institute. The Religious Studies Program currently has fourteen offices assigned to the unit:

<b>Room</b>	<b>Assignment</b>
429	RELG Library
431	Mercedes Nysus

443	Mozafar Banihashemi
447	Randall Balmer
449	Dan Wolne
451	Kelly Van Andel
453	Katherine Ulrich
455	RELG Grading Assistants
457	Luke Gorton
461	Empty
463	Charles Becknell
465	Michael Candelaria
467	Lisa Gerber
472	RELG Director

These include offices for the program director and administrator, six dedicated offices for full-time faculty, as well as offices for part-time instructors who have requested space. In addition, graduate assistants employed by the program have a shared office, and one office is a dedicated Religious Studies library. The unit also shares several spaces, including a common area, conference rooms, and a mail / copy room, with other units on the floor. The program is generally able to meet its needs with the space it is currently assigned.

**9B: Future Space Needs** *Discuss any future space management planning efforts related to the teaching, scholarly, and research activities of the unit. Include an explanation of any proposals that will require new or renovated facilities and how they align with UNM's strategic planning initiatives.*

- *Explain the potential funding strategies and timelines for these facility goals.*

While the Religious Studies Program is able to meet basic needs with the space it is allocated, the unit—like others units located in the Humanities Building—faces significant challenges related to the building's design, including its maze-like hallways, dark offices, less-than-inviting common areas, and balconies that double as pigeon roosts. Addressing these challenges exceeds the capacity of the program; they will only be solved by new or substantially renovated Humanities facilities. Two years ago, a joint proposal for facilities updates submitted by units housed within the Humanities Building failed to gain traction. In Fall 2022, the Dean of the College of Arts and Sciences announced a plan to demolish the Humanities Building (along with its neighboring building, Ortega Hall) and replace it with a new Humanities and Social Science Complex. In line with this plan (funding for which will depend on a voter-approved bond),

demolition of the Humanities Building will begin in January 2025, and the new complex will be completed by Summer 2027.

## **Conclusion. Strategic Planning**

Discuss the unit's strategic planning efforts going forward to improve, strengthen, and/or sustain the quality of its degree programs (if applicable, differentiate between undergraduate and graduate). Address all criterion, including but not limited to: student learning outcomes, curriculum, assessment practices, recruitment, retention, graduation, success of students/faculty, research/scholarly activities, resource allocation, and facility improvement.

As it looks toward the future, the Religious Studies Program is considering (and in some cases beginning to execute) the following initiative. Initiatives in the following five areas are priorities for the program:

### **1. Recruitment:**

The Religious Studies Program needs to address recent declines in enrollment, both in terms of majors and in terms of student credit hours. We are particularly focused on the former. Recruitment of majors and minors in Religious Studies has historically relied upon positive student experiences in lower-division (General Education) courses offered by the program. Majors have repeatedly commented on the effectiveness of these courses, at “getting them interested” in Religious Studies. On one hand, this pattern underscores the importance of consistently offering multiple sections of lower division classes each term. On the other hand, over the last few years the program has faced decline in student enrollment in these lower-division courses. Some of this decline is beyond our control. Faced with this reality, we need to pursue other avenues of recruitment. We know there has been a shift toward students taking General Education courses at CNM, our neighboring community college. With this in mind, the program recently collaborated with CNM to put together a “2+2” degree plan, in order to make it easier for CNM students to transfer to UNM and major in Religious Studies. In addition, during September 2022, our instructors who teach lower-level courses are met with Sarah Egelman, the primary Religious Studies faculty person at CNM, to discuss how CNM faculty might tailor their lower-level courses toward recruitment of transfer majors to UNM. As follow up, during Spring 2023, we plan to hold an in-person “meet and greet” event for CNM students interested in



pursuing Religious Studies at UNM. After three years of these sorts of efforts, the program will review our majors and minors, via exit surveys, to assess the number who are CNM transfers and, accordingly, the success of these initiatives.

Also, close communication with the College of Arts and Science's advising team has helped to lead students into the major, and regular contact between the program and the advisor dedicated to Religious Studies remains a priority. We look forward to developing a relationship with Elliott Parras, the new staff person in this position. In addition, we need to increase the Religious Studies Program's visibility on UNM's campus, and among the undergraduate population. Near-term plans to increase visibility include: an improved program website (work on this is being done during Fall 2022), better promotional materials (work on this is also underway), building a social media presence, and hosting Religious Studies fairs and/or other accessible-to-undergraduates events on campus, beginning in Spring 2023. We are currently planning two public lectures during Spring 2023, one highlighting recent research of Dr. Kathleen Holscher, and one by Dr. Jackson Crawford, an expert on Norse mythology and affiliated faculty at University of Colorado-Boulder. Dr. Crawford's "Old Norse Channel" on YouTube (which promotes itself as "Real Expertise. No Agenda") has nearly a quarter million subscribers. We believe that invited lecturers like this will appeal to undergraduates who might not otherwise have Religious Studies on their radar.

## **2. Curriculum**

Curriculum development in Religious Studies aims to recognize the changing interests of the student population who are taking our classes, and to balance those interests with offerings that our faculty consider essential to training in Religious Studies as an academic discipline. Two years ago, the program revised its major requirements to better achieve this balance (See **APPENDIX B**). That said, the program is suffering from holes in its curriculum that we must address in the coming years.

While our upper division offerings are relatively diverse, as previous APR reports have emphasized, the program would benefit from having full-time instructors in key areas, to ensure stable and regular offering of classes that majors need to graduate. Perhaps most glaringly, we currently lack an instructor to provide courses on Judaism (three years ago, the part-time instructor who taught courses on Judaism for the program departed, due to low enrolling courses,

and we have not yet found a way to replace him). In the past, administrators have raised the possibility of fund-raising for an endowed chair in Jewish Studies (similar to the endowed chair in Catholic Studies housed in the program). While this remains a possibility, the logistics and politics of donor-endowed chairs are complex, and we believe that receiving a faculty line in this area would be preferable. In addition, all of the program's classes focusing Islamic traditions are currently taught, with great skill, by Dr. Mozafar Banihashemi. Dr. Banihashemi's position is a part-time instructor, and he has indicated that his retirement from the program is likely only a few years off. His departure will leave the program without an Islam specialist, creating an enormous problem. In addition, the East Asian and South Asian religious traditions are currently under-represented in the upper division section of our curriculum, with most courses taught by another talented and popular part-time instructor, Dr. Katherine Ulrich. It would increase the breadth of the program to be able to offer stable curricular offerings in East Asian or South Asian forms of Buddhism, especially.

In addition to these essential areas, the program's curriculum would also be strengthened—particularly given our location, and the student population that we serve-- by a faculty member with expertise in Native American religions. If the Religious Studies Program is to continue as a viable major in the College of Arts and Sciences, a commitment to hiring full-time faculty in one or more of the above areas is required. Although hiring lecturers in these areas would solve the immediate curricular gaps, we remain committed to the hiring of one or more tenure-stream faculty, as a necessary step toward 1) raising the profile of our unit, and 2) achieving departmental status at some point in the future. While the unit values its current lecturers enormously, the administration's recurrent decision to provide lecturer lines to the unit rather than tenure-stream lines has kept Religious Studies stuck in its status as a program for decades. To this end, the Religious Studies Program will continue to advocate for joint hires on tenure-stream faculty with other units.

Although the program has recently updated its undergraduate curriculum, in the face of recent declines in enrollment we need to consider additional revisions, in order to appeal to a student body that is more "career minded" than ever before, and demonstrating less curiosity about religion in organized and traditional forms. To this end, we are beginning the process of building a new undergraduate concentration (and possibly a minor) in Religion, Health, and Medicine. Three years ago, the program developed a new general education course of the same

name, that has proven popular among health science pre-majors and majors. We are optimistic that the same type of student will find value in a Religion, Health, and Medicine concentration (and perhaps eventually a minor). We plan to submit the paperwork for this new concentration in Fall 2023, and to have it in the catalog by Fall 2024. Depending on how this process goes, the program may also explore adding additional concentrations and/or minors in the coming years.

Given recent enrollment trends that have favored online courses over in-person offerings, the program is also considering possibilities related to online degree programs. Currently students are able to take most but not all of the courses required for a religious studies major online; the only course they must take in-person is RELG452, the capstone course for the major. This fall, the Religious Studies Committee began discussing scenarios for making the capstone (or an equivalent) available for students wishing to pursue Religious Studies as an online degree. Students *are* currently able to fulfill the requirements for a minor in Religious Studies entirely online. This fall the program is reaching out to UNM Online about promoting our minor as an online degree.

The program also needs to consider adding curricular offerings that touch on the following: spirituality among the religiously unaffiliated, religion in the Digital Age, religion and popular culture (i.e. television, film, anime), religion and climate change. To this end, we are planning on adding several new upper-level courses for AY2023-2024. Revising our General Education curricular offerings is a much more difficult process, due to common course and course numbering requirements across all of New Mexico's public institutions of higher education. Nevertheless, revisions to these courses, to address declining enrollment in them, may eventually be necessary as well.

Finally, while the program in its current form, and with its current resources, cannot sustain a full graduate program, it should explore possibilities for serving students who are interested in graduate-level work in and adjacent to Religious Studies. This might be done through the establishment of a graduate certificate, or through collaborating with a peer unit that does currently have a graduate program to provide a joint five-year BA to MA pathway for Religious Studies majors. The Philosophy Department is one possibility, in this regard.

### **3. Success of Faculty:**

The Religious Studies Program has assembled a solid group of instructors, both full and part time, who collectively teach with great skill across lower-division and upper-division parts of the curriculum. We believe the continued success of these faculty can be served in a few key ways. Currently, the introductory salary for a full-time lecturer at UNM is under \$50,000. Local public-school teachers with master's degrees and just a few years experiences are able to bring in salaries higher than our Principal Lecturers, who have been with the program for many years. Salary increases in the College of Arts and Sciences, over the last decade, have not kept pace with inflation, and the practical effects of this on the day-to-day lives of our faculty are burdensome. Most of our full-time faculty teach overloads, in order to bring in extra income; a situation that realistically limits the amount of attention they can give to courses in their course load. In short, the demoralizing effect of low pay needs to be faced and addressed by the administration.

Unsurprisingly, the compensation problem is especially severe for our talented and loyal part-time faculty, several of who have been teaching in the Religious Studies Program for more than a decade, and who teach courses that are integral to our curriculum. It is unconscionable that, even in light of a new faculty union and collective bargaining agreement, part-time faculty who teach four courses a year in the College of Arts and Sciences receive just over \$18,000 annually. Within the Religious Studies Program, we offer our part-time faculty modest research stipends (between \$400 and \$1000 depending on course load) annually, from our operating funds. But needless to say, better compensation across the board is required, in order for the program to attract and retain the part-time faculty that it requires to deliver its curricular offerings.

#### **4. Success of Students:**

As discussed in Section 4F, students who major in Religious Studies do so for many reasons, and go on to a wide variety of post-graduation studies and employment. On one hand, the program needs to support the significant percentage of our students who wish pursue graduate study in Religious Studies and related fields. In addition to our current curricular offerings, the program needs to better advertise its honors thesis option for these students, as well as possibilities for independent study and other forms of collaboration with faculty. On the other hand, the program also needs to support students who major in Religious Studies for personal reasons, often as a

resource for exploring existential and cultural issues, and students who major in Religious Studies as a jumping off point to careers outside academia. Fostering success for these groups of majors means continuing to make sure that our program offers courses that 1) facilitate the careful, in-depth study of religious themes that are at the heart of students' personal interests, 2) demonstrate productive intersections between the study of religion and forms of human engagement that are prioritized in fields like medicine, politics, law, etc., and 3) support students in developing written and oral communication skills, as well as cultural awareness and acuity in ethical decision making, that will benefit them in whatever paths they follow post-graduation.

The diversity of our program's current curriculum benefits these groups, as it provides latitude (within certain limits) for students to focus their studies on what is most interesting to them. One area in which the program has been lagging, over the last few years, is in providing opportunities for Religious Studies majors and minors to develop their expertise outside of the classroom. We hope to begin to rectify this with the public lectures we are planning for Spring 2023. Going forward, we will need to consider additional ways to create a Religious Studies community that is inclusive of undergraduates, both those interested in graduate work and those pursuing religious studies for other reasons.

## **5. Facility Improvement:**

The Religious Studies Program has adequate space to meet its current needs, in terms of offices for faculty and administrators. The program is challenged by the design and condition of the Humanities Building. In Fall 2022 the Dean of the College of Arts and Sciences announced plans to demolish the Humanities Building and build a new Humanities and Social Sciences complex. The planned start date for demolition is January 2025, and the planned completion of the new complex is Summer 2027. The viability of this plan, as we understand it, is dependent upon a bond, which will be voted upon by the citizens of New Mexico in November 2024. While we are in desperate need of improved facilities, the Religious Studies Program is at the mercy of the university, and its timetable for facilities improvement or replacement, in this regard.

While important, the following areas are not currently prioritized in strategic planning for the program:

## **6. Student Learning Outcomes and Assessments:**

The current SLOs for the Religious Studies program have been recently updated, an effort led by the current assessment coordinator, Dr. Kelly Van Andel, in consultation with the Religious Studies Committee. The unit's seven SLOs now capture the learning objectives the program deems salient for our majors to achieve, and they are aligned with UNM's overall student learning goals. Student performance on these SLOs is evaluated through multiple methods, and performance benchmarks are set. We believe we are well situated, in regard to student assessment. Going forward, however, we will also consider adding student portfolios to the assessment process, and/or making assessment surveys mandatory in the capstone course, in order to gain access to additional data regarding performance on the SLOs.

## **7. Retention and Graduation:**

Once students have declared a Religious Studies major or minor, keeping them on track to graduate is also a goal of the program. Data from the College of Arts and Sciences shows that, during the Covid-19 pandemic, this was difficult for units across campus, as students from a variety of demographic backgrounds were unable to keep up with required classes. On the whole, retention from here forward will benefit from the work of Elliot Parras, the newly-hired academic advisor for Religious Studies, within the College, as well as that of the program's own undergraduate advisor. While ultimately, the responsibility for accumulating required credits for the major and minor in Religious Studies lies with students themselves, the program needs to apply all relevant administrative methods to be of service to the students in this regard.

## **8. Research/Scholarly Activities:**

As discussed in multiple sections above, most of our faculty are lecturers, and thus are neither contractually required nor expected to engage in research. The program offers an annual stipend to each full-time faculty member, which she or he may use for either research or teaching-related expenses, and it will continue this practice. Program faculty primarily use this stipend on activities and materials that benefit their teaching, including course tuition, conference expenses, books and electronic equipment. The program also seeks additional ways to recognize that many of its teaching faculty achieve scholarly accomplishments, and appreciate opportunities for peer conversations about Religious Studies themes outside of the classroom. To this end, the program

will revive its dormant reading group during AY 2022-2023, and will (within its budgetary constraints) pursue annual programming for faculty and students, including talks by visiting experts.

### **9. Resource Allocation:**

The Religious Studies Program runs on a modest operating budget of \$10,000 annually (including both its regular operating budget and director's discretionary funds). Most of this budget currently goes toward development stipends for its full-time and part-time faculty. This year the Religious Studies Committee is addressing recruitment strategies. This conversation will inevitably involve discussion of how the program's limited resources can best assist recruitment efforts.

**APPENDIX A:**

**“Building Catholic Studies Where We Are”  
Conference Materials**





THE UNIVERSITY OF  
NEW MEXICO.



# **BUILDING CATHOLIC STUDIES WHERE WE ARE: A GATHERING TO IMAGINE A FIELD**

April 28th - April 30th, 2022  
University of New Mexico

Sponsored by the Endowed Chair in Roman Catholic Studies and  
the Religious Studies Program, University of New Mexico.

## **“Building Catholic Studies Where We Are”**

April 28<sup>th</sup>-30<sup>th</sup>, 2022  
University of New Mexico

### **Participants**

Vaughn Booker, Assistant Professor, Departments of Religion and African American Studies,  
Dartmouth College

Matthew Cressler, Associate Professor, Department of Religious Studies, College of Charleston

Jack Downey, John Henry Newman Associate Professor of Catholic Studies, University of  
Rochester

Joseph Flipper, Mary Ann Spearin Chair of Catholic Theology, University of Dayton

Madeline Gambino, Ph.D. student, Department of Religion, Princeton University

Felipe Hinojosa, Associate Professor, Department of History, Texas A&M

Kathleen Holscher, Endowed Chair of Roman Catholic Studies, University of New Mexico

Danae Jacobson, Visiting Assistant Professor, Department of History, Colby College.

Alyssa Maldonado-Estrada, Assistant Professor, Department of Religion, Kalamazoo College

Charles McCrary, Post-Doctoral Scholar, Center for the Study of Religion and Conflict, Arizona  
State University.

Brenna Moore, Professor, Department of Theology, Fordham University

Kristy Nabhan-Warren, V.O. and Elizabeth Kahl Figge Chair in Catholic Studies, University of  
Iowa

James Padilioni, Visiting Assistant Professor, Department of Religion, Swarthmore College.

Michael Pasquier, Jaak Seynaeve Professor of Christian Studies, Louisiana State University

Anthony Petro, Associate Professor, Department of Religion, Boston University

Carlos Ruiz, Ph.D. student, Department of Religious Studies, University of Iowa

Jennifer Scheper Hughes, Associate Professor, Department of History, University of California-  
Riverside

John Seitz, Associate Professor, Department of Theology, Fordham University.

Daisy Vargas, Assistant Professor, Department of Religious Studies, University of Arizona.

Alexia Williams, Assistant Professor, University of Illinois

Richard Wood, Professor, Department of Sociology, University of New Mexico

## **Schedule of Events**

***Note:** All symposium sessions take place in the Bobo Room, on the third floor of Hodgin Hall on the main campus of the University of New Mexico.*

### **Thursday, April 28<sup>th</sup>:**

**Thursday throughout the day:** participants arrive at Albuquerque International Sunport, travel by Lyft / Uber / taxi to Hotel Parq Central (806 Central Ave SE, Albuquerque, NM)

**4:00 PM:** Shuttle departs Hotel Parq Central for Hodgin Hall

**4:30 PM:** Welcome and Opening Remarks

**5:00-6:30 PM:** Session 1: “What Communities, Catholic and Not, Matter Where We Are?”

    Presider: Richard Wood, University of New Mexico

    Panelists:

    Jack Downey, University of Rochester

    Kristy Nabhan-Warren, University of Iowa

    Michael Pasquier, Louisiana State University

**6:30-8:00 PM:** Catered Dinner and Reception (Hodgin Hall, Second Floor)

**8:00 PM:** Shuttle departs Hodgin Hall for Hotel Parq Central

### **Friday, April 29<sup>th</sup>:**

**8:45 AM:** Shuttle departs Hotel Parq Central for Hodgin Hall

**9:00 AM:** Continental Breakfast (Hodgin Hall, Second Floor)

**9:30 - 11:00 AM:** Session 2: “Where Do We Find Catholic Geographies, and How Do They Reorient Us?”

Presider: Michael Pasquier, Louisiana State University

Panelists:

Danae Jacobson, Colby College

Felipe Hinojosa, Texas A&M University

Carlos Ruiz, University of Iowa

**11:00 AM:** Break

**11:30 AM-12:15 PM:** Lunch (Hodgin Hall, Second Floor)

**12:15 - 1:45 PM:** Session 3: “What Counts as a Catholic Archive?”

Presider: Kathleen Holscher, University of New Mexico

Panelists:

Vaughn Booker, Dartmouth College

Matthew Cressler, College of Charleston

Alyssa Maldonado-Estrada, Kalamazoo College

**1:45 PM:** Shuttle departs Hodgin Hall for Hotel Parq Central

**2:30 PM:** Charter bus departs Hotel Parq Central for Santa Fe

**4:00 PM:** Tour of Historic-Artistic Patrimony & Archvies of the Archdiocese of Santa Fe

**4:45 PM:** Tour of Cathedral Basilica of St. Francis of Assisi

**5:30 - 8:30 PM:** Sightseeing and Dinner (on your own) in Santa Fe

**8:30 PM:** Charter bus departs Santa Fe

**9:30 PM:** Charter bus returns to Hotel Parq Central

**Saturday, April 30<sup>th</sup>:**

**8:45 AM:** Shuttle departs Hotel Parq Central for Hodgin Hall

**9:00 - 9:30 AM:** Continental Breakfast (Hodgin Hall, Second Floor)

**9:30 - 11:00 AM:** Session 4: “Is Anti-Catholicism Relevant Where (and When) We Are?”

Presider: Charlie McCrary, Arizona State University

Panelists:

Anthony Petro, Boston University

Daisy Vargas, University of Arizona

Alexia Williams, University of Illinois

**11:00 AM:** Break

**11:30 AM -12:30 PM:** Lunch (Hodgin Hall, Second Floor)

**12:30 PM - 2:00 PM:** Session 5: “How Does the Supernatural Matter to Our Study?”

Presider: Matthew Cressler, College of Charleston

Panelists:

Brenna Moore, Fordham University

Joseph Flipper, University of Dayton

James Padilioni, Swarthmore College

**2:00 PM:** Break

**2:15 - 3:45 PM:** Session 6: “What Catholic Pasts and Futures Orient Our Study?”

Presider: Jack Downey

Panelists:

John Seitz, Fordham University

Jennifer Scheper Hughes, University of California-Riverside

Madeline Gambino, Princeton University

**3:45 PM:** Break

**4:00 - 4:45 PM:** Closing Conversation: “What Is Catholic Studies, Built from Where We Are?”

**4:45 PM:** Shuttle departs Hodgin Hall for Hotel Parq Central

**6:15 PM:** Panelists depart Hotel Parq Central by Lyft/Uber for Dinner

**6:30 – 8:30 PM:** Dinner at High Noon Restaurant and Saloon (425 San Felipe St NW, Albuquerque, NM) – ***Panelists and Presiders only***

**8:30 PM:** Panelists return to Hotel Parq Central via Lyft/Uber

**Sunday, May 1<sup>st</sup>:**

Participants depart Hotel Parq Central to Albuquerque International Sunport by Lyft / Uber / taxi.

**APPENDIX B:**

**Religious Studies Requirements  
UNM Catalog**



## Religious Studies

[Academic Calendar](#)

[UNM Catalog 2022-2023](#) > [Colleges](#) > [College of Arts and Sciences](#) > [Religious Studies](#) > Undergraduate Program

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## Undergraduate Program

### College of Arts and Sciences and Religious Studies Program Undergraduate Admission Requirements

A minimum of 26 credit hours; 23 credit hours must be in courses acceptable toward graduation.

A cumulative grade point average of at least 2.00 on all work.

- Transfer students must have a 2.00 transfer GPA.
- Continuing UNM students must have a 2.00 institutional GPA.

Demonstrated academic achievement by satisfying the following:

- Completion of General Education Curriculum: Communication.
- Completion of General Education Curriculum: Mathematics and Statistics.
- Completion of General Education Curriculum: Second Language.

Completion of Religious Studies Program admission course work with grades of "C" or better:

- RELG 2110.
  - RELG 2120.
- 

## Degree Offered

- **Bachelor of Arts in Religious Studies (B.A.)**
- 

## Major Study Requirements

The major must complete 33 hours of coursework in Religious Studies, complying with the following requirements:

1. 18 of these 33 hours must be at the upper division level.
2. All students must take one of the following introductory courses: RELG 1110 (Introduction to World Religions), RELG 1120 (Introduction to the Bible), or RELG 1550 (Religion, Health and Medicine).
3. Additional required courses are RELG 2110 (Eastern Religions); RELG 2120 (Western Religions); and RELG 452 (Theories of Religion), the capstone course.
4. In addition to the introductory course listed in #1, and the three required courses listed in #2, students must also take at least one course in each of the following distributional areas: Asian Religions; Abrahamic Religions; Religion, Life and Culture; and



Religion in the Americas. Courses that meet these distribution requirements are listed below. Relevant topics courses (RELG 347, RELG 447, RELG 463) may also fill distribution requirements with approval of undergraduate director or program director.

5. In order to provide flexibility, the Asian religions requirements (RELG 2110 and another Asian religions course) and the Western/Abrahamic religions requirements (RELG 2120 and an Abrahamic religions course) may also be met by appropriate pairs of courses that together cover Asian and Abrahamic religions respectively. Thus, for example, the Asian religions requirements may also be met by taking two courses, one in Hinduism and one in Buddhism, and the Abrahamic religions requirements may also be met by taking two courses that cover the Abrahamic traditions (i.e. Judaism, Christianity, or Islam).

6. Students are encouraged but not required to develop an informal concentration within the program, by taking at least three courses from one distributional area of their choosing.

### Distributional Area Courses:

- **Asian Religions:** 2110, 332, 335, 337, 347 (relevant topics courses), 447 (relevant religious studies topics seminars).
- **Abrahamic Religions:** 1123, 1126, 2120, 312, 314, 326, 327, 347 (relevant topics courses), 447 (relevant religious studies topics seminars), 463 (relevant to biblical studies topics seminars).
- **Religion, Life and Culture:** 303, 319, 320, 321, 347 (relevant topics courses), 350, 355, 447 (relevant religious studies topics seminars).
- **Religion in the Americas:** 346, 351, 347 (relevant topics courses), 441, 447 (relevant religious studies topics seminars).

## Second Major Requirements

Students may add Religious Studies as a second major to their undergraduate degree. For students completing a Religious Studies major as a second major, the total number of credit hours required is reduced from 33 to 24, while the other requirements for the major remain the same. Students completing a second major in Religious Studies must comply with the following requirements:

1. All students must take one of the following introductory courses: RELG 1110 (Introduction to World Religions), RELG 1120 (Introduction to the Bible), or RELG 1550 (Religion, Health and Medicine).
2. Additional required courses are RELG 2110 (Eastern Religions); RELG 2120 (Western Religions); and RELG 452 (Theories of Religion), the capstone course.
3. In addition to the introductory course listed in #2, and the three required courses listed in #3, students must also take at least one course in each of the following distributional areas: Asian Religions; Abrahamic Religions; Religion, Life and Culture; and Religion in the Americas. Relevant topics courses (RELG 347, RELG 447, RELG 463) may also fill distribution requirements with approval of undergraduate director or program director.
4. In order to provide flexibility, the Asian religions requirements (RELG 2110 and another Asian religions course) and the Western/Abrahamic religions requirements (RELG 2120 and an Abrahamic religions course) may also be met by appropriate pairs of courses that together cover Asian and Abrahamic religions respectively. Thus, for example, the Asian religions requirements may also be met by taking two courses, one in Hinduism and one in Buddhism, and the Abrahamic religions requirements may also be met by taking two courses that cover the Abrahamic traditions (i.e. Judaism, Christianity, or Islam).

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## Minor Study Requirements

The Religious Studies minor requires 18 credit hours, of which at least 9 must be in courses with a RELG prefix.

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## Additional Information

With the permission of the Director of the Religious Studies Program, a student may include among courses for a major or minor a limited number of courses in such languages as Classical Chinese, Classical or Biblical Greek, Latin, Biblical Hebrew, Arabic and Sanskrit, when these courses include a study of religious texts and are integrated with a program of advanced studies of sacred texts.

Religious Studies undergraduate courses count with Group II (Humanities) in the Arts and Sciences group requirements.

## Departmental Honors

Students wishing to work for Honors in Religious Studies should contact the Director of the Religious Studies Program during their junior year. Honors students sign up for two consecutive semesters of RELG 497, in which they prepare an Honors thesis under the direction of a committee.

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[Keys and Symbols Reference](#)

## Courses

[RELG 1110. Introduction to World Religions.](#) (3)

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[RELG 1120. Introduction to the Bible.](#) (3)

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[RELG 1123. Hebrew Bible.](#) (3)

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[RELG 1126. New Testament.](#) (3)

---

[RELG 1550. Religion, Health and Medicine.](#) (3)

---

[RELG 1996. Topics.](#) (1-6, no limit Δ)

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[RELG 2110. Eastern Religions.](#) (3)

---

[RELG 2120. Western Religions.](#) (3)

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[RELG 2996. Topics.](#) (1-6, no limit Δ)

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[RELG 303. Black Liberation and Religion.](#) (3)

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**RELG 310. Introduction to Jewish Thought.** (3)

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**RELG 312. Introduction to Islam.** (3)

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**RELG 313. Islamic Fundamentalism.** (3)

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**RELG 314. Islamic Mysticism.** (3)

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**RELG 315. Radical Religions and American Transformations.** (3)

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**RELG 319. Sex and Gender in Ancient Religion.** (3)

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**RELG 320. Magic in Ancient Religion.** (3)

---

**RELG 321. Apocalypse in the Ancient World.** (3)

---

**RELG 326. History of Christianity to 1517.** (3)

---

**RELG 327. History of Christianity, 1517 to Present.** (3)

---

**RELG 332. Introduction to Buddhism.** (3)

---

**RELG 335. Goddesses and Gods of India.** (3)

---

**RELG 337. Early Daoism.** (3)

---

**RELG 346. Religion in New Mexico.** (3)

---

**RELG 347. Topics in Religious Studies.** (3, may be repeated six times Δ)

---

**RELG 350. Religion and Literature.** (3)

---

**RELG 351. Catholicism in America.** (3)

---

**RELG 355. Atheism: Trends and Critiques.** (3)

---

**RELG 441. Religion in American History.** (3)

---

**RELG \*447. Seminar in Religious Studies.** (1-3, may be repeated three times Δ)

---

**RELG 452. Theories of Religion.** (3)

---

**RELG 453. Asian Studies Thesis.** (3)

---

**RELG \*463. Seminar in Biblical Studies.** (3, may be repeated once Δ)

---

**RELG \*475. Dante in Translation.** (3)

---

**RELG 497. Independent Studies.** (1-3, may be repeated six times Δ)

---

**RELG 507. Teaching World Religions.** (3)

---

**RELG 547. Advanced Seminar in Religious Studies.** (3, may be repeated six times Δ)

**RELG 551. M.A. Problems.** (1-6 to a maximum of 12 Δ)

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### Course Search:

### Keyword Search:

#### [Office of the Registrar](#)

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**APPENDIX C**  
**Religious Studies Assessment Rubric**

UNM Religious Studies Program

**Rubric for Religious Studies’ Capstone Paper or Paper in 400 Level Religious Studies’ Course**

*Instructions:*

1. When completing the rubric, please highlight in **bold** type the level of proficiency associated with each criterion illustrated in the content of the student’s paper. *If a criterion is not associated with the paper’s instructions, please leave the level of proficiency associated with it blank.*
2. To additionally help the RS Program’s Assessment Coordinator complete the annual review, if you have time, *please add specific comments about how the paper illustrates the level of proficiency you have highlighted in the same text box* (The text box will expand as you write). In other words, after highlighting the appropriate level of proficiency associated with each criterion and illustrated by the student’s paper, please provide comments on how the paper specifically meets or illustrates that proficiency.
3. After completing the rubric, please send it to the RS Program’s Assessment Coordinator, Kelly Van Andel, as an attachment via an email: [kvanande@unm.edu](mailto:kvanande@unm.edu)

	<b>Exceeds Expectations (4)</b>	<b>Meets Expectations (3)</b>	<b>Needs Improvement (0-2)</b>
<b>SLO 1:</b> Students will <b>explain</b> the basic history, beliefs, practices, and sacred texts (if applicable) of at least two religious traditions of the student’s choosing.	The student clearly and fully explains the basic history, beliefs, practices, sacred texts or theories related to the assignment in RELG 452 or a 400 level RELG course.  <i>If this level of proficiency is chosen, write your specific comments about the paper here:</i>	The student mostly explains the basic history, beliefs, practices, sacred texts or theories related to the assignment in RELG 452 or a 400 level RELG course; but, in spots, further explanation is needed or it needs to be clarified.  <i>If this level of proficiency is chosen, write your specific comments about the paper here:</i>	The student does not clearly explain the basic history, beliefs, practices, sacred texts or theories related to the assignment in RELG 452 or a 400 level RELG course. Overall, much more explanation is needed, and/or it needs to be clarified, or it is incorrect.  <i>If this level of proficiency is chosen, write your specific comments about the paper here:</i>
<b>SLO 2:</b> Students will <b>describe</b> how religious symbols and narratives are used, interpreted,	In relation to the assignment in RELG 452 or a 400 level RELG course, the	In relation to the assignment in in RELG 452 or a 400 level RELG course, the	In relation to the assignment in in RELG 452 or a 400 level RELG course, the

<p>and changed by individuals and communities over time and across different communities and cultures to construct meaning.</p>	<p>student clearly and fully describes how religious symbols, persons, narratives, and history are used, interpreted, and changed by individuals and communities over time and across different communities and cultures to construct meaning.</p> <p><i>If this level of proficiency is chosen, write your specific comments about the paper here:</i></p>	<p>student mostly describes how religious symbols, persons, narratives, and history are used, interpreted, and changed by individuals and communities over time and across different communities and cultures to construct meaning. In spots, however, such description may be cursory or lack accuracy and depth.</p> <p><i>If this level of proficiency is chosen, write your specific comments about the paper here:</i></p>	<p>paper does <i>not</i> clearly describe how religious symbols, persons, narratives, and history are used, interpreted, and changed by individuals and communities over time and across different communities and cultures to construct meaning. The description of such also may be cursory or lack accuracy and depth.</p> <p><i>If this level of proficiency is chosen, write your specific comments about the paper here:</i></p>
<p><b>SLO 3:</b> Students will <b>apply</b> a variety of theoretical concepts and hermeneutic methods from the humanities and social sciences when analyzing the historical development, basic beliefs and practices, and approaches to sacred texts (if applicable) of at least two major religious traditions of the student's choosing.</p>	<p>In relation to the assignment in RELG 452 or a 400 level RELG course, the student applies or uses appropriate theoretical and hermeneutical concepts to analyze material.</p> <p><i>If this level of proficiency is chosen, write your specific comments about the paper here:</i></p>	<p>In relation to the assignment in RELG 452 or a 400 level RELG course, the student mostly uses appropriate theoretical and hermeneutical concepts to analyze material; but, in spots, the theoretical and hermeneutical concepts employed to analyze material may be used or applied incorrectly.</p> <p><i>If this level of proficiency is chosen, write your specific comments about the paper here:</i></p>	<p>In relation to the assignment in RELG 452 or a 400 level RELG course, the student does not use appropriate theoretical and hermeneutical concepts to analyze material. Or, the theoretical and hermeneutical concepts employed to analyze material may be appropriate for the assignment, but they may be used or applied incorrectly.</p> <p><i>If this level of proficiency is chosen, write your specific comments about the paper here:</i></p>
<p><b>SLO 4:</b> Students will <b>identify</b> ethical and political issues related to religion present in</p>	<p>In relation to the assignment in RELG 452 or a 400 level RELG course, the student clearly</p>	<p>In relation to the assignment in RELG 452 or a 400 level RELG course, the student mostly</p>	<p>In relation to the assignment in RELG 452 or a 400 level RELG course, the student does not</p>

<p>public dialogue and debate.</p>	<p>identifies ethical and political issues related to religion present in public dialogue and debate. The identification of ethical and political issues related to religion present in public dialogue and debate could mean that the student uses contemporary examples of such found in the modern media or in the equivalent appropriate to the historical context being discussed.</p> <p><i>If this level of proficiency is chosen, write your specific comments about the paper here:</i></p>	<p>identifies ethical and political issues related to religion present in public dialogue and debate, but such issues would benefit from further explanation or analysis. Again, the identification of ethical and political issues related to religion present in public dialogue and debate could mean that the student uses contemporary examples of such found in the modern media or in the equivalent appropriate to the historical context being discussed.</p> <p><i>If this level of proficiency is chosen, write your specific comments about the paper here:</i></p>	<p>identify or poorly identifies ethical and political issues related to religion present in the public dialogue and debate. Or, the identification of such is not appropriate for or related to the religion, topic, or historical context being discussed.</p> <p><i>If this level of proficiency is chosen, write your specific comments about the paper here:</i></p>
<p><b>SLO 5:</b> Students will <b>express</b> their thoughts in writing and discussion, so that they are clearly understood by their peers and instructors.</p>	<p>Students express their thoughts in writing and discussion, so that they are clearly understood by their peers and instructors.</p> <p><i>If this level of proficiency is chosen, write your specific comments about the paper here:</i></p>	<p>Students mostly express their thoughts in writing and discussion clearly; but, in spots, some thoughts could be expressed more clearly. Or, some of their thoughts or points need further clarification.</p> <p><i>If this level of proficiency is chosen, write your specific comments about the paper here:</i></p>	<p>Students do not clearly express their thoughts in writing or discussion, and it is difficult to comprehend what they are try to say or what they mean.</p> <p><i>If this level of proficiency is chosen, write your specific comments about the paper here:</i></p>



<p><b>SLO 6:</b> Students will <b>demonstrate</b> constructive dialogue in writing about the role religions play in public life and in relation to social inequalities and social change.</p>	<p>In relation to the assignment in RELG 452 or a 400 level RELG course, the student demonstrates constructive dialogue about the religions play in public life and modern democracy. The demonstration of such could take the form of analyzing arguments presented by different religious groups and traditions in public life and modern democracy; and/or incorporating dialogue about the role religions play in public life and modern democracy into the paper, as appropriate to the assignment.</p> <p><i>If this level of proficiency is chosen, write your specific comments about the paper here:</i></p>	<p>In relation to the assignment in RELG 452 or a 400 level RELG course, the student mostly demonstrates constructive dialogue about the religions play in public life and modern democracy. The student's attempt to engage in constructive dialogue is a bit cursory; or, it may lack accuracy and depth.</p> <p><i>If this level of proficiency is chosen, write your specific comments about the paper here:</i></p>	<p>In relation to the assignment in RELG 452 or a 400 level RELG course, the student does not demonstrate the role constructive dialogue about the religions play in public life and modern democracy.</p> <p><i>If this level of proficiency is chosen, write your specific comments about the paper here:</i></p>
<p><b>SLO 7:</b> Students will <b>analyze</b> the morals and ethics of different religious traditions.</p>	<p>In relation to the assignment in RELG 452 or a 400 level RELG course, the student clearly and fully analyzes the morals and ethics of the religion(s) in question.</p> <p><i>If this level of proficiency is chosen, write your specific comments about the paper here:</i></p>	<p>In relation to the assignment in RELG 452 or a 400 level RELG course, the student analyzes the morals and ethics of the religion(s) in question, but such analysis could be clearer or fuller in scope.</p> <p><i>If this level of proficiency is chosen, write your specific comments about the paper here:</i></p>	<p>In relation to the assignment in RELG 452 or a 400 level RELG course, the student does not analyze the morals and ethics of the religion(s) in question, and/or such analysis is incorrect.</p> <p><i>If this level of proficiency is chosen, write your specific comments about the paper here:</i></p>

**APPENDIX D:  
RELIGIOUS STUDIES CURRENT ASSESSMENT REPORT**

**Part I: Cover Page  
UNM Academic Programs/Unit Combined Assessment Plan and Report Template  
The University of New Mexico**

**SECTION I-1**

**College, Department and Date:**

College/School/Branch Campus: College of Arts and Sciences

Department: **Religious Studies**

Date: 11/19/2021

Active Plan Years (select the three year cycle that applies):

AY16/17-18/19     AY17/18-19/20     AY18/19-20/21     **AY19/20-21/22**

**Academic Program of Study:\***

Degree or Certificate level: **B.A.**

Name of the program: **Religious Studies**

*Note: Academic Program of Study is defined as an approved course of study leading to a certificate or degree reflected on a UNM transcript. A graduate-level program of study typically includes a capstone experience (e.g. thesis, dissertation, professional paper or project, comprehensive exam, etc.).*

**Contact Person(s) for the Assessment Plan (include at least one name, title and email address):**

- Kelly Van Andel, Term-Teaching Faculty, Assessment Coordinator, Religious Studies Program (kvanande@unm.edu.)

- Kathleen Holscher; Associate Professor, American Studies and Religious Studies; Director Religious Studies (kholscher@unm.edu)
- Enter name, title, and email address

**Dean / Associate Dean / CARC Approval Date:** 11/19/2021

\* By selecting the date above, you acknowledge that your respective Dean/Associate Dean/or CARC has reviewed and approved this plan.

**Part II: Assessment PLAN Body**  
**UNM Academic Programs/Unit Combined Assessment Plan and Report Template**  
**The University of New Mexico**

**SECTION II-1**

**Please identify at least one of your program goals:**

- Program Goal #1:**      **Knowledge Goal:** We want all our graduates to have a broad knowledge of the history of religions. By the end of their course of study, they should be aware of issues in the four distributional areas.
- Program Goal #2:**      **Skills Goal:** We want our students to master the fundamental skills of critical reading, persuasive writing, and critical thinking.
- Program Goal #3:**      **Values (Responsibility) Goal (C) :** The highest goal of a liberal education is to awaken the search for knowledge in students. We want our students to become true learners—curious, independent people with inquiring minds eager to explore the world and to identify assumptions in their own and others’ thinking.

\*\*\*\* If you experience column misalignment in the table below after entering your program goals, please save the file and reopen the document. It should portray accurately afterwards. \*\*\*\*

Please use the grid below to align your program goals to your student learning outcomes and assessment plans:

<b>Student Learning Outcomes (SLOs)</b> <i>For each row in the table, provide a SLO. If needed, add more rows. A SLO may be targeted by or aligned with more than one program goal. If a program awards more than one degree (i.e., B.S., M.A. etc.), the SLOs for graduate and undergraduate must be different. Graduate degree SLOs must be different (Master ≠ Doctorate). For additional guidance on SLOs, click <a href="#">here</a>.</i>	<b>Program Goal #</b> <i>Please list the Program Goal(s) that the SLOs are aligned under. Use the numbering system (1,2,3..) assigned above.</i>	<b>UNM Student Learning Goals</b> <i>Check as appropriate:                      K=Knowledge;                      S=Skills;                      R=Responsibility</i>			<b>Assessment Measures</b> <i>Provide a description of the assessment instrument used to measure the SLO. For additional guidance on assessment measures, click <a href="#">here</a>.</i>	<b>Performance Benchmark</b> <i>What is the program's benchmark (quantitative goal/criteria of success for each given assessment measure)? State the program's "criteria for success" or performance benchmark target for successfully meeting the SLO (i.e., At least 70% of the students will pass the assessment with a score of 70 or higher.)</i>	<b>Student Population(s)</b> <i>Describe the sampled population, including the total number of students and classes assessed. See note below.</i>
<b>SLO A1:</b> Students will be able to explain the basic history, beliefs, practices, and sacred texts (if applicable) of at least two religious traditions of the student's choosing	1	K <input checked="" type="checkbox"/>	S <input type="checkbox"/>	R <input type="checkbox"/>	Direct assessment is conducted via papers submitted in 400 level RS classes by graduating RS majors.  Indirect assessment is conducted via an exit survey for graduating RS majors. At present, completing the exit survey is voluntary.	At least 60% of students will pass the assessment with a score of 3 ("Meets Expectations") or higher. A copy of the rubric used for assessing 400 level papers is found in Appendix 1 below.  At least 60% of students will pass the assessment with a score of 3 ("God") or higher. A copy of the rubric used for assessing papers is found in Appendix 2 below.	Four of the six graduating RS majors took RELG 441, Religion in American History, and their papers were assessed.  Two out of the six graduating RS majors completed the voluntary exit survey.
<b>SLO A2:</b> Students will be able to describe how religious symbols and narratives are used, interpreted, and	1	K <input checked="" type="checkbox"/>	S <input checked="" type="checkbox"/>	R <input type="checkbox"/>	Direct assessment is conducted via papers submitted in 400 level RS	At least 60% of students will pass the assessment with a score of 3 ("Meets Expectations") or higher. A	Four of the six graduating students took RELG 441, Religion in American

changed by individuals and communities over time and across different communities and cultures to construct meaning.					<p>classes by graduating RS majors.</p> <p>Indirect assessment is conducted via an exit survey for graduating RS majors. At present, completing the exit survey is voluntary.</p>	<p><i>copy of the rubric used for assessing 400 level papers is found in Appendix 1 below.</i></p> <p>At least 60% of students will pass the assessment with a score of 3 (“Good”) or higher. <i>A copy of the rubric used for assessing papers is found in Appendix 2 below.</i></p>	<p>History, and their papers were assessed.</p> <p>Two out of the six graduating RS majors completed the voluntary exit survey.</p>
<b>SLO B1:</b> Students will be able to use a variety of theoretical concepts and hermeneutic methods from the humanities and social sciences when analyzing the historical development, basic beliefs and practices, and approaches to sacred texts (if applicable) of at least two major religious traditions of the student’s choosing.	2	K <input type="checkbox"/>	S <input checked="" type="checkbox"/>	R <input type="checkbox"/>	<p>Direct assessment is conducted via papers submitted in 400 level RS classes by graduating RS majors.</p>	<p>At least 60% of students will pass the assessment with a score of 3 (“Meets Expectations”) or higher. <i>A copy of the rubric used for assessing 400 level papers is found in Appendix 1 below.</i></p>	<p>Four of the six graduating RS majors took RELG 441, Religion in American History, and their papers were assessed. One student took RELG 452, Theories of Religion, and his paper also was assessed.</p>
<b>SLO B2:</b> Students will be able to identify ethical and political issues related to religion present in public dialogue and debate.	2	K <input type="checkbox"/>	S <input checked="" type="checkbox"/>	R <input type="checkbox"/>	<p>Direct assessment is conducted via papers submitted in 400 level RS classes by graduating RS majors.</p> <p>Indirect assessment is conducted via an exit survey for graduating RS majors. At</p>	<p>At least 60% of students will pass the assessment with a score of 3 (“Meets Expectations”) or higher. <i>A copy of the rubric used for assessing papers is found in Appendix 1 below.</i></p> <p>At least 60% of students will pass the assessment with a</p>	<p>Four of the six graduating RS majors took RELG 441, Religion in American History, and their papers were assessed.</p> <p>Two out of the six graduating RS majors</p>

					present, completing the exit survey is voluntary.	score of 3 (“Good”) or higher. <i>A copy of the rubric used for assessing papers is found in Appendix 2 below</i>	completed the voluntary exit survey.
<b>SLO B3:</b> Students will be able to express their thoughts clearly in writing and discussion.	2	K <input type="checkbox"/>	S <input checked="" type="checkbox"/>	R <input type="checkbox"/>	<p>Direct assessment is conducted via papers submitted in 400 level RS classes by graduating RS majors.</p> <p>Indirect assessment is conducted via an exit survey for graduating RS majors. At present, completing the exit survey is voluntary.</p>	<p>At least 60% of students will pass the assessment with a score of 3 (“Meets expectations”) or higher. <i>A copy of the rubric used for assessing papers is found in Appendix 1 below.</i></p> <p>At least 60% of students will pass the assessment with a score of 3 (“Good”) or higher. <i>A copy of the rubric used for assessing papers is found in Appendix 2 below.</i></p>	<p>Four of the six graduating Religious Studies majors took RELG 441, Religion in American History, and their papers were assessed. One student took RELG 452, Theories of Religion, and his paper also was assessed.</p> <p>Two out of the six graduating RS majors completed the voluntary exit survey.</p>
<b>SLO C1:</b> Students will be able to demonstrate constructive dialogue in writing about the role religions play in public life and in relation to social inequalities and social change.	3	K <input type="checkbox"/>	S <input type="checkbox"/>	R <input checked="" type="checkbox"/>	<p>Direct assessment is conducted via papers submitted in 400 level RS classes by graduating RS majors.</p> <p>Indirect assessment is conducted via an exit survey</p>	<p>At least 60% of students will pass the assessment with a score of 3 (“Meets Expectations”) or higher. <i>A copy of the rubric used for assessing papers is found in Appendix 1 below.</i></p>	<p>Four of the six graduating Religious Studies majors took RELG 441, Religion in American History, and their papers were assessed.</p>

					for graduating seniors/RS majors. At present completing the exit survey is voluntary.	At least 60% of students will pass the assessment with a score of 3 (“Good”) or higher. <i>A copy of the rubric used for assessing papers is found in Appendix 2 below.</i>	Two out of the six graduating RS majors completed the voluntary exit survey
<b>SLO C2:</b> Students will be able to analyze the morals and ethics of different religious traditions.	3	K <input type="checkbox"/>	S <input type="checkbox"/>	R <input checked="" type="checkbox"/>	Direct assessment is conducted via papers submitted in 400 level RS classes by graduating RS majors.	At least 60% of students will pass the assessment with a score of 3 (“Meets Expectations”) or higher. <i>A copy of the rubric used for assessing papers is found in Appendix 1 below.</i>	Four of the six graduating Religious Studies majors took RELG 441, Religion in American History, and their papers were assessed.
		K <input type="checkbox"/>	S <input type="checkbox"/>	R <input type="checkbox"/>			
		K <input type="checkbox"/>	S <input type="checkbox"/>	R <input type="checkbox"/>			
		K <input type="checkbox"/>	S <input type="checkbox"/>	R <input type="checkbox"/>			
		K <input type="checkbox"/>	S <input type="checkbox"/>	R <input type="checkbox"/>			
		K <input type="checkbox"/>	S <input type="checkbox"/>	R <input type="checkbox"/>			
		K <input type="checkbox"/>	S <input type="checkbox"/>	R <input type="checkbox"/>			
		K <input type="checkbox"/>	S <input type="checkbox"/>	R <input type="checkbox"/>			

**SECTION II-2**

**NOTE:** State explicitly whether the program’s assessment will include evidence from **all** students in the program or a **sample** (by student, by course section, by milestone). When possible, it is best to study the entire population of students in your program. However, in larger programs it may be more pragmatic to study a sample of the students instead. **If sampling, please describe the course sections and/or the milestones.** If you have questions about appropriate sampling, please contact your unit’s assessment representative or the Office of Assessment at [assess@unm.edu](mailto:assess@unm.edu) or (505) 277-4130.

**Please use the area below to elaborate on your assessment plans.**



Assessing and analyzing student learning outcomes:

**a. Please describe the student artifact/performance that you will use to gather your assessment data:**

In the 2020-2021 academic year, two artifacts of students' work were used to assess performance: a paper in a 400 level Religious Studies course and a voluntary exit survey.

The two 400 level RS courses that five of the six RS majors took in their final year in the program were: RELG 451, Religion in American History, and RELG 452, Theories of Religion. The remaining graduating RS major took RELG 452 in 2017, but since that was four years ago and with a different instructor, it did not seem appropriate to include the evaluation of his work in this report. The assignment for the paper in RELG 451 was set by the course's instructor, Dr. Donna Ray, and the assignment for the paper in RELG 452 was set by its instructor, Dr. Dan Wolne. In addition to evaluating the papers using their own criteria or rubric, Dr. Ray and Dr. Wolne evaluated the papers of the graduating RS majors using the rubric provided in Appendix 1 below.

The second artifact used to assess the performance of graduating RS major was an exit survey. The voluntary survey was available to complete via Forms in Microsoft Office; it also was sent out as a Word document via an email toward the end of the spring 2021 term. As noted in last year's program report, the questions on the survey came from an exit interview that was previously conducted in person by the Director of the Religious Studies Program and the Assessment Coordinator. In the attempt to get more honest answers from students as well as to abide by social distancing regulations related to the COVID-19 pandemic, the exit interview became an exit survey that students were asked to complete at their convenience.

**b. Does your program assess all SLOs every year, or are they assessed on a staggered, three-year cycle? If staggered, please describe which SLOs will be assessed for each year. If a table better describes your response, insert it here.**

The feedback received from the Assessment Committee about the RS Program's 2019-2020's assessment report indicated that we did not need to evaluate all the program's SLOs every year. However, at present, since graduating RS majors have not been part of the cohort required to take the major's capstone course, RELG 452 (Theories of Religion), and because that course only addresses B1 and B3 of the RS Program's SLOs, it seems best not to stagger the assessment of SLOs.

**c. What is the process you will use to review, analyze and interpret your assessment data?**

Instructors of 400 level courses, including RELG 452 (Theories of Religion), will evaluate students' work using the rubric provided in Appendix 1 below. In addition to highlighting the SLOs and criteria of performance that the content of the paper meets, the instructor will provide brief comments about the students' work that supports the conclusions of their analysis. The RS Assessment Coordinator will use the completed rubrics to interpret what 400 level RS courses and their accompanying written assignments meet RS SLOs and what SLOs may need to be addressed elsewhere, changed, or eliminated. The RS Coordinator will then share the results of her findings with the RS Directory and RS Committee in the spring semester, and changes to assessment will be discussed and made as necessary.

The voluntary exit survey completed by RS majors will be and is assessed the RS Assessment Coordinator (and hopefully the RS Program's Director) using the rubric provided in Appendix 2 below. The RS Coordinator will then share the results of the survey with the RS Committee in the spring semester, and changes to the survey will be discussed and made, as necessary.

**d. What is the process you will use to communicate and implement your assessment results?**

The RS Assessment Coordinator will communicate assessment results in RS Committee meetings, which are held at least once in the fall and spring semesters. In addition to discussing assessment results and the implementation of possible improvements to assessment in meetings, she will send out documents (new rubrics, assessment plans etc.) that may require more focused time and attention to review via email.

**Part III: Assessment REPORT Body**  
**UNM Academic Programs/Unit Combined Assessment Plan and Report Template**  
**The University of New Mexico**

**SECTION III-1**

**In response to last year's assessment report, please:**

**a. Describe the program changes that were implemented.**

In the 2019-2020 AY, I, Kelly Van Andel, made new rubrics (see the content of appendices 1 and 2 below) to use to evaluate the papers of graduating RS majors in 400 level classes. The new rubrics seemed to work well and to be relatively easy for instructors to complete.

Since only one graduating major completed the exit survey for the 2019-2020 AY, at the recommendation of the Assessment Committee, I made the survey available in two forms: a) as a Word document sent out as an attachment via an email message, and b) as an electronic survey available via Microsoft Forms.

**b. Describe any revisions to your assessment process that were made for this reporting cycle.**

As just mentioned above, since only one graduating major completed the exit survey for the 2019-2020 AY, at the recommendation of the Assessment Committee, I made the survey available in two forms: a) as a Word document sent out as an attachment via an email message, and b) as an electronic survey available via Microsoft Forms.

**Please use the grid and narrative responses below to discuss your assessment results from this year:**

**Part III: Assessment REPORT Body**

**UNM Academic Programs/Unit Combined Assessment Plan and Report Template  
The University of New Mexico**

<b>SLOs (copy and paste from PLAN above)</b>  <i>Copy and paste your SLOs from your entries in the PLAN above that were <b>measured during this year.</b></i>	<b>Student Population</b>  <i>Describe the sampled population, including the total number of students and classes assessed.</i>	<b>Results*</b>  <i>State whether the performance benchmark was met, not met, or exceeded AND the total number of students assessed (i.e., Exceeded, 95 out of 111 (86%) students)</i>
<b>SLO A1:</b> Students will be able to explain the basic history, beliefs, practices, and sacred texts (if applicable) of at least two religious traditions of the student’s choosing	<p>Four of the six graduating RS majors took RELG 441, Religion in American History, and their papers were assessed. One student took RELG 452, but the capstone paper in that course did not address this SLO.</p> <p>Two out of six graduating RS majors completed the voluntary exit survey.</p>	<p>The benchmark for this SLO was met, because 100% of the students achieved level 3 or “Meets Expectations” on a 400 level paper. <i>For more information on what constitutes a 3 for this SLO, please see the rubric in Appendix 1 below.</i></p> <p>The benchmark for this SLO also was met, because 100% of the students achieved level 3 or “Meets Expectations” the exit survey. <i>For more information on what constitutes a 3 for this SLO, please see the rubric in Appendix 2 below.</i></p>
<b>SLO A2:</b> Students will be able to describe how religious symbols and narratives are used, interpreted, and changed by individuals and communities over time and across different communities and cultures to construct meaning.	<p>Four of the six graduating RS majors took RELG 441, Religion in American History, and their papers were assessed. One student took RELG 452, but the capstone paper in that course did not address this SLO.</p> <p>Two out of six graduating RS majors completed the voluntary exit survey.</p>	<p>The benchmark for this SLO was met, because 100% of the students achieved level 3 or “Meets Expectations” on a 400 level paper. <i>For more information on what constitutes a 3 for this SLO, please see the rubric in Appendix 1 below.</i></p> <p>The benchmark for this SLO also was met, because 100% of the students achieved level 3 or “Meets Expectations” the exit survey. <i>For more information on what constitutes a 3 for this SLO, please see the rubric in Appendix 2 below.</i></p>

<p><b>SLO B1:</b> Students will be able to use a variety of theoretical concepts and hermeneutic methods from the humanities and social sciences when analyzing the historical development, basic beliefs and practices, and approaches to sacred texts (if applicable) of at least two major religious traditions of the student's choosing.</p>	<p>Four of the six graduating RS majors took RELG 441, Religion in American History, and their papers were assessed. One student took RELG 452, Theories of Religion, and his paper was assessed.</p>	<p>The benchmark for this SLO was met, because 100% of the students achieved level 3 or "Meets Expectations" on a 400 level paper. <i>For more information on what constitutes a 3 for this SLO, please see the rubric in Appendix 1 below.</i></p>
<p><b>SLO B2:</b> Students will be able to identify ethical and political issues related to religion present in public dialogue and debate.</p>	<p>Four of the six graduating RS majors took RELG 441, Religion in American History, and their papers were assessed. One student took RELG 452, but the capstone paper in that course did not address this SLO.</p> <p>Two out of six graduating RS majors completed the voluntary exit survey.</p>	<p>The benchmark for this SLO was met, because 100% of the students achieved level 3 or "Meets Expectations" on a 400 level paper. <i>For more information on what constitutes a 3 for this SLO, please see the rubric in Appendix 1 below.</i></p> <p>The benchmark for this SLO also was met, because 100% of the students achieved level 3 or "Meets Expectations" the exit survey. <i>For more information on what constitutes a 3 for this SLO, please see the rubric in Appendix 2 below.</i></p>

<p><b>SLO B3:</b> Students will be able to express their thoughts clearly in writing and discussion.</p>	<p>Four of the six graduating RS majors took RELG 441, Religion in American History, and their papers were assessed. One student took RELG 452, Theories of Religion, and his paper was assessed.</p> <p>Two out of six graduating RS majors completed the voluntary exit survey</p>	<p>The benchmark for this SLO was met, because 100% of the students achieved level 3 or “Meets Expectations” on a 400 level paper. <i>For more information on what constitutes a 3 for this SLO, please see the rubric in Appendix 1 below.</i></p> <p>The benchmark for this SLO also was met, because 100% of the students achieved level 3 or “Meets Expectations” the exit survey. <i>For more information on what constitutes a 3 for this SLO, please see the rubric in Appendix 2 below.</i></p>
<p><b>SLO C1:</b> Students will be able to demonstrate constructive dialogue in writing about the role religions play in public life and in relation to social inequalities and social change.</p>	<p>Four of the six graduating RS majors took RELG 441, Religion in American History, and their papers were assessed. One student took RELG 452, but the capstone paper in that course did not address this SLO.</p> <p>Two out of six graduating RS majors completed the voluntary exit survey</p>	<p>The benchmark for this SLO was met, because 100% of the students achieved level 3 or “Meets Expectations” on a 400 level paper. <i>For more information on what constitutes a 3 for this SLO, please see the rubric in Appendix 1 below.</i></p> <p>The benchmark for this SLO also was met, because 100% of the students achieved level 3 or “Meets Expectations” the exit survey. <i>For more information on what constitutes a 3 for this SLO, please see the rubric in Appendix 2 below.</i></p>

<p><b>SLO C2:</b> Students will be able to analyze the morals and ethics of different religious traditions.</p>	<p>Four of the six graduating RS majors took RELG 441, Religion in American History, and their papers were assessed. One student took RELG 452, but the capstone paper in that course did not address this SLO.</p> <p>Two out of six graduating RS majors completed the voluntary exit survey</p>	<p>The benchmark for this SLO was met, because 100% of the students sampled achieved level 3 or “Meets Expectations” on a 400 level paper. <i>For more information on what constitutes a 3 for this SLO, please see the rubric in Appendix 1 below.</i></p> <p>The benchmark for this SLO also was met, because 100% of the students sampled achieved level 3 or “Meets Expectations” the exit survey. <i>For more information on what constitutes a 3 for this SLO, please see the rubric in Appendix 2 below.</i></p>

**NOTE:** An asterisk (\*) denotes that relevant data/evidence must be included for that column (refer to the “Annual Assessment Cycle Process” diagram for guidance). Evidence associated with program improvements/changes that are actually made or implemented have to be provided the next academic year/assessment period.

**Please use the area below to elaborate on your findings.**

Since only one graduating RS majors took the capstone course, RELG 452 (Theories of Religion), we found ourselves scrambling, as we did last year, to find papers of graduating majors in 400 level RS classes to assess (Given the new requirements for RS majors, I understood that RELG 452, the RS Program’s capstone course, would be a required class for majors in the spring of 2021. Unfortunately, however, the new requirements did not yet apply to the graduating cohort of RS majors, so we encountered the problem of having only capstone paper to evaluate again). That said, and, as I reported last year, when making a new rubric to assess the paper in RELG 452, the RS Program’s capstone course, we learned that the paper/assignment in RELG 452 only addresses two RS Program SLOs (B1 & B3). To make sure that all SLOs are assessed, the RS Committee decided at its meeting on September 10, 2020, to add the assessment of papers by graduating RS majors in 400 level classes to its assessment plan. The results above indicate that adding such assessment to the RS Program is essential for evaluating if and how the program’s SLOs are being met. The written feedback provided on the rubric about how and why each student’s work earned the score it did in relation to each SLO also provided us with valuable narrative feedback on the work of graduating RS majors. Since narrative feedback was not required in the “Results” column above, it was not included the report.

Unfortunately, sending out the exit survey in two forms did not greatly increase students’ completion of it. To encourage students to complete the survey, we offer them a \$20 Satellite Coffee gift card. We also congratulate them on their achievement for graduating from UNM in the



email message that we send out requesting their help in completing the survey. To further encourage students to complete the exist survey, I think it would be helpful to have the instructor teaching RELG 452, the capstone course, incorporate it into a course activity or reflection exercise. I tried to have that happen in the 2020-2021 academic year, but the instructor was not open to the idea. Hence, I need to think of ways to not only encourage students but colleagues to help with the assessment.

**Please identify the SLOs that did not meet your benchmark defined in the Assessment Plan. Elaborate on what you think contributed to this:**

All the work of graduating RS majors met the benchmarks for student performance. This outcome is consistent with past assessments of graduating RS majors and perhaps results from the presence of curiosity and general love of learning in students who are Religious Studies majors.

## **SECTION III-2**

**In response to this assessment report, please answer the following questions:**

**a. Who participated in the assessment process (the gathering of evidence, the analysis/interpretation, recommendations)?**

I, Kelly Van Andel, the RS Program's Assessment Coordinator, first sent Dr. Dan Wolne, who taught RELG 452 in the spring of 2021, a list of the graduating RS majors, so that he would know whose papers to evaluate using the new rubric for evaluating the capstone paper in RELG 452 and other 400 level RS classes. He reported that there was only one RS major in his course and that the paper assignment in RELG 452 only meets two of the RS Program's SLOs (B1 & B3). I then reached out to Dr. Donna Ray, who taught the only other 400 level RS class in the 2020-2021 AY. Both Dr. Ray and Dr. Wolne completed the rubric, which is found in Appendix 1, for the papers of the graduating RS majors in their classes, and they sent them to me.

I reviewed the content of the students' exit surveys. The surveys definitely will be shared with the RS Program's Director, and they may be shared with the RS Committee at a future date, though it will not be evaluated by it.

**Data Analysis: *Describe strengths and/or weaknesses of each SLO in students' learning/performance based on the data results you provided in the table above (e.g., Even though the benchmark was met, 40% of the students struggled with Topic X ...).***

Overall, the quality of students' work illustrated in 400 level papers as well the exit survey leaves us with confidence that Religious Studies majors are graduating with the both the knowledge (SLOs A1 and A2) and skills (SLOs B1, B2, B3, C1, and C2) that the Religious Studies Program aims to help inculcate in them.

**c. Based on your assessment results from this year and last year, describe the recommendation that you have for improvement:**

- **Describe any program changes (e.g., curriculum, instruction, etc.) that will be implemented.**

Hopefully this year's graduating RS majors will be the first group of students required to cap their study of religion at UNM by taking RELG 452, Theories of Religion. Thus, we finally should be able to include the evaluation of RELG 452 papers in the next assessment cycle.

- **Describe any revisions to your assessment process that will be made for the next reporting cycle.**

For the next reporting cycle, I will rewrite the RS Program's assessment plan. Since 2016, the plan has not functioned properly, because RS majors were not required to take RELG 452, the capstone course, as indicated in the plan. The rubrics in the plan also are vague and unhelpful. The rubrics in the plan (Please see appendices 1 and 2 below) and program's SLOs recently have been rewritten, but they still need to be added to the plan itself. As mentioned above, I also hope to think of ways to encourage faculty to be engaged in and excited about assessment, which, in turn, hopefully will lead to students become actively engaged in the assessment of their work and encourage them to complete the exit survey. I also think that it may help to send the exit surveys out earlier in the semester, rather than in April, when the students are busy finishing the semester.

**d. How, when, and to whom will results and recommendations be communicated in a meaningful way?**

I, Kelly Van Andel, the current RS Program Assessment Coordinator, will communicate my suggestions about being more involved with assessment and encouraging students to complete the exit survey with the instructor of RELG 452 in the spring of 2022. I also will share my ideas with the RS Committee in the January 2022 meeting, ask for feedback and additional ideas from committee members, and try to implement any ideas and suggestions agreed upon, especially for the exit survey, in the spring of 2022.

## Appendix 1

### UNM Religious Studies Program

#### Rubric for Religious Studies' Capstone Paper & Paper in 400 Level Religious Studies' Courses

*Instructions:*

1. When completing the rubric, please highlight in **bold** type the level of proficiency associated with each criterion illustrated in the content of the student's paper.
2. To additionally help the RS Program's Assessment Coordinator complete the annual review, *please add specific comments about how the paper illustrates the level of proficiency you have highlighted in the same text box* (The text box will expand as you write). In other words, after highlighting the appropriate level of proficiency associated with each criterion and illustrated by the student's paper, please provide comments on how the paper specifically meets or illustrates that proficiency.
3. After completing the rubric, please send it to the RS Program's Assessment Coordinator, Kelly Van Andel, as an attachment via an email: [kvanande@unm.edu](mailto:kvanande@unm.edu)

	<b>Exceeds Expectations (4)</b>	<b>Meets Expectations (3)</b>	<b>Needs Improvement (0-2)</b>
<b>SLO A1:</b> Students will be able to explain the basic history, beliefs, practices, and sacred texts (if applicable) of at least two religious traditions of the student's choosing.	<p>The student clearly and fully explains the basic history, beliefs, practices, sacred texts or theories related to the assignment in RELG 452 or a 400 level RELG course.</p> <p><i>If this level of proficiency is chosen, write your specific comments about the paper here:</i></p>	<p>The student mostly explains the basic history, beliefs, practices, sacred texts or theories related to the assignment in RELG 452 or a 400 level RELG course; but, in spots, further explanation is needed or it needs to be clarified.</p> <p><i>If this level of proficiency is chosen,</i></p>	<p>The student does not clearly explain the basic history, beliefs, practices, sacred texts or theories related to the assignment in RELG 452 or a 400 level RELG course. Overall, much more explanation is needed, and/or it needs to be clarified, or it is in correct.</p>

		<i>write your specific comments about the paper here:</i>	<i>If this level of proficiency is chosen, write your specific comments about the paper here:</i>
<b>SLO A2:</b> Students will be able to describe how religious symbols, persons, narratives, and history are used, interpreted, and changed by individuals and communities over time and across different communities and cultures to construct meaning.	In relation to the assignment in RELG 452 or a 400 level RELG course, the student clearly and fully describes how religious symbols, persons, narratives, and history are used, interpreted, and changed by individuals and communities over time and across different communities and cultures to construct meaning.  <i>If this level of proficiency is chosen, write your specific comments about the paper here:</i>	In relation to the assignment in in RELG 452 or a 400 level RELG course, the student mostly describes how religious symbols, persons, narratives, and history are used, interpreted, and changed by individuals and communities over time and across different communities and cultures to construct meaning. In spots such description may be cursory or lack accuracy and depth.  <i>If this level of proficiency is chosen, write your specific comments about the paper here:</i>	In relation to the assignment in in RELG 452 or a 400 level RELG course, the paper does not clearly describe how religious symbols, persons, narratives, and history are used, interpreted, and changed by individuals and communities over time and across different communities and cultures to construct meaning. The description of such also may be cursory or lack accuracy and depth.  <i>If this level of proficiency is chosen, write your specific comments about the paper here:</i>
<b>SLO B1:</b> Students will be able to use a variety of theoretical concepts and hermeneutical methods from the humanities and social	In relation to the assignment in RELG 452 or a 400 level RELG course, the student uses appropriate theoretical	In relation to the assignment in RELG 452 or a 400 level RELG course, the student mostly uses appropriate theoretical	In relation to the assignment in RELG 452 or a 400 level RELG course, the student does not use appropriate theoretical

<p>sciences when analyzing the historical development, basic beliefs and practices, and approaches to sacred texts (if applicable) of at least two major religious traditions of the student's choosing.</p>	<p>and hermeneutical concepts to analyze material.</p> <p><i>If this level of proficiency is chosen, write your specific comments about the paper here:</i></p>	<p>and hermeneutical concepts to analyze material; but, in spots, the theoretical and hermeneutical concepts employed to analyze material may be used or applied incorrectly.</p> <p><i>If this level of proficiency is chosen, write your specific comments about the paper here:</i></p>	<p>and hermeneutical concepts to analyze material. Or, the theoretical and hermeneutical concepts employed to analyze material may be appropriate for the assignment, but they may be used or applied incorrectly.</p> <p><i>If this level of proficiency is chosen, write your specific comments about the paper here:</i></p>
<p><b>SLO B2:</b> Students will be able to identify ethical and political issues related to religion present in public dialogue and debate.</p>	<p>In relation to the assignment in RELG 452 or a 400 level RELG course, the student clearly identifies ethical and political issues related to religion present in public dialogue and debate. The identification of ethical and political issues related to religion present in public dialogue and debate could mean that the student uses contemporary examples of such found in the</p>	<p>In relation to the assignment in RELG 452 or a 400 level RELG course, the student mostly identifies ethical and political issues related to religion present in public dialogue and debate, but such issues would benefit from further explanation or analysis. Again, the identification of ethical and political issues related to religion present in public dialogue and debate could mean that the</p>	<p>In relation to the assignment in RELG 452 or a 400 level RELG course, the student does not identify or poorly identifies ethical and political issues related to religion present in the public dialogue and debate. Or, the identification of such is not appropriate for or related to the religion, topic, or historical context being discussed.</p>

	<p>modern media or in the equivalent appropriate to the historical context being discussed.</p> <p><i>If this level of proficiency is chosen, write your specific comments about the paper here:</i></p>	<p>student uses contemporary examples of such found in the modern media or in the equivalent appropriate to the historical context being discussed.</p> <p><i>If this level of proficiency is chosen, write your specific comments about the paper here:</i></p>	<p><i>If this level of proficiency is chosen, write your specific comments about the paper here:</i></p>
<p><b>SLO B3:</b> Students will be able to express their thoughts clearly in writing and discussion.</p>	<p>The student clearly expresses his or her thoughts in writing and discussion.</p> <p><i>If this level of proficiency is chosen, write your specific comments about the paper here:</i></p>	<p>The student mostly clearly expresses his or her thoughts in writing and discussion; but, in spots, some thoughts could be expressed more clearly.</p> <p><i>If this level of proficiency is chosen, write your specific comments about the paper here:</i></p>	<p>The student does not clearly express his or thoughts, and it is difficult to comprehend what he or she is trying to say.</p> <p><i>If this level of proficiency is chosen, write your specific comments about the paper here:</i></p>
<p><b>SLO C1:</b> Students will be able to demonstrate constructive dialogue in thinking and writing about the role religions play in public life and modern democracy.</p>	<p>In relation to the assignment in RELG 452 or a 400 level RELG course, the student demonstrates constructive dialogue about the religions play in public life and modern democracy. The demonstration of</p>	<p>In relation to the assignment in RELG 452 or a 400 level RELG course, the student mostly demonstrates constructive dialogue about the religions play in public life and modern democracy.</p>	<p>In relation to the assignment in RELG 452 or a 400 level RELG course, the student does not demonstrate the role constructive dialogue about the religions play in public life and modern democracy.</p>

	<p>such could take the form of analyzing arguments presented by different religious groups and traditions in public life and modern democracy; and/or incorporating dialogue about the role religions play in public life and modern democracy into the paper, as appropriate to the assignment.</p> <p><i>If this level of proficiency is chosen, write your specific comments about the paper here:</i></p>	<p>The student's attempt to engage in constructive dialogue is a bit cursory; or, it may lack accuracy and depth.</p> <p><i>If this level of proficiency is chosen, write your specific comments about the paper here:</i></p>	<p><i>If this level of proficiency is chosen, write your specific comments about the paper here:</i></p>
<p><b>SLO C2:</b> Students will be able to analyze the morals and ethics of different religious traditions.</p>	<p>In relation to the assignment in RELG 452 or a 400 level RELG course, the student clearly and fully analyzes morals and ethics of religion.</p> <p><i>If this level of proficiency is chosen, write your specific comments about the paper here:</i></p>	<p>In relation to the assignment in RELG 452 or a 400 level RELG course, the student analyzes the morals and ethics of religion, but such analysis could be clearer or fuller in scope.</p> <p><i>If this level of proficiency is chosen, write your specific comments about the paper here:</i></p>	<p>In relation to the assignment in RELG 452 or a 400 level RELG course, the student does not analyze the morals and ethics of religion, and/or such analysis is incorrect.</p> <p><i>If this level of proficiency is chosen, write your specific comments about the paper here:</i></p>

## Appendix 2

### UNM Religious Studies Program

#### Exit Survey & Rubric for UNM Religious Studies Majors

**Questions Related to the Religious Studies Program's Student Learning Outcomes** (*The rubric for evaluating students' responses is not included in the survey set to them.*)

1. What two religious traditions did you learn the most about as a Religious Studies major at UNM?
2. Briefly explain a belief, practice, aspect of history, or sacred text related to the religious traditions you name in question 1. *For instance, if you indicate that you learned the most about Daoism and Christianity, you would briefly explain a belief, practice, aspect of history, or sacred text related to Daoism; and, you would explain a belief, practice, aspect of history, or sacred text related to Christianity.*

	<b>Excellent</b> (4)	<b>Good</b> (3)	<b>Acceptable</b> (2)	<b>Unacceptable</b> (1)
<b>SLO A1:</b> Students will be able to explain the basic history, beliefs, practices, and sacred texts (if applicable) of at least two religious traditions of the student's choosing.	The student briefly but clearly explains a belief, practice, aspect of history, or sacred text related to two different religious traditions studied at UNM.	The student explains a belief, practice, aspect of history, or sacred text related to two different religious traditions studied at UNM, but a point of explanation may	The student somewhat explains a belief, practice, aspect of history, or sacred text related to two different religious traditions studied at UNM, but such explanation is	The student does not explain a belief, practice, aspect of history, or sacred text related to two different religious traditions studied at UNM, and/or such explanation is incorrect.



		lack clarity and/or be missing important information.	cursory and/or lacking in depth and accuracy.	
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3. What do you find to be the most pressing ethical or political issue related to religion present in public dialogue, debate or society, and why?

	<b>Excellent</b> (4)	<b>Good</b> (3)	<b>Acceptable</b> (2)	<b>Unacceptable</b> (1)
<b>SLO B2:</b> Students will be able to identify ethical and political issues related to religion present in public dialogue and debate.	The student clearly identifies and explains an ethical or political issue related to religion present in public dialogue and debate.	The student identifies and explains an ethical or political issue related to religion present in public dialogue and debate, but such identification and explanation could be more fully developed.	The student identifies and explains an ethical or political issue related to religion present in public dialogue and debate, but such identification and explanation are cursory or lacking in depth and accuracy. Or, the student may identify an ethical or political issue related to religion but not explain it.	The student does not identify and explain an ethical or political issue related to religion present in public dialogue and debate.

4. Which historical figure in religion, or what historical problem in religion, do you find to be most relevant to problems in contemporary culture, and why?

	<b>Excellent</b> (4)	<b>Good</b> (3)	<b>Acceptable</b> (2)	<b>Unacceptable</b> (1)
<p><b>SLO A2:</b> Students will be able to describe how religious symbols, persons, narratives, and history are used, interpreted, and changed by individuals and communities over time and across different communities and cultures to construct meaning; and</p> <p><b>SLO C1:</b> Students will be able to demonstrate constructive dialogue in discussions about the role religions play in public life and modern democracy.</p>	<p>The student names and clearly explains why one historical figure or historical problem related to religion relates to problems in contemporary culture.</p>	<p>The student names and explains why one historical figure or historical problem related to religion relates to problems in contemporary culture, but such explanation could be more fully developed.</p>	<p>The student names one historical figure or historical problem related to religion, but he or she does not explain how such relates to a problem in contemporary culture.</p>	<p>The student does not name one historical figure or historical problem related to religion; nor does he or she explain how such relates to a problem in contemporary culture.</p>

### **Questions Not Related to the Religious Studies Program's Student Learning Outcomes**

1. Which Religious Studies course was your favorite, and why? Which was your least favorite, and why?
2. Which Religious Studies course helped you develop most as a thinker, and why?
3. Which Religious Studies course helped you develop most as a writer, and why?
4. What would you say has been the greatest benefit of completing the Religious Studies major at UNM?
5. Are there ways in which you think the Religious Studies program or any of our individual courses could be improved?
6. Are you considering pursuing a graduate degree in Religious Studies? If so, what problem or which figure, tradition, or problem would you like to focus your future research on? If not, in what ways do you think what you've gained from the Religious Studies Program will inform your career aspirations?

**Appendix E: Faculty Credentials Template  
(FOR USE IN CRITERION 5)**

**Directions:** Please complete the following table by: **1)** listing the full name of each faculty member associated with the designated department/academic program(s); **2)** identifying the faculty appointment of each faculty member, including affiliated faculty (i.e., LT, TTI, TTAP, AD, etc.); **3)** listing the name of the institution(s) and degree(s) earned by each faculty member; **4)** designating the program level(s) at which each faculty member teaches one or more course (i.e., “X”); and **5)** indicating the credential(s) earned by each faculty member that qualifies him/her to teach courses at one or more program levels (i.e., TDD, TDDR, TBO or Other). Please include this template as an appendix in your self-study for Criterion 5A.

**\*Please add rows as necessary\***

**Name of Department/Academic Program(s): Religious Studies Program**

Full First and Last Name	Faculty Appointment <u>Continuing</u> <ul style="list-style-type: none"> <li>• Lecturer (LT)</li> <li>• Probationary/Tenure Track - Instructor (TTI) or Asst. Prof. (TTAP)</li> <li>• Tenured - Assoc. Prof. (TAP), Prof. (TP), or Dist. Prof. (TDP)</li> <li>• Prof. of Practice (PP)</li> </ul> <u>Temporary</u> <ul style="list-style-type: none"> <li>• Adjunct (AD)</li> <li>• Term Teacher (TMT)</li> <li>• Visitor (VR)</li> <li>• Research Faculty (RF)</li> </ul>	Institution(s) Attended, Degrees Earned, and/or active Certificate(s)/Licensure(s)  (e.g., University of New Mexico—BS in Biology; University of Joe Dane—MS in Anthropology; John Doe University—PhD in Psychology; CPA License—2016-2018)  **Only Terminal Degree is Necessary**	Program Level(s) (Please leave blank or provide “N/A” for each level(s) the faculty <u>does not</u> teach at least one course.)		Faculty Credentials <ul style="list-style-type: none"> <li>• Faculty completed a terminal degree in the discipline/field (TDD);</li> <li>• Faculty completed a terminal degree in the discipline/field and have a record of research/scholarship in the discipline/field (TDDR);</li> <li>• Faculty completed a terminal degree outside of the discipline/field but earned 18+ graduate credit hours in the discipline/field (TDO); OR</li> <li>• Other (Explain)</li> </ul>
			Undergraduate	Graduate	
1. Charles Becknell	LT	University of New Mexico—Ph.D. in Educational Thought and Sociocultural Studies	Undergraduate	X	Other- terminal degree in related field + teaching experience relevant to religious studies
2. Michael Candelaria	LT	Harvard University, Divinity School—Th.D.	Undergraduate	X	TDDR
3. Lisa Gerber	LT	University of New Mexico—Ph.D. in Philosophy	Undergraduate	X	Other- terminal degree in related field + teaching experience relevant to religious studies
4. Luke Gorton	LT	Ohio State University—Ph.D. in Classics	Undergraduate	X	Other- terminal degree in related field + teaching experience relevant to religious studies
5. Kathleen Holscher	TAP	Princeton University—Ph.D. in Religion	Undergraduate	X	TDDR
6. Kelly Van Andel	LT	University of Glasgow—Ph.D. in Theology & Religious Studies	Undergraduate	X	TDD

Full First and Last Name	Faculty Appointment <u>Continuing</u> <ul style="list-style-type: none"> <li>• Lecturer (LT)</li> <li>• Probationary/Tenure Track - Instructor (TTI) or Asst. Prof. (TTAP)</li> <li>• Tenured - Assoc. Prof. (TAP), Prof. (TP), or Dist. Prof. (TDP)</li> <li>• Prof. of Practice (PP)</li> </ul> <u>Temporary</u> <ul style="list-style-type: none"> <li>• Adjunct (AD)</li> <li>• Term Teacher (TMT)</li> <li>• Visitor (VR)</li> <li>• Research Faculty (RF)</li> </ul>	Institution(s) Attended, Degrees Earned, and/or active Certificate(s)/Licensure(s)  (e.g., University of New Mexico—BS in Biology; University of Joe Dane—MS in Anthropology; John Doe University—PhD in Psychology; CPA License—2016-2018)  **Only Terminal Degree is Necessary**	Program Level(s) (Please leave blank or provide “N/A” for each level(s) the faculty <u>does not</u> teach at least one course.)		Faculty Credentials <ul style="list-style-type: none"> <li>• Faculty completed a terminal degree in the discipline/field (TDD);</li> <li>• Faculty completed a terminal degree in the discipline/field and have a record of research/scholarship in the discipline/field (TDDR);</li> <li>• Faculty completed a terminal degree outside of the discipline/field but earned 18+ graduate credit hours in the discipline/field (TDO); OR</li> <li>• Other (Explain)</li> </ul>
7. Dan Wolne	LT	University of New Mexico—Ph.D. in Philosophy	Undergraduate Graduate Doctoral	X	Other- terminal degree in related field + teaching experience relevant to religious studies
8. Randall Balmer	AD	Princeton University—Ph.D. in Religion	Undergraduate Graduate Doctoral	X	TDDR
9. Hilary Lipka	AD	Brandeis University—Ph.D. in Near Eastern and Judaic Studies	Undergraduate Graduate Doctoral	X	Other- terminal degree in related field + teaching experience relevant to religious studies
10. Vibha Shetiya	AD	University of Texas, Austin—Ph.D. in South Asian Studies	Undergraduate Graduate Doctoral	X	Other- terminal degree in related field + teaching experience relevant to religious studies
11. Mozafar Banihashemi	AD	University of New Mexico—Ph.D. in Sociology	Undergraduate Graduate Doctoral	X	Other- terminal degree in related field + teaching experience relevant to religious studies
12. Frank Yates	AD	Austin Presbyterian Theological Seminary—D.Min.	Undergraduate Graduate Doctoral	X	TDD
13. Katherine Ulrich	TMT	University of Chicago, Divinity School—Ph.D. in History of Religions.	Undergraduate Graduate Doctoral	X	TDD

**APPENDIX F:**

**Full-Time Religious Studies Faculty  
CVs**

## **CHARLES E. BECKNELL, JR.**

1309 Parsons Street NE  
Albuquerque, NM 87112  
c: 505.440-7898 | e: cbeck06@gmail.com

### **Educational History**

Ph.D. 2008. The University of New Mexico, Albuquerque, NM. Educational Thought and Sociocultural Studies. Dissertation title: A Critical Race Analysis of Black Studies in the Post-Civil Rights Era.

M.A. 1995. Clark Atlanta University, Atlanta, GA. Criminal Justice Administration. Thesis Title: The Rise of African American Street Gangs in the U.S West.

B.U.S. 1993. The University of New Mexico, Albuquerque, NM. Concentration: African American Studies.

### **Professional Areas of Specialization**

Anti-Racism and Social Justice

Diversity, Equity, and Inclusion

Ethnic Studies Theory and Practice

Multi-Cultural Education, Theory, and Practice

### **Employment History: Administrative**

Director: May 2017—December 2021. The University of New Mexico, Africana Studies Program. Albuquerque, NM.

- Oversee annual budget processes and monitor the fiscal performance of programs and services;
- Design and execute multi-cultural ethnic-studies curriculum and schedule and assign courses in coordination with the curriculum committee and program faculty;
- Supervise course promotion and represent the program to the College of Arts & Sciences, the greater University, and across the state of New Mexico;
- Direct integrated academic advisement and plan, coordinate and supervise programs including lecture series, forums, and conferences, and;
- Manage internal faculty and staff hiring committees.

Special Assistant to the Vice President: December 2015—August 2020. The University of New Mexico, Division for Equity and Inclusion. Albuquerque, NM.

- Assist the Vice President with the development and implementation of the institutional diversity plan in alignment with the University's strategic plan: Vision 2020;
- Lead work to develop and implement the recommendations from the Campus Climate Report and the Equity and Inclusion Survey;
- Assist the Vice President with fundraising and grant writing to support underrepresented faculty and multiple diversity initiatives;
- Provide training as needed; Assist the Vice President with efforts to recruit and retain underrepresented faculty, and;
- Act as a liaison between academic and student affairs, communities, and the Vice President.

Associate Director: August 2014—December 2015. The University of New Mexico, Africana Studies Program. Albuquerque, NM.

- Assist the director with developing annual budget processes and monitoring the fiscal performance of programs and services;
- Assist the director with designing curriculum and scheduling courses;
- Supervise student workers and graduate assistants;
- Coordinate programs including lecture series, forums, and conferences, and;
- Manage internal faculty and staff hiring committees.

Post-Doctoral Diversity Fellow: August 2010—May 2011. The University of New Mexico, Division for Equity and Inclusion. Albuquerque, NM.

- Research, collect and analyze data on the existing infrastructure at the University to increase diversity including numbers of first generation, minority, and low-income students;
- Mentor and engage students and faculty to advance conversations on, and efforts toward diversity, equity, and inclusion in the classroom, on campus, and in their disciplines, and;
- Harvest a better understanding of social justice issues and a stronger commitment to promoting maximum inclusion and appreciation of differences in race, ethnicity, gender, national origin, disability, age, religion, and sexual orientation/identity in higher education.



Program Specialist: December 2002—July 2010. The University of New Mexico, Africana Studies Program. Albuquerque, NM.

- Develop and manage annual budgets; supervise the financial performance of program and service costs;
- Generate annual reports and manage the program's archive and exhibit center;
- Plan and deliver integrated academic advisement for program majors and minors;
- Demonstrate strategic leadership in the design, implementation and assessment of collaborative cross-generational, multi-ethnic and intercultural curriculum, programs, and services;
- Strengthen knowledge of state and federal laws concerning confidentiality of student records; promote; implement, and evaluate educational and informational programs and conscious-retention support services.

### **Employment History: Teaching**

Senior Lecturer III: January 2022--Present. The University of New Mexico, Religious Studies Program. Albuquerque, NM.

Senior Lecturer III: August 2020—December 2021. The University of New Mexico, Africana Studies Program. Albuquerque, NM.

Lecturer III: August 2013—July 2020. The University of New Mexico, Africana Studies Program. Albuquerque, NM.

Adjunct Faculty: December 2012—May 2015. Central New Mexico Community College, Cultural Studies Department. Albuquerque, NM.

Visiting Lecturer III: August 2011—July 2013. The University of New Mexico, Africana Studies Program. Albuquerque, NM.

Adjunct Faculty: February 2008—July 2011. The University of New Mexico, Africana Studies Program. Albuquerque, NM.

### **Graduate and Undergraduate Classroom Teaching**

Sociology of Education

African American Culture

Religion in American History

The Philosophy of Education

Race, Ethnicity, and Education

Introduction to Africana Studies

Survey of African American History

Introduction to Black Liberation and Religion

## **Undergraduate Student Mentoring**

Ronald E. McNair Scholars Program and the Research Opportunity Program, UNM.

El Puente Research Fellowship, UNM.

## **Professional Appointments, Recognition, and Honors**

Board of Trustees: 2021--Present. Sandia Preparatory School. Albuquerque, NM

The Governor's Council for Racial Justice: 2020—Present. Santa Fe, NM.

Spectrum Aspiring Leader: 2015. American Council on Education Inclusive Excellence Group, Washington, DC.

Distinguished 3% Scholar: 2004. Office of Graduate Studies, University of New Mexico.

Faculty of Color Award: 2006. Project for New Mexico Graduates of Color, University of New Mexico.

AmeriCorps Leadership & Service Award: 2003—2007 Corporation for National & Community Service Faculty.

## **Service**

Member: Africana Studies Transition to Department Committee. Office of the Provost, The University of New Mexico.

Member: Diversity Council. Division for Equity and Inclusion, The University of New Mexico.

Committee Chair: Campus Climate Survey. Division for Equity and Inclusion, The University of New Mexico.

Committee Chair: Academic Program Review. Africana Studies Program, The University of New Mexico.

Committee: Transition to Department. Africana Studies Program, The University of New Mexico.

Committee Member: Sr. Vice President of Finance Search. Office of the President, The University of New Mexico.

Committee Chair: Black Lives Matter Diversity Initiative. Division for Equity & Inclusion, The University of New Mexico.

Committee Member: Replace the Official University Seal. Division for Equity and Inclusion, The University of New Mexico.

Committee Chair: Cortez Williams Lecture Series. Africana Studies Program, The University of New Mexico.

Committee Chair: Academic Program Review. Africana Studies Program, The University of New Mexico.

Committee Chair: Black History Month. Africana Studies Program, The University of New Mexico.

Committee Member: Curriculum & Assessment. Africana Studies Program, The University of New Mexico.

Committee Member: Unit Administrator Search. Africana Studies Program, The University of New Mexico.

Committee Member: Assistant Professor of African American Education Search. College of Education, The University of New Mexico.

Committee Member: Black Panther Party 40<sup>th</sup> Anniversary. Africana Studies Program, The University of New Mexico.

## **Invited Presentations at Professional Meetings**

"The Inclusion Imperative for Public and Private Boards." The Explora Science Center. Albuquerque, NM 2020.

"Systemic Racism: A Network of Systems, Processes, Tools, and Practices." Sandia National Laboratories, Albuquerque, NM.

"The State of African American Financial Health: How Did We Get Here?" The African American Greater Albuquerque Chamber of Commerce, Financial Summit. Albuquerque, NM, 2019.

"Answer the Call: Black Studies Leadership in the New Era of Intellectual Insurgency." 42<sup>nd</sup> Annual National Council for Black Studies Conference. Atlanta, GA 2018.

"Where Do We Go from Here? A Call for Diversity, Equity, and Inclusion." Sandia National Laboratories Black Leadership Committee's First Annual Martin Luther King Observance. Albuquerque, NM 2018.

"Unity through Diversity." The University of New Mexico's Community Engagement Center 6<sup>th</sup> Annual Symposium, Spring 2017.

"Navigating the Waters: Race, Gender and Generational Leadership in the Higher Education Workplace." The Africana Studies Program Brownbag Lecture Series, Fall 2015.

"The Afro-Mexican Alliance: Indigenous Health, Wellness and Healing Practices." Centro de Desarrollo Humano hacia la Comunidad (CEDEC) Cuernavaca, Morelos, Mexico, Fall 2015.

"Crisis of Conflict: Black Males and Generational Leadership." University of New Mexico's African American Student Services Leadership Forum, Spring 2016.

"Overcoming Life Crisis: The Relationship Between the Black Church, Rites of Passage and Community Regeneration." The University of New Mexico's Institute for Ethics' Series on the Social Determinants of Healthy Aging, Spring 2015.

"Africana Studies at the University of New Mexico: Philosophy, Mission and Goals." University of New Mexico Black Alumni Association's Trailblazer Awards & recognition Ceremony, September 2014.

"Black Studies and Comparative Ethnic Studies: Challenges and the Opportunities." Metropolitan State University, Ethnic and Religious Studies Department, April 2014.

"Civil Rights in Education: The History, Struggle, and Future Concerning Education Equality in the United States." Africana Studies Program Spring Colloquium, University of New Mexico, March 2014.

"Civil Rights in Education: The History, Struggle, and Future Concerning Education Equality in the United States." NAACP Quarterly Conference, Albuquerque, NM, February 2014.

"Meritocracy, Myths and Mendacities—A Critical Analysis of Racial Stratification in Higher Education." Critical Race Studies in Education Association, San Antonio, TX, March 2011.

"Restoring African American Education: An Imperative for the 21st Century...and Beyond." Africana Studies Program Spring Colloquium, University of New Mexico, 2011.

"Points of Departure—Community as Text." UNM Service Corps Annual Symposium, University of New Mexico, 2011.

"Striving for Excellence in an Atmosphere of Diversity." UNM Undergraduate Research and Creativity Conference, University of New Mexico, 2010.

"Cultivating Leadership Through Research." Ronald E. McNair Regional Research Conference, University of New Mexico, 2010.

"Initiation and Rites of Passage: Exploring the African American Practice." New Mexico Men's Conference on Boys and Young Men, Albuquerque, NM, 2008.

"Black Leadership in New Mexico." Labor Council for Community Action Conference, Albuquerque, NM, 2006.

"African American Settlement Patterns in New Mexico." New Mexico Historical Archive Conference & the Governors Career Development Conference, Santa Fe, NM 2005.

**Michael Candelaria, Th. D.**  
**Principal Lecturer**

Religious Studies Program and Philosophy Department, joint appointment  
MSC02 1610  
The University of New Mexico,  
Albuquerque, NM 87131  
W: 505-277-4009 and 505-277-2405  
E-mail: mcandel@unm.edu

**Education**

Harvard University, Th.D., 1987, Cambridge, Massachusetts  
Southwestern Baptist Theological Seminary, M.Div., 1983, Fort Worth, Texas  
Southern Bible College, B.S., 1981, Houston, Texas

**Professional Career**

Principal Lecturer, The University of New Mexico, Joint Appointment, Department of  
Philosophy and Religious Studies Program, August 2014-current.

Lecturer, The University of New Mexico, Joint Appointment, Department of Philosophy and  
Religious Studies Program, August 2005-May 2014

Lecturer, The University of New Mexico, Chicano Studies Program, August 2001-May 2005.

Lecturer, Central College of New Mexico, Philosophy, Albuquerque, New Mexico,  
May 2000- May 2001.

Tutor (all faculty members have the title "Tutor"), St. John's College, Santa Fe, New Mexico,  
Tutor 1995-1996.

Assistant Professor, California State University, Bakersfield, Dept. of Philosophy and  
Religious Studies, 1990-1994. Lecturer, Dept. of Philosophy and Religious Studies,  
1987-1990.

Teaching Fellow, Harvard University, 1984-1987.

**Grants and Awards**

National Endowment for the Humanities, Institute of Latin American Philosophy, University of  
Buffalo, New York, Summer 2005.

Rockefeller Fellowship, "Cultural Expression and Public Discourse," Southwestern Hispanic  
Research Institute, University of New Mexico, Albuquerque, New Mexico, 1992-1994.

National Endowment for the Humanities, "19<sup>th</sup> Century Religious Thought," Graduate Theological Union, Berkeley, California, Summer 1992.

Meritorious Performance and Professional Promise Award, California State University, Bakersfield, 1990.

National Endowment for the Humanities, "Karl Marx," University of Southern California, summer, 1988.

Fund for Theological Excellence, Hispanic Doctoral Fellowship, 1983-1985.

Robert A. Baker Award for Excellence in Church History, Southwestern Baptist Theological Seminary, Fort Worth, Texas, 1983.

### **Book Publications**

2018 *The Latino Christ in Art, Literature and Liberation Theology*, Albuquerque, New Mexico: The University of New Mexico Press.

2012 *The Revolt of Unreason: Miguel de Unamuno and Antonio Caso on The Crisis of Modernity*. Amsterdam: Rodopi (Brill Publications).

2011 *Introduction to World Religions*. Indianapolis: The College Network, Inc.

1990 *Popular Religion and Liberation. The Dilemma of Liberation Theology*. Albany, NY: SUNY Press.

### **Books in Progress**

*The Impossible Ritual of Saying the Unsayable: Foucault*. (A rough draft, completion by Spring 2023.) [On the problem of the self-referentiality of the criticism of language and reason]

*The Atheneum of Youth: Mexican Philosophy at the Cusp of the 1910 Revolution. Essays Presented at the Salon de Actos Generalitos, Mexico City, August-September 1910, (Complete manuscript, 2015, accepted for publication by Brill Publishers but I refused to translate some historical documents they wanted to add to my book so I withdrew my manuscript.)*

### **Article Publications**

"The Elderly as Historical Agents of their Dignity and Destiny: An Infrastructure for a Time of Grace," *Revista. Harvard Review of Latin America*, Spring Quarterly, 2019.

"The Ethics of Global Justice. The Formal Principle of Discourse Ethics and its Complement in the Material Principle of Liberation Ethics," *Concordia. Internationale Zeitschrift fur Philosophie*, vol. 43, (January 2003).

"Images in Penitent Ritual and Santo Art: A Philosophical Inquiry into the Problem of Meaning," in *Nuevomexicano Cultural Legacy*. Edited by Francisco Lomeli and Victor Sorell. (Albuquerque, NM: University of New Mexico Press, 2002).

"Nat Turner's Insurrection," *The Encyclopedia of North American History*. Marshall Cavendish Corp., 1998.

"Great Awakening, First," *The Encyclopedia of Civil Rights in America*. M.E. Sharpe Publications, 1997.

"Great Awakening, Second," *The Encyclopedia of Civil Rights in America*. M.E. Sharpe Publications, 1997.

"Mexican Americans," *The Encyclopedia of Civil Rights in America*. M.E. Sharpe Publications, 1997.

"Liberation Theology," *The Latino Encyclopedia*. Pasadena, California: Salem Press, 1995.

"Mexican American Art," *The Latino Encyclopedia*. Pasadena, CA: Salem Press, 1995.

"Sobre a Possibilidade de Uma Ethica Universal, Ethica do Discurso e Ethica da Libertacao," in *Ethica do Discurso e Filosofia da Libertacao: Modelos Complementares*. Edited by Antonio Sodecum. Sao Leopoldo, Brazil: Editora Unisinos, 1994.

"Alienation," *Ready Reference: Ethics*. Pasadena, CA: Salem Press, 1994.

"On the Possibility of a Universal Ethics: Discourse Ethics and the Philosophy of Liberation," *Diskursethik and Lateinamericanische Philosophie*. Edited by Raul Fonet-Betancourt, Aachen, Germany, Augustinus Verlag, 1994.

"The Ambiguous Epistemology of Enrique Dussel," *Diskursethik and ihre Lateinamericanische Kritik*. Edited by Raul Fonet-Betancourt. Aachen, Germany: Augustinus Verlag, 1993.

"Ideology and Ethics," *Ready Reference: Ethics*. Pasadena, CA: Salem Press, 1993.

"Social Justice/Responsibility," *Ready Reference: Ethics*. Pasadena, CA: Salem Press, 1993.

"Justice: Extrapolations from the Concept *Mishpat* in the *Book of Micah*," in *Voces: Voices from the Hispanic Church*. Edited by Justo Gonzalez, Philadelphia: Abington Press, 1992.

"Transcendental and Universal Pragmatics," *Diskursethik oder Befreiungsethik*. Edited by Raul Fonet Betancourt, Aachen, Germany, 1992.

"Liberation Theology," *The Encyclopedia Americana*, Hartford, CN: Grolier's Inc., 1990.

"Horatio Alger in East L.A.," *Christianity and Crisis*, (May 2, 1988).



"Jose Carlos Mariátegui: The Forerunner of Liberation Theology," *The Christian Century*, (Oct. 14, 1987).

## **Papers**

"The Limits of Justice: Ethics and the Minimum Wage," Southwest Hispanic Research Institute, University of New Mexico, September 2006.

"Ethnic Names, Identity, and Reference: The Case of 'Hispanic' and 'Latina/o,'" NEH Institute on Latin American Philosophy, June 27, 2005.

Conference Paper, "The Philosophy of Religion of Antonio Caso," University of Houston, Recovering the Hispanic Religious Literature Project, Annual Conference, May 13, 2005.

Keynote Speaker, Claremont School of Theology, Hispanic Theological Students, Annual Conference, October 13, 2005, "The Ethics of Liberation."

"Ethics in the Borderlands. A Meta-ethical Critique of Chicana/o Critical Theories," National Association of Chicana and Chicano Scholars, Albuquerque, New Mexico, April 1, 2004.

"Philosophy from the Underside of Modernity. The Architectonics of Liberation Ethics," Student Organization of Latin American Studies, University of New Mexico, November 2002.

"Caliban's Curse: Hispanic/Latino Identity and Group Rights," Southwest Research Center, University of New Mexico, March 2002.

"Ethics of Global Justice: The Formal Principle of Discourse Ethics and the Material Principle of Liberation Ethics," Colloquium Series, Department of Philosophy, University of New Mexico, April 2002.

"Intervention on the Debate concerning Cultural Difference and the Democratic Ideal," IX. Internationale Seminar für der Dialogue Befreiungsethik und Diskursethik, Mexico City, March 14, 2002.

"On the Possibility of a Universal Ethics," University of Havana, Havana, Cuba and the University of Matanzas, Matanzas, Cuba, June 1996.

"Discourse Ethics and Liberation Ethics," IV. Internationale Seminar für der Dialogue Befreiungsethik und Diskursethik, Sao Leopoldo, Brazil, September 28, 1993.

"The Ambiguous Epistemology of Enrique Dussel," III. Internationale Seminar für der Dialogue Befreiungsethik und Diskursethik, Mainz, Germany, April 12, 1992.

"The Tragic Cosmivision of the Hispanic American Soul," American Academy of Religion Annual Convention, Chicago, Illinois, 1988.

# Lisa Gerber, Ph.D.

Principal Lecturer  
Department of Philosophy and Religious Studies Program  
University of New Mexico  
lgerber@unm.edu

Specialization in Environmental Philosophy and Animal Studies. I teach courses in Environmental Ethics, Aldo Leopold and the Land Ethic, Henry David Thoreau, Philosophy of Food, and Religion and Animals. In addition, I teach core courses including Eastern Religion, Introduction to Philosophy, and Critical Thinking.

## EDUCATION:

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1999 Ph.D. in Philosophy, University of New Mexico, Albuquerque, New Mexico  
Dissertation: "Environmental Virtues and Vices" (Dr. Fred Schueler, Dissertation advisor and chair)  
1993 M.A. in Philosophy, University of Montana, Missoula Montana  
Thesis: "Explorations in Form: Revisioning Philosophic Methodology" (Dr. Deborah Slicer, thesis advisor)  
1989 B.A. in English and Philosophy, University of New Mexico, Albuquerque, New Mexico

## PROFESSIONAL WORK EXPERIENCE

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**Principal Lecturer** **2017 – present**

*Department of Philosophy and Religious Studies Program, University of New Mexico*

**Senior Lecturer** **2014 – 2017**

*Department of Philosophy and Religious Studies Program, University of New Mexico*

**Lecturer III** **2005 - 2014**

*Department of Philosophy and Religious Studies Program, University of New Mexico*

**Visiting Assistant Professor** **2003 – 2005**

*Philosophy Department, Ferris State University, Big Rapids Michigan*

**Visiting Assistant Professor** **2000 – 2002**

*Honors Program, University of New Mexico, Alb., NM*

**Assistant Professor** **1999 - 2000**

*Philosophy Department, Southwest State University, Marshall, Minnesota*

## REFEREED ESSAY PUBLICATIONS:

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"A Word Against Misanthropy" *Journal of Philosophical Research* 46:73-87(2021)

"Aldo Leopold's 'Great Possessions'" *Environmental Ethics* 40:3 269-282 (2018)

"On Leopold, Wolves, and Wildness" for Chilean journal *Ambiente y Desarrollo* (Center for Research and Planning of the Environment). Volume XXIII-I (2007).

"The Nature of Water: Basia Irland Reveals the 'Is' and the 'Ought,'" *Ethics and the Environment*, Chris Cuomo, editor, 8(1) 37-50 (2003).

"Standing Humbling Before Nature," *Ethics and the Environment*, 7(1) 39-53 (2002)

"What is So Bad About Misanthropy?" *Environmental Ethics*, 24:1, 41-55 (2002).

"The Art of Intimacy" *Philosophy in the Contemporary World*, Vol 8, No. 3 (Fall-Winter 2001) 79-83.

"Hogville," with narration by Kathy Richardson, in *Draining the Great Oasis: An Environmental History of Murray County, Minnesota*, Anthony J. Amato, Janet Timmerman, and Joseph A Amato, eds., (Marshall, MN: Crossing Press, 2001) p. 221-237.

#### **BOOK REVIEWS:**

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Book Review of *Animals as Legal Beings: Contesting Anthropocentric Legal Orders* by Maneesha Deckha in *Environmental Values* 31:4 501-03 (2022)

Book Review of *Loving Animals: Toward a New Animal Advocacy* by Kathy Rudd in *Organization and Environment* 25:1 102-04 (2012)

"Robinson Jeffers" article for *Encyclopedia of Environmental Ethics and Philosophy*  
Macmillan Reference USA / Thomson Gale. 2008

Review essay on *Wild Ideas*, (edited by David Rothenburg), *Interdisciplinary Studies in Literature and Environment*, Winter 1997, 129-130.

Review essay on *American Women Afield: Writings by Pioneering Women Naturalists*, (by Marcia Myers Bonta), *Western American Literature*, Spring, 1996, Volume XXXI, no. 1., 70-71.

#### **LITERARY ESSAYS:**

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"Living the Malpais," *Flyway: A Literary Review*, Volume 3.1 Spring 1997, 65-71.

"Witness," *Southwestern American Literature* (special environmental literature edition) Vol. 21 No.1 Fall 1995, 95-100. Reprinted in *Getting Over the Color Green: Contemporary Environmental Literature of the Southwest*, Scott Slovic, ed, (Tucson, U. of Arizona Press, 2001)

## INVITED PAPER PRESENTATIONS:

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"The Vice of Misanthropy" Invited Symposium: Misanthropy, APA Central Division Feb 2021

"Aldo Leopold's Possessions" *International Society of Environmental Ethics*, Kiel, Germany July 2015

"Wisdom in Predator Restoration" *International Society of Environmental Ethics and International Association for Environmental Philosophy*, Allenspark, Colorado, May 2007

"The Spiritual Practices of Thoreau" Meeting of the International Society for the Study of Religion, Nature and Culture, Gainesville, Florida, April 2006.

"The Art of Intimacy," International Society for Environmental Ethics Group Session held concurrently with the American Philosophical Association Western Division Meeting. Albuquerque, New Mexico, April 7-10, 2000.

"Attentiveness," Meeting Aesthetics and the Environment, Logan Utah, October 1999.

"Fire and Water," Annual Meeting of the Western Literature Association. Albuquerque, New Mexico, October 15-18 1997.

"Living the Malpais." Meeting of the Association for the Study of Literature and Environment. Missoula, Montana, July 17-19 1997.

"Intimacy." Meeting of the Association for the Study of Literature and Environment. Fort Collins, Colorado, June 9-11, 1995.

"Witness." Annual Meeting of the Western Literature Association. Salt Lake City, Utah, October 5-8, 1994.

"Is *Ramona's* Place in the Home?" Annual Meeting of the Western Literature Association. Reno, Nevada, October 7-10,

**Luke Gorton**  
**lagorton@unm.edu**  
**3404 Mountainside Parkway, Albuquerque, NM, 87111**  
**850-264-6097**

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Greek and Latin Language and Literature · Ancient Mediterranean Religions · Greek, Latin, and Indo-European Linguistics · Contacts Between Greece and Near Eastern Literatures and Cultures

### **Academic Employment**

Jul 2020- Senior Lecturer in Classics and Religious Studies, University of New Mexico  
Aug 2014- Jun 2020 Lecturer in Classics and Religious Studies, University of New Mexico  
Aug 2013- May 2014 Adjunct Instructor, Methodist Theological Seminary of Ohio  
Aug 2012- Dec 2013 Adjunct Instructor, Wittenberg University  
Aug 2010- May 2013 Graduate Teaching Associate, Department of Classics, Ohio State University  
Aug 2007- May 2009 Research Assistant, University of Georgia

### **Education**

May 2014 Ph.D., Classics, Ohio State University

- Certificate earned: Graduate Interdisciplinary Specialization: Religions of the Ancient Mediterranean
- Dissertation: “Through the Grapevine: Tracing the Origins of Wine” (Advisors: Carolina López-Ruiz, Classics; Brian Joseph, Linguistics; Sam Meier, Near Eastern Languages and Cultures)

May 2009 M.A., Linguistics, University of Georgia

- Historical Linguistics track

May 2007 B.A., Lee University

- Majors: Spanish and Religion (Double major)
- Minor: Biblical Languages (Koine Greek and Biblical Hebrew)

### **Publications**

In preparation *Tracing the Origins of Wine*, a monograph examining evidence from Greek and Roman literature, Near Eastern literature, linguistics, and archaeology to arrive at a new synthesis

- 2021 "The Christian Reception of Herodotus." In *The Herodotus Encyclopedia*, Christopher Baron, editor. Oxford and Malden: Blackwell.
- 2019 *A Journey Through Greek Mythology, Second Edition*. Co-authored with Monica Cyrino. Dubuque: Kendall Hunt.
- 2019 "The Linguistic and Cultural History of Wine in Slavic." Co-authored with Tanya Ivanova-Sullivan. In *And Thus You Are Everywhere Honored: Studies Dedicated to Brian D. Joseph*, James J. Pennington, Victor A. Friedman, and Lenore A. Grenoble, editors. Bloomington: Slavica, 137-149.
- 2018 Review of Julia Kindt, *Revisiting Delphi*. *Classical Review* 68.2: 347-349.
- 2018 "In the Court of Foreigners: Translational Strategies in the Septuagint of Exodus 7-9 and Daniel 1-6." *Journal of Septuagint and Cognate Studies* 51: 105-118.
- 2018 Review of Peter Struck, *Divination and Human Nature: A Cognitive History of Intuition in Classical Antiquity*. *Ancient Philosophy*, 38.1: 187-190.
- 2017 "Revisiting Indo-European 'Wine'." *Journal of Indo-European Studies* 45: 1-26.
- 2016 "From Hebrew to Greek: Verbs in Translation in the Book of Ecclesiastes." *Journal of Open Theology* (Bible Translation Issue) 2: 405-23.
- 2013 "Evidence for Adverbial Origins of Final  $-\zeta$  on the Medieval and Modern Greek  $-\omicron\nu\tau\alpha\zeta$  Participle." *Journal of Greek Linguistics* 13: 143-48.

### Professional Translations and Editing

- 2020 Translated an article from Spanish to English: Francisco Machuca Prieto, "The Sons of Melqart-Heracles." Forthcoming.
- 2019 Translated an article from Spanish to English: Alfredo Mederos, "North Africa: From the Atlantic to Algeria," in *The Oxford Handbook of the Phoenician and Punic Mediterranean*, edited by C. López-Ruiz and B. Doak. Oxford: Oxford University Press.
- 2019 Translated an article from Spanish to English: Manuel Álvarez Martí-Aguilar, "The Tyre-Gadir Axis," in *The Oxford Handbook of the Phoenician and Punic Mediterranean*, edited by C. López-Ruiz and B. Doak. Oxford: Oxford University Press.

- 2013 Edited a Greek-to-English translation: Patricia Ahearne-Kroll, "Joseph and Asenath," in *Outside the Bible: Ancient Jewish Writings Relating to Scripture*, edited by Louis Feldman, James Kugel, and Lawrence Schiffman. Lincoln, Nebraska: University of Nebraska Press, 2525-89.
- 2013 Translated an article from Spanish to English: Amalia Lejavitzer Lapoujade, "The Roman Vina Conditia: The Origins of Absinthe and Other Liquors," in *Patrimonio Cultural de la Vid y del Vino (Vol. 2)*, edited by Sebastián Celestino Pérez and Juan Blázquez Pérez. Madrid: Autonomous University and Institute of Archaeology, 133-39.

## Teaching Experience

### Online Courses

- Spring 2021 Magic in Ancient Religion, University of New Mexico  
 Fall 2020 Apocalypse in the Ancient World, University of New Mexico  
 Fall 2017-2021 Greek Mythology, University of New Mexico (new course developed; online class designer certification received)  
 Fall 2010 Classical Background of Scientific Terminology, Ohio State University

### Graduate Seminars

- Fall 2021/Spring 2016 Cicero: Speeches and Composition, University of New Mexico  
 Spring 2015 The *Apologies* of Plato and Xenophon, University of New Mexico  
 Spring 2014 Gender in Ancient Religion, Methodist Theological Seminary of Ohio  
 Fall 2013 Jews in the Greco-Roman World, Methodist Theological Seminary of Ohio  
 Summer 2013 Summer Intensive Greek Seminar, Ohio State University

### Undergraduate Language Courses

- Fall 2016-2021 Advanced Classical Greek (various authors), University of New Mexico  
 Fall 2016-21 Introductory Biblical Hebrew, University of New Mexico  
 Spring 2019 Introductory Avestan, University of New Mexico  
 Fall 2018 Vedic Sanskrit, University of New Mexico  
 Fall 2018-19 Introductory Koine Greek, University of New Mexico  
 Fall 2016, 2017 Introductory Sanskrit, University of New Mexico  
 Fall 2015 Advanced Latin (Letters of Cicero), University of New Mexico  
 Fall 2014 Advanced Latin (Catilinarian Conspiracy), University of New Mexico  
 Fall 2013 Introductory Latin, Wittenberg University  
 Fall 2012 Introductory Greek (two-semester course), Wittenberg University  
 Fall 2012 Introductory Greek (two-semester course), Ohio State University  
 Spring 2011 Introductory Latin (four-quarter course), Ohio State University



### *Lecture Courses*

Fall 2015-2021	Greek Mythology, University of New Mexico
Fall 2015-2019	Apocalypse in the Ancient World, University of New Mexico
Spring 2015-2020	Magic in Ancient Religion, University of New Mexico
Spring 2014-2018	Introduction to Christian Scriptures (New Testament), University of New Mexico
Spring 2015-2020	Sex and Gender in Ancient Religion, University of New Mexico
Summer 2011	Classical Mythology, Ohio State University

### *TA Experience*

Spring 2011	Ancient Greek Literature, Ohio State University
Fall 2008	Generative Syntax, University of Georgia
Fall 2005	Elementary Greek (four semesters), Lee University
Fall 2004	Spanish Laboratory (two semesters of two sections each), Lee University

### **Professional Conference Papers Delivered**

April 2019	"A Yoke on the Neck: Mythic Echoes in the Story of Demophoon." Classical Association of the Middle West and South Annual Meeting, Lincoln, Nebraska.
March 2017	"Kingdom Come: The Hellenistic Jewish Adaptation of the Four-Kingdom Schema." Classical Association of the Middle West and South Annual Meeting, Kitchener, Ontario.
March 2016	"'What Truth Did He Utter?' The Christian Reception of Herodotus." Classical Association of the Middle West and South Annual Meeting, Williamsburg, VA.
March 2015	"Greek Magical Terminology in the Septuagint." Classical Association of the Middle West and South Annual Meeting, Boulder, CO.
January 2014	"From Hebrew to Latin: Verbs in Translation in the Book of Ecclesiastes." American Philological Association Annual Meeting, Chicago, IL.
November 2013	"From Hebrew to Greek: Verbs in Translation in the Book of Ecclesiastes." Society of Biblical Literature Annual Meeting, Baltimore, MD.
April 2013	"Community Under Siege: Jewish Identity During the Time of the Maccabees." Duke-UNC Classics Colloquium, Duke University, Durham, NC.
January 2013	"Wine and the Early Indo-Europeans." The 10 <sup>th</sup> Annual MLK Linguistics Symposium, Ohio State University.

- March 2012 "The origins of the –ovtaç participle in Medieval and Modern Greek." Midwestern Consortium for Greek Linguistics, University of Chicago.
- June 2006 Project on international relations. Salzburg Seminar: America and the World, Salzburg, Austria.
- February 2006 "Cortés y su conquista del imperio azteco." Tennessee Collegiate Honors Conference, Nashville, TN.
- February 2005 "Ashura: A Shi'ite Holiday." Tennessee Collegiate Honors Conference, Nashville, TN.

### **Invited Presentations**

- September 2016-21 "Greek and Roman Fairytales and Folktales." Guest lecture for Fairytales and Folktales (undergraduate course, University of New Mexico).
- August 2015/18 "Ancient Greek and Roman 'Homosexuality.'" Guest lecture for Queer History from Ancient Times to Today (undergraduate course, University of New Mexico).
- June 2015 "Heroism in Homer." Invited talk for the Esther Bone Memorial Library, Albuquerque, New Mexico.

### **Other Professional Service and Activities**

- Jul 2020-  
Mar 2018-Jun 2020  
July 2018- Resolutions Committee Chair, Classical Association of the Middle West and South  
Resolutions Committee, Classical Association of the Middle West and South  
Regional Vice-President for the Rocky Mountain Region, Classical Association of the Middle West and South
- April 2018 Local Committee, Classical Association of the Middle West and South Annual Meeting, Albuquerque, New Mexico
- Sep 2017-Aug 2018 Redesign of online Greek Mythology course, University of New Mexico
- July 2015- July 2018 Vice-President for New Mexico, Classical Association of the Middle West and South
- Aug 2015- May 2016 Supervised an undergraduate honor's thesis ("Women in Magic and Religion")
- June 2014-2019 Linguistics and Etymologies instructor at Johns Hopkins University Center for Talented Youth: led 15 gifted teenagers through a semester's worth of material in three intensive weeks
- March 2014 Organizer (with Katrina Vaananen) of the 12<sup>th</sup> Annual Graduate Colloquium in Classics, Ohio State University
- Sep 2010- Jun 2012 Tutor in Biblical Hebrew for Classics graduate students

Sep 2009- Aug 2011 Tutor in Latin for high school students  
 Jun 2009- Jul 2009 Residential counselor at Duke Talent Identification Program: supervised a group of 8-12 adolescents  
 Aug 2005- May 2007 Manager of Spanish Tutoring Program, Lee University: recruited and supervised tutors and ran the program  
 Aug 2005- May 2007 Vice-President of Kairos Scholars, Lee University: helped design and implement classes for the honors program  
 May 2006- May 2007 President of Sigma Delta Pi Spanish Honors Society, Lee University: directed activities for the club  
 Aug 2005- May 2007 Peer Advisor, Lee University: helped students to successfully register for classes  
 Aug 2005- May 2007 Work Study, Lee University: aided teachers in grading papers and other office work

### **Scholarships and Honors**

August 2018 Silver Paw Award for online class design, University of New Mexico  
 Sep 2009- May 2014 Distinguished University Fellowship, Ohio State University  
 Aug 2007- May 2009 University-Wide Research Assistantship, University of Georgia  
 May 2007 Paul Conn Award, Lee University (“Most likely to succeed in graduate studies”)  
 Aug 2006- May 2007 Collins Scholarship, Lee University  
 Aug 2005- May 2006 Baldree Scholarship, Lee University  
 Aug 2003- May 2007 Centennial Scholarship, Lee University  
 Nov 2005- Member of Alpha Chi National Honor Society  
 Oct 2005- Member of Sigma Delta Pi Spanish Honor Society  
 Aug 2003- May 2007 Member of Kairos Scholars Honor Corps, Lee University

### **Languages**

Full proficiency: English, Spanish  
 Full reading and teaching proficiency: Ancient Greek, Latin, French, Italian, German, Portuguese  
 Teaching proficiency: Biblical Hebrew, Gothic, Sanskrit (Vedic/Classical), Avestan (Young)  
 Philological proficiency: Hittite, Old Irish, Akkadian (Middle Babylonian),  
 Egyptian (Middle)

### **References**

Carolina López-Ruiz, Professor of Classics, Ohio State University: lopez-ruiz.1@osu.edu  
 Monica Cyrino, Professor of Classics, University of New Mexico: pandora@unm.edu  
 Sarah Iles Johnston, Professor of Classics, Ohio State University: johnston.2@osu.edu

**KATHLEEN A. HOLSCHER**

Associate Professor, American Studies Department and Religious Studies Program  
Endowed Chair of Roman Catholic Studies  
Director, Religious Studies Program

University of New Mexico  
Humanities Bldg., MSC 03 2110  
Albuquerque, NM 87131  
(563) 564-6024  
kholscher@unm.edu

**EDUCATION**

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**Ph.D. in Religion**, September 2008.

*Department of Religion, Princeton University, Princeton, New Jersey.*

*Dissertation: "Habits in the Classroom: A Court Case Regarding Catholic Sisters in New Mexico." (Dr. Leigh Eric Schmidt, advisor and committee chair)*

**Masters of Arts in Religion**, September 2005.

*Department of Religion, Princeton University.*

**Bachelor of Arts**, high honors, June 2001.

*Swarthmore College, Swarthmore, Pennsylvania.*

**TEACHING AND RESEARCH INTERESTS**

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U.S. and North American Catholic History; U.S. Religious History; Religion, Law and Politics, Religion, Race and Colonialism; Religion and Sexual Abuse, Religion in the American West / Borderlands; History of New Mexico; Religion and Social Movements; Catholic Saints and Devotionalism.

**PROFESSIONAL EMPLOYMENT**

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**Director**, August 2019-present.

*Religious Studies Program, University of New Mexico.*

**Associate Professor and Endowed Chair of Roman Catholic Studies**, June 2016-present.

*Department of American Studies and Religious Studies Program, University of New Mexico.*

**Assistant Professor and Endowed Chair of Roman Catholic Studies**, August 2012-June 2016.

*Department of American Studies and Religious Studies Program, University of New Mexico.*

## **PROFESSIONAL EMPLOYMENT (continued)**

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**Assistant Professor**, August 2008-August 2012.  
*Department of Theology and Religious Studies, Villanova University.*

## **PUBLICATIONS: BOOK, SCHOLARLY ARTICLES, BOOK CHAPTERS**

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*Religious Lessons: Catholic Sisters, Public Education and the Law in Mid-Century New Mexico.*  
Oxford University Press, 2012 (paperback ed., 2016).

“The Trouble of an Indian Diocese: Catholic Priests and Sexual Abuse in Colonized Places,”  
*Religion and US Empire: Critical New Histories* (eds. Tisa Wenger and Sylvester  
Johnson). New York University Press, 2022.

“The Dignity of Motherhood Demands Something Different: A Catholic Experiment in  
Reproductive Care in New Mexico,” *Working Alternatives: Experiments in Economic  
Practice* (eds. Christine Firer Heinz and John Seitz). Fordham University Press, 2020.

“A Right No Power Can Take Away: Religious Freedom and the Fight for Catholic Schools  
Among the Osage,” *The Catholic Historical Review* 106, no. 1 (Winter 2020).

“Separation,” *Religion, Law, U.S.A.* (eds. Joshua Dubler and Isaac Weiner). New York  
University Press, 2019.

“Lay Workers in the Rural Churches of New Mexico: Vatican II, Memory, and Ministry,”  
*Catholics in the Vatican II Era: Local Histories of a Global Event* (eds. Kathleen Sprows  
Cummings, Timothy Matovina, Robert Orsi). Cambridge University Press, 2017.

“A Decision that Spits in the Face of Our History”: Catholics and the Mid-Century Fight Over  
Public Prayer and Bible Reading” *The Catholic Historical Review* 102, no. 2 (Spring  
2016): 340-368.

““This is how I remember the finest man I ever knew”: War Commemoration, the Politics of  
Healing, and the Miraculous in the Cause of Emil Kapaun,” *U.S. Catholic Historian* 33,  
no.1 (Winter 2015): 137-162.

“Contesting the Veil in America: Catholic Habits and the Controversy over Religious Clothing in  
the United States,” *Journal of Church and State* 54, no. 1 (Winter 2012): 57-81.

## **PRODUCTIONS: DIGITAL HUMANITIES**

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“Desolate Country: Mapping Catholic Sex Abuse in Native America,”  
<https://www.desolatecountry.com/>, Henry Luce Foundation funded, interactive digital  
map that visualizes data related to Catholic sex abuse in Native America (co-creator with  
Dr. Jack Downey).

## **SELECTED PUBLICATIONS: SHORT ESSAYS AND ONLINE COMMENTARY**

- “Catholic Gothic Horror and the Monsters in Our Midst,” *The Revealer*, June 14, 2022, <https://therevealer.org/catholic-gothic-horror-and-the-monsters-in-our-midst/>
- “Catholic Friendship, Porosity, and the ‘Coloniality of Being,’” Forum on Brenna Moore’s *Kindred Spirits: Friendship and Resistance at the Edges of Modern Catholicism, Contending Modernities*, 20 April 2022: <https://contendingmodernities.nd.edu/theorizing-modernities/catholic-friendship-porosity/>
- “Law and Order Catholicism Inside the Settler Colony,” *Political Theology Network*, March 11, 2022: <https://politicaltheology.com/law-and-order-catholicism-inside-the-settler-colony/>
- “Children’s graves in Canada reflect Catholic logic of Indigenous vanishment,” *National Catholic Reporter*, 22 June 2021: <https://www.ncronline.org/news/accountability/canadian-native-childrens-graves-reflect-history-indigenous-vanishment>
- “Priests That Moved: Catholicism, Colonized Peoples, and Sex Abuse in the U.S. Southwest,” *The Revealer*, March 1, 2020: <https://therevealer.org/priests-that-moved-catholicism-colonized-peoples-and-sex-abuse-in-the-u-s-southwest/?fbclid=IwAR1uEt6YgF3LBh9pYurHLH4slum8ZmPW9v6gsFiyewA0vWXUBddoGkQDg3A>.
- “Teaching American Religion,” *Proceedings: Sixth Biennial Conference on Religion and American Culture*, The Center for the Study of Religion and American Culture Indiana University-Purdue University Indianapolis, 2019: [https://raac.iupui.edu/wp-content/uploads/2019/08/RAAC\\_6th-Biennial-Conference-Proceedings-2019.pdf](https://raac.iupui.edu/wp-content/uploads/2019/08/RAAC_6th-Biennial-Conference-Proceedings-2019.pdf).
- “Clerical abuse – the colonial factor,” *The Tablet* (UK), April 4, 2019, <https://www.thetablet.co.uk/features/2/15738/clerical-abuse-the-colonial-factor>.
- “The Catholic Crisis,” *Religion and American Culture* 29, no. 1 (Winter 2019): 2-8.
- “What Catholics Get Wrong About Native Dispossession” (co-authored with Jack Downey), *Religion and Politics*, January 31, 2019: [https://www.realclearreligion.org/2019/01/31/what\\_catholics\\_get\\_wrong\\_about\\_native\\_dispossession\\_280734.html](https://www.realclearreligion.org/2019/01/31/what_catholics_get_wrong_about_native_dispossession_280734.html).
- Response to David O’Brien, “Reflecting on the Trajectory of American Catholic History,” *American Catholic Studies* 129, no. 3 (Fall 2018): 1-27.
- “Colonialism and the Crisis Inside the Crisis of Catholic Sexual Abuse,” *Religion Dispatches*, August 27<sup>th</sup>, 2018: <https://rewire.news/religion-dispatches/2018/08/27/from-pa-to-new-mexico-colonialism-and-the-crisis-inside-the-crisis-of-catholic-sexual-abuse/>.

## **SELECTED PUBLICATIONS: REVIEW ARTICLES**

Review of Seth Schermerhorn, *Walking to Magdalena: Personhood and Place in Tohono O'odham Songs, Sticks and Stories*, *Journal of Religion* (Forthcoming, Fall 2022).

Lead Remarks in Panel Review of Leslie Woodcock Tentler, *American Catholics: A History*, *Catholic Historical Review*, 107.2 (Spring 2021).

Review of Patricia Appelbaum, *St. Francis of America*, *Church History* 86.2 (June 2017).

## **SELECTED PROFESSIONAL RECOGNITIONS AND HONORS**

Fellow, “Gender, Sex, and Power: Toward a History of Clergy Sex Abuse in the U.S. Catholic Church,” three-year collaboration sponsored by the Cushwa Center for the Study of American Catholicism, 2020-2022.

Elected President, American Catholic Historical Association (2019). The ACHA is the preeminent academic organization of scholars, archivists, and teachers of Catholic studies in the United States.

National Research Fellow, Center for the Study of Religion and American Culture (Summer 2019 – present).

Young Scholar of American Religion, Center for the Study of Religion and American Culture, Indiana University- Purdue University Indianapolis (2013-2015). Lilly Endowment-funded program recognizes ten emerging scholars in the field of American religion with seminar series and mentorship opportunities.

Dissertation Completion Fellow, Andrew R. Mellon Foundation / American Council of Learned Societies (2007-2008).

John Tracy Ellis Dissertation Award, American Catholic Historical Association (2007).

## **SELECTED RESEARCH FUNDING**

2022 “Native Boarding Schools, Historical Research, and Catholic Archives”, NEH SHARP grant received by the American Catholic Historical Association. Co-wrote grant application and member of four-person committee directing grant. \$75,000.

2020 “Desolate Country: Mapping Catholic Sex Abuse in Native America,” subaward of Henry Luce Foundation grant for the Religion and Sex Abuse Project. Project PI, collaboration with Dr. Jack Downey. \$21,000.

## **ACADEMIC CONFERENCES HOSTED**

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“Building Catholic Studies Where We Are: A Gathering to Imagine a Field, University of New Mexico, April 2022. Conference gathered scholars from twenty institutions across the nation for panels and conversation. Funded by the Endowed Chair in Roman Catholic Studies, University of New Mexico.

## **SELECTED INVITED ACADEMIC LECTURES / CONFERENCE PRESENTATIONS**

“Priest Abuse after the Boarding School: Spiritual Dialogue, Sexual Exploitation, and the Limits of Native Recognition at Vatican II Era Catholic Missions,” Gender, Sex, and Power: Toward a History of Clergy Sex Abuse in the US Catholic Church symposium, University of Notre Dame, South Bend, IN, March 2022.

“Wilderness, Extraction, and Sexual Abuse in Catholic Missions in North America,” co-presented with Dr. Jack Downey, Religion and Sexual Abuse Conference, University of California-Riverside, Riverside, CA, March 2022.

“I’m Catholic in My Complications: Catholicism and the Androgynous Aesthetics of Boy George,” American Catholic Historical Association annual meeting, New Orleans, LA, January 2022.

Roundtable Participant, “Law and Order Catholicism,” American Academy of Religion (AAR) annual meeting, held virtually, November 2021.

“Spiritual Dialogue, Sexual Abuse, and the Limits of US Catholic Recognition,” American Academy of Religion (AAR) annual meeting, held virtually, November 2021.

Panel Respondent, “Blackness, Indigeneity and the Arts in North American Religion,” American Academy of Religion (AAR) annual meeting, held virtually, November-December 2020.

“No American Catholicism in Indian Territory: Religious Freedom and the Fight for Catholic Schools Among the Osage,” Presidential Address, American Catholic Historical Association (ACHA) annual meeting, New York, NY, January 2020.

Roundtable Participant, “Accountability and Relationship in the Study of Catholicism,” American Catholic Historical Association (ACHA) annual meeting, New York, NY, January 2020.

Participant, Author-Meets-Critic Session on *The Third Disestablishment: Church, State, and American Culture, 1940-1975*, American Academy of Religion (AAR) annual meeting, San Diego, CA, November 2019.



Roundtable Participant, “Decolonizing the Study of Religion,” American Studies Association (ASA) annual meeting, Honolulu, HI, November 2019.

“Disorderly Bodies and the Formation of Catholic-Colonial Space,” Symposium: “Religion in Place: Spaces Borders, Bodies,” St. Louis University, St. Louis, MO, October 2019.

“Teaching American Religion,” Sixth Biennial Conference on Religion and American Culture, Indianapolis, IN, June 2019.

Roundtable Organizer and Participant, “Critical Terms of the ACHA: ‘Catholic,’” American Catholic Historical Association (ACHA) annual meeting, Chicago, IL, January 2019.

Roundtable Organizer and Participant, “Critical Issues in the Study of Catholicism and Colonialism,” American Academy of Religion (AAR) annual meeting, Denver, CO, November 2018.

“Catholic Sisters, Hospitals, and the Legitimization of Public Work,” American Academy of Religion (AAR) annual meeting, Boston, MA, November 2017.

Roundtable Organizer and Participant, “Is Dissent Secular?: Religion, Disruption, and the Liberal State,” American Studies Association (ASA) annual meeting, Chicago, IL, November 2017.

## **SELECTED PUBLIC LECTURES / PUBLIC APPEARANCES**

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“The Catholic Anatomy of a Dumping Ground: Thinking Across the Catholic-ness and the Coloniality of Sexual Abuse in Indian Country,” public keynote address, Re-Imaging Church in Light of Colonization and Catholic Sexual Abuse conference, Gonzaga University, Spokane, WA, April 2022.

“Native American Communities and the Clerical Abuse Crisis,” webinar sponsored by Taking Responsibility: Jesuit Educational Institutions Confront the Causes and Legacy of the Clerical Abuse Crisis, February 2021, available to view at <https://www.youtube.com/watch?v=C4kOIWAP8Jw&t=2571s>.

Coverage of webinar at <https://www.ncronline.org/news/accountability/panelists-call-reckoning-abuse-native-american-children-catholic-boarding>.

“Beyond ‘A Few Bad Actors: Colonialism and Catholic Sexual Abuse in Indian Country,’” public webinar, 2019 Boarding School Healing Webinar Series, The National Native American Boarding School Healing Coalition, September 2019.

“Thinking Beyond ‘A Few Bad Actors: Colonialism and Catholic Sexual Abuse in Indian Country,’” session on “Injustice in Indian Country: The Names of Gender Violence and the Path to Truth Telling” (with Hon. Amber Crotty, Navajo Nation Council Delegate),

sponsored by the Institute for American Indian Research (IFAIR) and the Kiva Club, University of New Mexico, April 2019.

“Catholics and American Freedom: A Short History,” Archbishop’s Invited Lecture, The Catholic Center of the Archdiocese of Santa Fe, August 2016.

### **CONSULTANT FOR JOURNALISM**

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Mary Annette Pember, “Pope Francis Apologizes for Churches’ Role in Canadian Indian Residential Schools,” *Indian Country Today*, April 1, 2022.

Mary Annette Pember, “Documentary about Indigenous Catholics Short on Accuracy, Long on Spin,” *Indian Country Today*, June 29, 2021.

Jaweed Kaleem, “What Joe Biden Means for Catholics in America,” *Los Angeles Times*, February 12, 2021.

Christine Hauser and Concepción de León, “It’s Numbing: Nine Retired Nuns in Michigan Die of Covid-19,” *The New York Times*, January 31, 2021.

Mary Annette Pember, “The Catholic Church Siphoned Away \$30 Million Paid to Native People for Stolen Land,” *In These Times*, July 27, 2020.

Heidi Schlumpf, “Historians take ‘long view’ on Catholic sex abuse crisis,” *National Catholic Reporter*, January 10, 2019.

### **SELECTED TEACHING EXPERIENCE**

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Radical Religion and American Transformations (undergraduate and graduate), Fall 2022.

Secularism and U.S. Empire (graduate seminar), Spring 2015, Fall 2016, Spring 2018, Fall 2021.

Religion in New Mexico, Fall 2013, Spring 2016, Fall 2020.

Religion, Race, Revolution (graduate seminar), Fall 2019.

Catholicism in America, Spring 2009 (graduate seminar), Spring 2010, Spring 2011, Spring 2012, Fall 2012, Spring 2014, Spring 2015, Fall 2016, Fall 2017, Spring 2020.

Catholic Saints in North America, Spring 2015, Spring 2017, Spring 2018, Spring 2022.

Radical Religions and American Transformations, Spring 2017, Fall 2022.

Introduction to Southwest Studies, Fall 2017.

Independent Studies: Religion and Neoliberalism (Spring 2020, Spring 2021).

### **DOCTORAL AND M.A. STUDENT ADVISMENT**

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Melissa Bendt, Ph.D. student, Department of American Studies, University of New Mexico, Fall 2018 - present.

Caitlin Grann, Ph.D. student, Department of American Studies, University of New Mexico, Spring 2018 – present (co-advisor with Dr. Kristina Jacobsen). Dissertation prospectus defended Spring 2019.

Jillian Grisel, Ph.D. student, Department of American Studies, University of New Mexico, Fall 2019- present. Dissertation prospectus defended Summer 2022.

Elle Herman, Ph.D. student, Department of American Studies, University of New Mexico, Fall 2021- present.

Shebati Sengupta, Ph.D. student, Department of American Studies, University of New Mexico, Fall 2021- present.

Christine Shell, Ph.D. student, Department of American Studies, University of New Mexico, Winter 2016 – present. Dissertation prospectus defended Fall 2018.

Jillian Grisel, “Unsettling Indian Health Services: Secularism, Modern Medicine & the Reproduction of the U.S. Settler Stage Through the 1954 Transfer Act,” thesis committee chair, M.A. in American Studies, Degree awarded Summer 2019.

Marthia Fuller, Ph.D. student, Department of American Studies, University of New Mexico, Fall 2013-Spring 2015.

### **STUDENT COMMITTEE WORK: COMPREHENSIVE EXAMS, DISSERTATIONS AND MASTERS THESES**

Joshua Heckman, dissertation committee member (prospectus defended, Spring 2022).

Tania Garcia, “Haunting, Trauma, dissertation committee member (prospectus defended, Spring 2021).

Nathan Leach, dissertation committee member (comprehensive exam passed Fall 21, prospectus development in process).

Manuel Criollo, comprehensive exam committee member, in process.

Rodney Gonzales, comprehensive exam committee member, in process.

Rebecca Huppenthal, “How Would Jesus Watch This? An Investigation into Dance Restrictions in American Protestantism,” MFA in Theatre and Dance. Degree awarded Spring 2022.

Dina Barajas, “Danzantes Aztecas y Promotoras Tradicionales: The Ritual Performances and Identity Politics of a Mexican American Ceremonial Community.” Committee member, Ph.D. in American Studies. Degree awarded Fall 2020.

Nova Lira-Perez, *Unsettling Imperial Myths: Queer of Color World-Making in the Art of Ade M. Cruz*,” committee member, M.A. in American Studies, Degree awarded Summer 2020.

Linda Eleshuk Roybal, *Exploration, Disruption, Diaspora: Movement of Nuevomexicanos to Utah, 1776 – 1950*, committee member, Ph.D. in American Studies, UNM, Degree awarded Spring 2019.

Brendan Isaiah Nixon, “Engaging Sacred Space and Experiencing God in the Mountains: A study of the non-traditional worship space of Mountain Cathedrals,” committee member, M.A. in Geography, Degree awarded Spring 2019.

Lara Gunderson, *Relanzamiento of Nicaragua’s Christian Base Communities: Forging New Models of Church and Society for the Twenty-First Century*,” committee member, Ph.D. in Anthropology, UNM, Degree awarded Spring 2018.

Caroline Goodman, “Reclaiming the Land: Indigenous Articulations of Environmentalism at Bears Ears,” committee member, M.A. in American Studies, Degree awarded Spring 2016.

Kevin Hathaway, “Re-Contextualizing the Patriarch: Understanding Fathers and Sons,” M.F.A. in Theatre. Degree awarded Spring 2015.

### **STUDENT COMMITTEE WORK: UNDERGRADUATE HONORS THESES**

Madeline D’Arezzo, “Woman, Wives, and Nuns: Nineteenth Century Anti-Mormon and Anti-Catholic Literature from the Female Perspective,” Honors thesis advisor. B.A. in American Studies with high honors, Degree awarded Spring 2020.

Melissa Bendt, “Complicated Citizenship: New Mexico, The Sanctuary State,” Honors thesis advisor. B.A. in American Studies with highest honors, Degree awarded Spring 2017.

Mikayla Jaramillo, “Pope Francis and His Application of the Trinity,” honors thesis reader, B.A. in Religious Studies with honors, degree awarded Spring 2017.

Samantha Andrews, “Sexual Violence and Religious Institutions in the Colonial Southwest,” honors thesis advisor, B.A. with honors, degree awarded Spring 2014.

## **SELECTED SERVICE: DEPARTMENT, COLLEGE, UNIVERSITY**

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**Committee Member**, Faculty Senate Curriculum Committee, Fall 2020 – present.

**Committee Member**, Dean’s Hiring Strategy Committee, Spring 2021.

**Reviewer for Luce Faculty Development Grant**, Faculty Research Development Office, University of New Mexico, Fall 2019.

**Committee Member**, New Mexico Higher Education Department Common Course Numbering Committee, Spring-Summer 2017.

**Advisory Committee Member**, NEH Next Generation Challenge Grant, College of Arts and Sciences, University of New Mexico, 2016-2017.

**Faculty Colloquium Respondent**, “The Pope’s Dilemma: the Power and Politics of Blood Libel in Early Modern Europe,” Colloquium with Magda Teter, International Studies Institute, University of New Mexico, Spring 2016.

**Convocation Speaker**, Religious Studies Program, University of New Mexico, Spring 2016.

**Executive Committee Member**, Religious Studies Program, University of New Mexico, Fall 2012-present.

**Lecture Series Committee Chair**, American Studies Department, University of New Mexico, Spring 2015.

**Lecture Series Committee Member**, American Studies Department, University of New Mexico, Fall 2013-Spring 2015.

## **SELECTED SERVICE: PROFESSIONAL**

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**President**, American Catholic Historical Association, Winter 2019 – Winter 2020 (vice-president Winter 2018 – Winter 2019; past-president Winter 2020 – Winter 2022).

**Steering Committee Co-Chair**, Spring 2017 – present.  
*North American Religions Unit, American Academy of Religion.*

**Associate Editor**, *American Catholic Studies* (journal), Summer 2018 – present.

**Steering Committee Member, Fall 2018 – present.**  
*Contextualizing the Catholic Sex Abuse Crisis seminar, American Academy of Religion.*

**Steering Committee Member**, Spring 2017-Fall 2018.  
*Roman Catholic Studies Unit, American Academy of Religion.*

**Steering Committee Member**, Summer 2017-present.  
*North American Religions Unit, American Academy of Religion.*

#### **MANUSCRIPT READER / REFEREE**

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Yale University Press (Summer 2022), University of Chicago Press (Fall 2020), New York University Press (Spring 2018, Spring 2019), Oxford University Press (Spring 2018), Fordham University Press (Spring 2016).

*Catholic Historical Review* (Summer 2022), *Journal of Religious History* (Spring 2020), *Radical History Review* (Summer 2018), *Religion and American Culture* (Spring 2018), *Religion* (Journal) (Summer 2017), *American Quarterly* (Fall 2015), *American Catholic Studies* (Journal) (Spring 2014, Spring 2015), *Journal of Church and State* (Fall 2010), *Journal of Peace and Justice Studies* (Spring 2010), *Journal of the American Academy of Religion* (Summer 2009),

#### **TENURE AND PROMOTION – EXTERNAL REVIEWER**

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Case Western Reserve University (2020); University of Rochester (2019); St. Louis University (2019, 2021).

#### **SELECTED SERVICE – PUBLIC AND COMMUNITY**

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**Scholarly Advisor**, “Acts of Faith: Religion in the American West,” New York Historical Society Traveling Exhibition (ongoing; Opening Fall 2022).

**Advisory Board Member**, Master of Theological Studies Program, St. Norbert College and the Ecumenical Institute for Ministry, Albuquerque, NM, Spring 2014-Spring 2020.

**Member of Board of Directors**, Dominican Ecclesial Institute, Albuquerque, NM, Summer 2013-Summer 2018.

**Instructor**, “Christian History,” Intensive one-day course sponsored by Camino de Fe (Peñasco, NM, Spring 2015; Chimayó, NM, Spring 2018).

**Instructor**, “Christian Missions in New Mexico,” Oasis Learning Community, Albuquerque, NM (Spring 2018).

## **Kelly R. Van Andel, Ph.D.**

2900 Vista Del Rey NE, Unit 7D  
Albuquerque, NM 87112  
kvanande@unm.edu  
(505) 331-1641 (c)

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### **EDUCATIONAL QUALIFICATIONS**

<b>Ph.D. University of Glasgow</b>	2009
Theology & Religious Studies <i>Director:</i> David Jasper <i>Readers:</i> George Newlands (Theology, University of Glasgow) and Norman Vance (English, University of Sussex) <i>Thesis:</i> The Geography of Sinfulness: Mapping Calvinist Subjectivity Between Word and Image in the New World	
<b>M.A. Yale Divinity School &amp; Yale University's Institute of Sacred Music</b>	2006
Religion	
<b>M.A. University of New Mexico</b>	2003
English Literature & Language	
<b>B.A. Calvin College</b>	1998
English Literature	

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### **TEACHING INTERESTS & EXPERTISE**

Online Teaching and Curriculum Development; Religion, Health, and Medicine; Religion and Literature; World Religions and/or Comparative Religions; Abrahamic Faiths; Christianity (especially Protestantism) World Mythology; Religion & the Arts; and Assessment

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### **TEACHING EXPERIENCE**

#### **ONLINE**

<b>Term Teacher</b>	<b>Intro to World Religions; Western Religions; Eastern Religions; Religion, Health &amp; Medicine; Religion &amp; Literature; the Bible as Literature</b> <i>Religious Studies Program &amp; English Department,</i> University of New Mexico	2015-present
<b>Adjunct Instructor</b>	<b>Early American Literature; World Mythology</b> <i>College of Online &amp; Continuing Education,</i> Southern New Hampshire University	2016-present

#### **FACE-to-FACE**

<b>Adjunct Instructor</b>	<b>Intro to World Religions; Western Religions;</b>	2013-2014,
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	<b>Eastern Religions; Religion &amp; Literature</b> <i>Religious Studies Program,</i> University of New Mexico	2010-2012
<b>Teacher</b>	<b>World Religions, English Language and Literature</b> <i>Mahindra United World College of India</i> Pune, India	2012–2013
<b>Adjunct Instructor</b>	<b>Practical Writing, Essay Writing</b> <i>School of Adult &amp; General Education,</i> Central New Mexico Community College	2009–2011
<b>Adjunct Instructor</b>	<b><i>The Historical Jesus</i></b> <i>Office of Life-Long Learning,</i> University of Edinburgh, Scotland	Spring 2009
<b>Teaching Assistant</b>	<b>The Hebrew Bible; Introduction to the New Testament;</b> <b>World Religions 1A</b> (Christianity, Judaism, and Islam) <i>Department of Theology &amp; Religious Studies</i> University of Glasgow, Scotland	2007–2009
<b>Instructor</b>	<b>Composition I: Expository Writing;</b> <b>Composition II: Argumentation; Technical Writing</b> <i>Department of English,</i> University of New Mexico	2001-2003

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## ONLINE TEACHING TRAINING

	<b>Linguistic Diversity in Your Classroom (Linguistic Diversity Session 3)</b> Southern New Hampshire University	June 2021
	<b>Accessibility &amp; Universal Design (ADJ 315)</b> Southern New Hampshire University	June 2021
	<b>Course Design Institute for Online Courses</b> <i>Center for Teaching Excellence &amp; UNM Extended Learning,</i> University of New Mexico	Spring 2016
	<b>Behavioral Issues in Online Teaching</b> <i>Student Health &amp; Counseling Services &amp; UNM Extended Learning</i> University of New Mexico	Spring 2015
	<b>Introduction to Blackboard Learn</b> <i>UNM Extended Learning,</i> University of New Mexico	Fall 2013

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## ASSESSMENT TRAINING

	<b>Involving Students in Assessment of Learning Outcomes</b> <i>College of Arts &amp; Sciences,</i>	April 2020
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University of New Mexico

**Renewing Your Assessment Plan**  
*UNM Office of Assessment,*  
University of New Mexico

September 2019

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**GRANTS RECEIVED**

Center for Advanced Research Computing (CARC) Assessment Grant (\$1500) Spring 2021  
*A grant received to further improve the Religious Studies Program's Assessment,*  
University of New Mexico

Center for Advanced Research Computing (CARC) Assessment Grant (\$1000) Spring 2020  
*A grant received to improve the Religious Studies Program's Assessment,*  
University of New Mexico

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**SERVICE**

**Assessment Coordinator** Fall 2019–present  
*Religious Studies Program*  
University of New Mexico

**Internal Reviewer of Online Classes** Fall 2016–present  
*Online Course Best Practices Certification Initiative*  
University of New Mexico

**Part-time (Adjunct) Instructor Representative** 2013–2019  
*Religious Studies Program* 2011–2012  
University of New Mexico

**English Tutor and Conversation Partner for International Students** 2013-2014  
*International Programs & Studies* 2011-2012  
University of New Mexico

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**HONORS AND AWARDS**

**Adobe Innovations Fellowship** May 2020  
Center for Teaching Excellence,  
University of New Mexico

**Outstanding Online Teacher of the Year** 2016-2017  
University of New Mexico

**Gold Paw Award & Quality Matters Certification**  
*for Religion and Literature Online (RELG 350),* Fall 2019  
University of New Mexico;  
*the Bible as Literature Online (ENGL 304)* Spring 2018  
University of New Mexico; and  
*Intro to World Religions Online (RELG 1110)* Spring 2016  
University of New Mexico

<b>Nominee for Outstanding Online Teacher of the Year Award</b> University of New Mexico	2015–2016
<b>Nominee for Lecturer of the Year Award</b> University of New Mexico	2011–2012, 2016–2017
<b>Overseas Research Scholarship,</b> <i>The most prestigious award for international students not of the European Union,</i> University of Glasgow	2006–2009
<b>Postgraduate Faculty Overseas Research Scholarship</b> University of Glasgow	2006–2009
<b>Dowanhill Prize,</b> <i>for research potential and interest in homiletics and public address,</i> University of Glasgow	2006
<b>Charles S. Mesick Prize,</b> <i>for effective public address, especially in preaching</i> Yale Divinity School	2006
<b>Full Tuition Scholarship</b> Yale Institute of Sacred Music	2003–2006
<b>Pew Younger Scholar in Literature</b> <i>Pew Younger Scholars' Program</i> University of Notre Dame	Summer 1998
<b>Dean's Scholarship,</b> <i>for academic excellence</i> Calvin College	1994–1998
<b>Mosaic Scholarship,</b> <i>in recognition of multicultural experience</i> Calvin College	1994–1998
<b>Stewardship Scholarship,</b> <i>for community service</i> Calvin College	2004

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## **PUBLICATIONS**

### ***In Progress***

“Salvaging the Ruins of the Past: *Death Comes for the Archbishop* & the Legacy of Self-fashioning on the Mission Frontier”

### ***Chapters in Collections***

“Interdisciplinary Poetics: S.T. Coleridge and the Possibility of Symbol-Making After

the Word.” *Literature and Theology: New Interdisciplinary Spaces*. Ed. Heather Walton. Burlington, VT: Ashgate, 2011. 201-213.

“The Geography of Sinfulness: Mapping Calvinist Subjectivity on the Mission Frontier,” *Jonathan Edwards and Scotland*. Eds. Kenneth P. Minkema, Adriaan C. Neele, and Kelly Van Andel. Edinburgh: Dunedin Academic Press, 2011. 89-99.

### ***Edited Work***

*Jonathan Edwards & Scotland*. Edited with Kenneth P. Minkema and Adriaan C. Neele of the Jonathan Edwards Center at Yale University. Edinburgh: Dunedin Academic Press, 2011.

### ***Encyclopedia Entries***

“Personal Narrative.” *Jonathan Edwards Online Encyclopedia*. Published jointly by Eerdmans and the Jonathan Edwards’ Center at Yale University. Forthcoming 2016.

Abstract and Summaries of Gifford Lectures including Edward Caird, *Evolution of Religion* vols. 1 & 2 (1890–1892); Richard Kroner, *The Primacy of Faith*, (1939–1940); Emil Brunner, *Christianity and Civilization* (1946–1948) Brand Blanshard *Reason and Goodness* (1952–1953).

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## **CONFERENCE ATTENDANCE & PRESENTATIONS**

American Academy of Religion (AAR) Annual Meeting, 20-23 November 2021  
Virtual Attendee

Conference on Religion & Medicine, Ohio State University, Columbus Ohio, 22-24 March 2020  
Virtual Attendee

“Online Discussion.” Center for Teaching Excellence, University of New Mexico, Albuquerque, 24 November 2017.

“Assessing Students’ Vocabulary.” Extended Learning’s September Brown Bag Presentation, University of New Mexico, Albuquerque, 29 September 2016.

“Willa Cather & Religion.” OSAIS (A Creative Learning and Community Service for Adults 50+), Albuquerque, NM, 4 November 2015.

“Jonathan Edwards and Religious Conversion.” OSAIS (A Creative Learning and Community Service for Adults 50+), Albuquerque, NM, 14 April 2015.

“Fashioning Belief on the Mission Frontier: Poverty, Material Culture, and Religious Devotion in *Death Comes for the Archbishop*.” Southwest Commission on Religious Studies Conference (A regional American Academy of Religion Conference), 13-15 March 2015.

“Jonathan Edwards and the Politics of Language: Crafting Subjectivity on the Mission Frontier, Jonathan Edwards and Scotland Conference, University of Glasgow, 30-31 March 2009.

“The Politics of Farewell and the Work of Mourning in Puritan New England: Becoming Flesh Like Christ,” Scottish Universities Postgraduate Conference in Theology & Religious

Studies, University of Glasgow, 6 June 2008.

“Dismantling the Atomic Bomb: The [Im]possibilities of Leslie Marmon Silko’s *Ceremony* as Ritual Act,” *Modern Environments: Contemporary Readings in Green Studies*, University of Glasgow, 7-8 September 2007.

“Opening and Traversing Cultural Circles: Mission, Worship, and Encounter Among Anglos and Navajos in the American Southwest,” presented with Scott Libson, Yale Institute of Sacred Music, Yale University, April 2006.

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## OTHER ACADEMIC EXPERIENCE

**College Guidance Counselor** 2012–2013  
Mahindra United World College of India  
Pune, India

### Conference Organizer

*Jonathan Edwards and Scotland* March 2009  
University of Glasgow

*Modern Environments: Contemporary Readings in Green Studies* September 2007  
University of Glasgow

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## MEMBERSHIPS IN PROFESSIONAL ORGANIZATIONS

American Academy of Religion  
International Society for Religion, Literature, and Culture

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## LANGUAGES

Spanish (reading and speaking)  
French (reading)

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## REFERENCES

### Sharon Erickson Nepstad

Distinguished Professor  
Department of Sociology  
University of New Mexico

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**Eva Rodriguez Gonzalez**

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Director of Online Course Development and Faculty Services (2005-2018)  
University of New Mexico

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Albuquerque, NM 87191

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**Anita Obermeier**

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Department Chair  
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## **DANIEL S. WOLNE**

Principal Lecturer, Religious Studies Program Religious Studies Program  
The University of New Mexico MSC 03 2145  
Albuquerque, NM 87131  
(505) 237-0339  
Email: [dsw1@unm.edu](mailto:dsw1@unm.edu)

### EDUCATION

Ph.D. in Philosophy, December 1997, University of New Mexico Doctoral  
Dissertation: “The Boundaries of Identity: Postmodern and Mystical approaches to  
Self and Self- Transformation” (Chair: J. Taber)

M.A in Philosophy, December 1993, University of New Mexico Masters Thesis:  
Gender and Mysticism: an examination of the issue with regard to women in early  
Buddhism, Vajrayana Buddhism, and Islamic Sufism” (Chair: J. Taber)

B.A Philosophy, May 1986, Colorado State University

### PROFESSIONAL EMPLOYMENT

Principal Lecturer, 2013-2022 , Religious Studies Program, University of New  
Mexico.

Interim Director of the Religious Studies Program, July 2018-July 2019.

Full-time Lecturer III, 2004-2013, Religious Studies Program, University of New  
Mexico.

Visiting Lecturer in Religious Studies, 2001- 2004, University of New Mexico.

Adjunct Instructor in the Philosophy Department, 1996 -2004, University of New  
Mexico.

Instructor of Philosophy, 1997-2000, Albuquerque Technical-Vocational Institute.

Visiting Assistant Professor, Spring 1998, New Mexico State University.

## SELECTED PROFESSIONAL RECOGNITION & HONORS

Nominee for Adjunct Teacher of the Year: 2010, 2011, 2016.

Inducted as Honorary member, Phi Eta Sigma (freshman Honor Society), 2004.

Adjunct Teacher of the Year 2003.

Barrett Dissertation Fellowship, 1992-1997.

Outstanding Teaching Assistant Award, 1993-1994.

## TEACHING ACHIEVEMENTS

Teaching Fellow, UNM Office of Support for Effective Teaching (OSET).

Faculty Associate for large class instruction, 2009-2010.

“Meeting the Challenges of Large Class Instruction,” UNM Office of Support for Effective Teaching Conference & Get Set/Reset Conference, August 2010 and February, 2011

## SELECTED ACADEMIC SERVICE

UNM Religious Studies Program Interim Director, 2018-2019.

UNM Religious Studies Program Undergraduate Advisor, 2004-2009.

Religious Studies Committee Member, served two 3-year terms, permanent member of RS committee since 2009.

## SELECTED COMMUNITY SERVICE

Keynote speaker, Conference on World Peace, Wat Buddhamongkolnimit, May 2019.

Lecture, “The New Atheism,” Oasis Continuing Education, October 2012.

Moderator, Debate on the existence of God, co-sponsored by UNM Secular Students Association and Catholic Apologetics Fellowship and Evangelization

group, September, 2012.

Moderator, Panel on Religion and Violence; local chapter of United Nations, October, 2011.

#### PAPER PRESENTATIONS/ INVITED LECTURES

“Meeting the Challenges of Large Class Instruction” UNM Office of Support for Effective Teaching Conference & Get Set/ Reset Conference, August 2010 and February, 2011.

“Ridicule and the Ethics of Evangelical Atheism,” American Academy of Religion conference (Rocky Mountain division), March 2008.

“The pros and cons of an enforced Quiet Class policy in large introductory lectures,” part of UNM Excellence in the Classroom series, February 2006.

“Hindu and Buddhist conceptions of desire and the body,” 2 lectures to docents at the Albuquerque Museum of Art, August & September 2002.

“Islamic Fundamentalism,” 4 hour seminar given to Bernalillo County hostage negotiation team and SWAT team, April 2002



**APPENDIX G:**

**Academic Workload Policy  
Religious Studies**

## **Academic Workload Policy – *Religious Studies Program***

*Approved by Religious Studies Committee 2/23/2022*

### **Re: CBA Article 13. College of Arts and Sciences Unit Academic Workload Policy**

#### **I. OVERVIEW**

*The Religious Studies Program* recognizes all three elements of bargaining unit members' work to be teaching, scholarship, and service. The categories of teaching and service apply to all Lecturers, and the categories of teaching, scholarship, and service apply to all Tenure-Track faculty. Each of these categories is briefly described below:

#### **Teaching**

Teaching in the *Religious Studies Program* is understood to include all activities associated with the instruction of students. Teaching duties extend outside of the classroom and include, but are not limited to: instruction in courses with assigned credit hours and instructional assignments, such as theses, dissertations, and seminars; TA supervision; advising of students; participation in Masters or PhD committees; conducting independent studies; course preparation including syllabus preparation/revision, group or individual office hours, evaluation of student learning objectives, grading, mentoring of students, writing letters of recommendation, and assessment of departmental and state-wide learning objectives

#### **Scholarship**

Scholarly work (also referred to as scholarship or research) in the *Religious Studies Program* is understood to include any work carried out and documented by bargaining unit members to produce and disseminate new knowledge. This can include (but is not limited to) any effort founded on the expertise and training of the bargaining unit member, and examples of this production and dissemination include: laboratory or archival based research; community-based and public scholarship; pedagogical research; publication of books, articles, and/or encyclopedia entries and journal reviews; grant writing and principal investigator (PI) duties; conference presentations/panels; evaluations of manuscripts for publications for journals and presses; acting as a journal editor.

#### **Service**

Service is understood to include any activity performed by the member that does not fall into the definitions of teaching and scholarship, and whose completion is oriented towards supporting the full and effective functioning of the department, institution, or academic discipline or academic community more broadly, as well as efforts to serve the public and broader community beyond the academy. These activities include, but are not limited to: participation in shared governance; participation in department-, campus- and system- wide committees; mentoring of students and colleagues; participation in departmental meetings; participation in graduation ceremonies; participation in recruitment activities for students; participation in recruiting and hiring of faculty and staff; participation in tenure and promotion panels; writing letters of recommendation for promotion for colleagues at other institutions; advising or providing expertise for UNM initiatives; community, regional, national, or global service engagements; activity in national and

international societies in members' academic field (or related fields); organization of conferences whether for students or faculty; and organization or participation in community outreach events.

## **II. WORKLOAD NORMS by TITLE & RANK**

### **LECTURER Workload Categories:**

The workload of lecturers is generally distributed between teaching at 80% of workload, and service at 20% of workload.

#### **Teaching**

Will take into account (but not be limited to) the following:

- whether the teaching load includes different sections of the same class vs. different classes
- teaching lower-division vs. upper-division classes
- curriculum development: teaching a new class/redesigning a class/teaching a previously taught class
- advising of students
- working with students on independent studies
- organization of student conferences (whether graduate or undergraduate)
- whether the teaching load includes large enrollment classes

The quantity of service provided (to be negotiated with the chair of the program and in coordination with the program) will also be considered in measuring whether this category has been satisfied.

#### **Scholarship**

No scholarship is expected

#### **Service**

Will take into account (but not be limited to) the following:

- participation in shared governance
- participation in department-, campus- and system- wide committees
- advising a student club
- mentoring of students and colleagues
- participation in departmental meetings
- participation in graduation ceremonies
- participation in recruitment activities for students
- participation in recruiting and hiring activities for faculty and staff
- advising or providing expertise for UNM initiatives
- community, regional, national, or global service engagements
- activity in national and international societies
- attendance at or organization of conferences (whether student or professional)
- certain publications in the faculty member's field
- professional training that contributes to professional development and pedagogical training
- community outreach

**Lecturer I and II**

**Teaching** - 3 courses per semester or 6 courses per academic year. This number may be adjusted based on overloads in service or other forms of teaching, to be arranged with the director of the Religious Studies Program.

**Scholarship** - not required. One session of professional development per academic year is recommended when and (only) if funding is made available.

**Service** – Service on the religious studies committee, as well as service equivalent to one unit committee assignment per academic year. Service may be drawn from any combination of (but not limited to) the following:

- participation in shared governance
- participation in program-, campus- and system- wide committees where appropriate
- advising a student club
- mentoring of students and colleagues
- participation in unit meetings
- participation in graduation ceremonies
- participation in recruitment activities for students
- participation in recruiting and hiring activities for faculty and staff where appropriate
- advising or providing expertise for UNM initiatives
- community, regional, national, or global service engagements
- activity in national and international societies
- attendance at or organization of conferences (whether student or professional)
- certain publications in the faculty member's field
- professional training that contributes to professional development and pedagogical training
- community outreach

**Lecturer III**

**Teaching** - 3 courses per semester or 6 courses per academic year. This number may be adjusted based on overloads in service or other forms of teaching, to be arranged with the director of the Religious Studies Program.

**Scholarship** - not required. One session of professional development per academic year is recommended when and (only) if funding is made available.

**Service** – Service on the religious studies committee, as well as service equivalent to one unit committee assignment per academic year. Service may be drawn from any combination of (but not limited to) the following:

- participation in shared governance
- participation in program-, campus- and system- wide committees where appropriate
- advising a student club
- mentoring of students and colleagues
- participation in unit meetings
- participation in graduation ceremonies
- participation in recruitment activities for students

- participation in recruiting and hiring activities for faculty and staff where appropriate
- advising or providing expertise for UNM initiatives
- community, regional, national, or global service engagements
- activity in national and international societies
- attendance at or organization of conferences (whether student or professional)
- certain publications in the faculty member's field
- professional training that contributes to professional development and pedagogical training
- community outreach

### **Senior Lecturer I and II**

**Teaching** - 3 courses per semester or 6 courses per academic year. This number may be adjusted based on overloads in service or in other forms of teaching, to be arranged with the director of the Religious Studies Program.

**Scholarship** - not required. One session of professional development per academic year is recommended when and (only) if funding is made available.

**Service** – Service equivalent to the workload of one course per semester. This service should include service on the religious studies committee, as well as service drawn from any combination of (but not limited to) the following:

- participation in shared governance
- participation in program-, campus- and system- wide committees where appropriate
- advising a student club
- mentoring of students and colleagues
- participation in unit meetings
- participation in graduation ceremonies
- participation in recruitment activities for students
- participation in recruiting and hiring activities for faculty and staff where appropriate
- advising or providing expertise for UNM initiatives
- community, regional, national, or global service engagements
- activity in national and international societies
- attendance at or organization of conferences (whether student or professional)
- certain publications in the faculty member's field
- professional training that contributes to professional development and pedagogical training
- community outreach

### **Senior Lecturer III**

**Teaching** - 3 courses per semester or 6 courses per academic year. This number may be adjusted based on overloads in service or other forms of teaching, to be arranged with the director of the Religious Studies Program.

**Scholarship** - not required. One session of professional development per academic year is recommended when and (only) if funding is made available.

**Service** – Service equivalent to the workload of one course per semester. This service should include service on the religious studies committee, as well as service drawn from any combination of (but not limited to) the following:

- participation in shared governance
- participation in program-, campus- and system- wide committees where appropriate
- advising a student club
- mentoring of students and colleagues
- participation in unit meetings
- participation in graduation ceremonies
- participation in recruitment activities for students
- participation in recruiting and hiring activities for faculty and staff where appropriate
- advising or providing expertise for UNM initiatives
- community, regional, national, or global service engagements
- activity in national and international societies
- attendance at or organization of conferences (whether student or professional)
- certain publications in the faculty member’s field
- professional training that contributes to professional development and pedagogical training
- community outreach

### **Principal Lecturer I and II**

**Teaching** - 3 courses per semester or 6 courses per academic year. This number may be adjusted based on overloads in service or other forms of teaching, to be arranged with the director of the Religious Studies Program.

**Scholarship** - not required. One session of professional development per academic year is recommended when and (only) if funding is made available.

**Service** – Service equivalent to the workload of one course per semester. This service should include service on the religious studies committee, as well as service drawn from any combination of (but not limited to) the following:

- participation in shared governance
- participation in program-, campus- and system- wide committees where appropriate
- advising a student club
- mentoring of students and colleagues
- participation in unit meetings
- participation in graduation ceremonies
- participation in recruitment activities for students
- participation in recruiting and hiring activities for faculty and staff where appropriate
- advising or providing expertise for UNM initiatives
- community, regional, national, or global service engagements
- activity in national and international societies
- attendance at or organization of conferences (whether student or professional)
- certain publications in the faculty member’s field
- professional training that contributes to professional development and pedagogical training

- community outreach

### **Principal Lecturer III**

**Teaching** - 3 courses per semester or 6 courses per academic year. This number may be adjusted based on overloads in service or other forms of teaching, to be arranged with the director of the Religious Studies Program.

**Scholarship** - not required. One session of professional development per academic year is recommended when and (only) if funding is made available.

**Service** – Service equivalent to the workload of one course per semester. This service should include service on the religious studies committee, as well as service drawn from any combination of (but not limited to) the following:

- participation in shared governance
- participation in program-, campus- and system- wide committees where appropriate
- advising a student club
- mentoring of students and colleagues
- participation in unit meetings
- participation in graduation ceremonies
- participation in recruitment activities for students
- participation in recruiting and hiring activities for faculty and staff where appropriate
- advising or providing expertise for UNM initiatives
- community, regional, national, or global service engagements
- activity in national and international societies
- attendance at or organization of conferences (whether student or professional)
- certain publications in the faculty member's field
- professional training that contributes to professional development and pedagogical training
- community outreach

### **TENURED & TENURE-TRACK FACULTY Workload Categories:**

The workload of tenured and tenure-track faculty is generally distributed between teaching at 40% of workload, scholarship at 40% of workload, and service at 20% of workload.

### **Teaching**

Will take into account (but not be limited to):

- whether the teaching load includes different sections of the same class vs. different classes
- teaching lower-division vs. upper-division classes
- advising of students
- working with students on independent studies
- curriculum development: teaching a new class/redesigning a class/teaching a previously taught class
- organization of student conferences (whether graduate or undergraduate)

- advisement of M.A. and Ph.D. Theses
- whether the teaching load includes large enrollment classes

### **Scholarship**

Will take into account (but not be limited to):

- all forms of publication in the person's field or in related fields of expertise (monographs, essays, encyclopedia entries, etc.)
- conference attendance (professional)
- organization of conferences and conference panels
- archival and laboratory work, and data gathering (including community-based)
- pedagogical research
- grant writing and activity as a Principal Investigator (PI) on a grant
- evaluation for publication of journal articles, essays and monographs for publication in the field of expertise or in related fields
- editing a journal
- community-engaged research
- public dissemination of research (media, podcast communication)

### **Service**

Will take into account (but not be limited to):

- participation in shared governance
- participation in department-, campus- and system- wide committees where appropriate
- advising a student club
- mentoring of students and colleagues
- participation in unit meetings
- participation in graduation ceremonies
- participation in recruitment activities for students
- participation in recruiting and hiring activities for faculty and staff
- advising or providing expertise for UNM initiatives
- community, regional, national, or global service engagements
- activity in national and international societies
- attendance at or organization of conferences (whether student or professional)
- professional training that contributes to professional development and pedagogical training
- community outreach
- attending student conferences and events

### **Assistant Professor**

**Teaching** - 2 courses per semester or 4 courses per academic year. This number may be adjusted based on overloads in service or other forms of teaching, to be arranged with the director of the Religious Studies Program.

**Scholarship** - At least one paper published or submitted for publication per year in accordance with the department's published performance expectations policy. The publication of a monograph will satisfy this requirement for three years. Attending at least one in-person or



virtual conference per year for as long as the institution continues to participate in the funding of such professional activities.

Additional work in this category that may fulfill this requirement may consist of (but not be limited to):

- editing or co-editing a volume or special edition of a journal, and/or publishing a chapter in a collected volume.
- laboratory or archival based research
- community-based or public scholarship
- pedagogical research
- grant writing and principal investigator (PI) duties
- mentoring of research students
- evaluations of manuscripts for publications for journals and presses
- acting as a journal editor

**Service** – Service on the religious studies committee, as well as service equivalent to one unit committee assignment per academic year. Service may be drawn from any combination of (but not limited to) the following:

- participation in shared governance
- participation in program-, campus- and system- wide committees where appropriate
- advising a student club
- mentoring of students and colleagues
- participation in unit meetings
- participation in graduation ceremonies
- participation in recruitment activities for students
- participation in recruiting and hiring activities for faculty and staff where appropriate
- advising or providing expertise for UNM initiatives
- community, regional, national, or global service engagements
- activity in national and international societies
- attendance at or organization of conferences (whether student or professional)
- certain publications in the faculty member's field
- professional training that contributes to professional development and pedagogical training
- community outreach

### **Associate Professor**

**Teaching** - 2 courses per semester or 4 courses per academic year. This number may be adjusted based on overloads in service or other forms of teaching, to be arranged with the director of the Religious Studies program.

**Scholarship** - At least one paper published or submitted for publication per year in accordance with the department's published performance expectations policy. The publication of a monograph will satisfy this requirement for three years. Attending at least one in-person or virtual conference per year for as long as the institution continues to participate in the funding of such professional activities.

Additional work in this category that may fulfill this requirement may consist of (but not be limited to):

- editing or co-editing a volume or special edition of a journal, and/or publishing a chapter in a collected volume
- laboratory or archival based research
- community-based or public scholarship
- pedagogical research
- grant writing and principal investigator (PI) duties
- mentoring of research students
- evaluations of manuscripts for publications for journals and presses
- acting as a journal editor

**Service** – Service equivalent to the workload of one course per semester. This service should include service on the religious studies committee, as well as service drawn from any combination of (but not limited to) the following:

- participation in shared governance
- participation in program-, campus- and system- wide committees where appropriate
- advising a student club
- mentoring of students and colleagues
- participation in unit meetings
- participation in graduation ceremonies
- participation in recruitment activities for students
- participation in recruiting and hiring activities for faculty and staff where appropriate
- advising or providing expertise for UNM initiatives
- community, regional, national, or global service engagements
- activity in national and international societies
- attendance at or organization of conferences (whether student or professional)
- certain publications in the faculty member's field
- professional training that contributes to professional development and pedagogical training
- community outreach

### **Professor**

**Teaching** - 2 courses per semester or 4 courses per academic year. This number may be adjusted based on overloads in service or other forms of teaching, to be arranged with the director of the Religious Studies program.

**Scholarship** - At least one paper published or submitted for publication per year in accordance with the department's published performance expectations policy. The publication of a monograph will satisfy this requirement for three years. Attending at least one in-person or virtual conference per year for as long as the institution continues to participate in the funding of such professional activities.

Additional work in this category that may fulfill this requirement may consist of (but not be limited to):

- editing or co-editing a volume or special edition of a journal, and/or publishing a chapter in a collected volume
- laboratory or archival based research
- community-based or public scholarship
- pedagogical research
- grant writing and principal investigator (PI) duties
- mentoring of research students
- evaluations of manuscripts for publications for journals and presses
- acting as a journal editor

**Service** – Service equivalent to the workload of one course per semester. This service should include service on the religious studies committee, as well as service drawn from any combination of (but not limited to) the following:

- participation in shared governance
- participation in program-, campus- and system- wide committees where appropriate
- advising a student club
- mentoring of students and colleagues
- participation in unit meetings
- participation in graduation ceremonies
- participation in recruitment activities for students
- participation in recruiting and hiring activities for faculty and staff where appropriate
- advising or providing expertise for UNM initiatives
- community, regional, national, or global service engagements
- activity in national and international societies
- attendance at or organization of conferences (whether student or professional)
- certain publications in the faculty member's field
- professional training that contributes to professional development and pedagogical training
- community outreach

### **III. Mitigating (Modifying) Factors**

#### **A) Administrative Duty Factors**

Faculty performing intensive administrative duties will receive course releases according to the following schedule. Partial course releases can be accumulated and converted to full course release in a semester negotiated with the unit chair or director.

- a) Serving as program undergraduate adviser – 1 course release for six semesters of advising
- b) Serving as assessment coordinator -- 1 course release for six semesters of assessment coordination

#### **B. Other Factors**

Faculty performing certain non-administrative duties will accrue course release credit according to the following schedule:

- a) Serving as a Ph.D. or M.A. committee chair – 0.1 course per academic year (0.3 courses max per committee chaired)
- b) Editing a journal – 0.25 course per academic year
- c) Teaching undergraduate class >80 students – 1 course release for four large classes
- d) Independent Studies - one course release for 14 students in independent study (cumulative) – no expiration date
- e) Organizing program extracurricular activities that require at least 2hrs of involvement/preparation per week over the course of a year - 0.5 course

Course release credits may be banked and can be accumulated for up to six semesters unless otherwise noted. This workload policy recognizes and incorporates the College research-funded course buyout policy.

#### **IV. Teaching Overload Compensation**

In alignment with the CBA Article 13 and relevant University policies, a faculty of a particular rank teaching more than the normal workload for that rank will be considered teaching an overload.

Teaching overloads will be compensated at the TPT rate per course or can count towards future teaching loads. Overload compensation will be paid from unit funds and will not be provided by the College directly or through the TPT allocations, unless approved by the Dean. If the unit cannot offer pecuniary compensation, the faculty member may be compensated in-kind by adjusting workload as specified in the treatment of mitigating factors.

#### **V. Special Administrative Components (SAC)**

Given this workload policy provides reduction of teaching workload in accordance with the schedules above for mitigating factors, in general faculty performing administrative duties will not receive additional compensation. However, in certain circumstances, some bargaining unit members who perform administrative duties that are not considered a part of their normal faculty service workload (see “Administrative Duty Factors” above) may choose to receive compensation rather than a course release. In this last case, a SAC will be paid from unit funds in proportion to the relevant course release factor, at the rate of 1.0 courses equal to the current compensation paid for one course taught by a PTI.

The Special Administrative Component (SAC) policy of the College of Arts and Sciences is incorporated into this workload policy. All SACs paid to faculty by the unit will be consistent with the College SAC policy for Category B appointments. Category B SACs are paid out of unit funds and will not be provided by the College. If the unit cannot offer pecuniary compensation, the faculty member may be compensated in-kind by adjusting workload as specified in the treatment of mitigating factors.

#### **VI. Annual Review of Workload Expectations**

Each year, in the spring semester and before June 1<sup>st</sup>, the program chair will undertake a review of each bargaining unit member’s workload expectations in accordance with the parameters set out in this policy. The review will include a system of accounting for work done during the

academic year.

The annual review has two components:

- a) review of work done consistent with the previous year's expectations established in the previous review, and
- b) review the current expectations and establish revised expectations for the next review cycle.

The basis for the review will be an accounting of the academic year's workload provided by the faculty member on the program's Annual Performance Review Reporting Form. On the Reporting Form, the faculty member will have opportunity to offer narrative justification for any portion of the reported workload, as well as any variation from the normal allocation of 80/20 assigned to teaching/service of lectures, or 40/40/20 assigned to teaching/scholarship/service of tenured and tenure-track faculty. The faculty member will also have opportunity to articulate their workload expectations for the next year.

The program recognizes faculty member's interests and focus can change over time, and this may be reflected in flexibility in the distribution of workload between teaching, scholarship, and service. It is during the annual review that each faculty member can therefore justify any temporary alteration of the distribution of workload across these categories within reason. As an example, for tenure stream faculty, teaching may be reduced for one or two semesters with a corresponding increase in scholarly workload, however this cannot persist beyond two semesters. Similarly, a faculty member may wish to substitute more teaching for less scholarship, however any teaching above the norm established in section II will not be considered a teaching overload.

Upon review of the workload, the program director will provide a statement to the faculty member confirming that they have met their workload expectations for the academic year. This statement may be integrated into the faculty member's annual performance review.

In the spirit of transparency and accountability, the workload expectations accounting for each bargaining unit member (as submitted on the Reporting Form) will be made available to any bargaining unit member in the program each year upon request.

## **VII. Concluding Remarks**

Bargaining unit members should be aware that as this workload policy is established as required by Article 13 of the Unit 1 CBA, any part of this policy is grievable under Article 17 of the CBA.

**Appendix H: Peer Comparison of Religious Studies Programs  
(FOR USE IN CRITERION 7)**

With the understanding that not all programs are included in every peer institution, the APR Office recommends selecting **3 peer institutions** to use as comparisons.

	<b>Total University Enrollment</b>	<b>Unit Undergraduate Degrees/Certificates Offered</b>	<b>Unit Undergraduate Student Enrollment</b>	<b>Unit Graduate Degrees/Certificates Offered</b>	<b>Unit Graduate Student Enrollment</b>	<b>Total # of Unit Faculty</b>	<b>Status/Ranks/Comparisons (i.e., program goals, curriculum, faculty, and students, etc.)</b>	<b>Other (please specify)</b>
<b>PEER INSTITUTIONS</b>	54,058	<ul style="list-style-type: none"> <li>• BA</li> <li>• 3 Certificates</li> </ul>	<ul style="list-style-type: none"> <li>• 4-BA</li> <li>• 89-Certificate</li> </ul>	<ul style="list-style-type: none"> <li>• MA</li> <li>• 2 MS dual degrees</li> <li>• PhD</li> </ul>	<ul style="list-style-type: none"> <li>• 18-MA</li> <li>• 10-MS dual degrees</li> <li>• 7-PhD</li> </ul>	215		
<b>University of New Mexico</b>	19,556	<ul style="list-style-type: none"> <li>• BA</li> <li>• Minor</li> </ul>	<ul style="list-style-type: none"> <li>• 18-BA</li> <li>• 30-Minor</li> </ul>	None	n/a	7		
<b>Arizona State University</b>								
<b>Florida International University</b>								
<b>New Mexico State University</b>								
<b>Oklahoma State University</b>	22,915	<ul style="list-style-type: none"> <li>• Minor</li> </ul>	<ul style="list-style-type: none"> <li>• 35-Minor</li> </ul>	None	n/a	7		Offers 11-15 sections of World Religions each semester, enrolling 850-1250 students
<b>Texas A&amp;M University</b>	73,284	<ul style="list-style-type: none"> <li>• BA</li> <li>• Minor</li> </ul>	<ul style="list-style-type: none"> <li>• 8-BA</li> <li>• 20-Minor</li> </ul>	None	n/a	3		TAMU is restructuring. RELG will no longer be a program; the BA will be phased out and minor will be run through Global Languages and Cultures



