

**Academic Program Review**

**Department of Religious Studies**

**Self study Report  
and Appendices**

**March 2004**



# Memorial

University of Newfoundland

## Department of Religious Studies

### Academic Program Review

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Self Study Report

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# DEPARTMENT OF RELIGIOUS STUDIES

## ACADEMIC PROGRAMME REVIEW

### Preamble

#### The Discipline of Religious Studies

Religious Studies is the exploration of the expression of religion in human culture. As a discipline, it explores human ideas about the divine, as well as the way religious concepts are expressed in texts, rituals, and belief systems. It studies the history of religion as well as important religious personalities. It analyzes the influence of religion on other aspects of culture, as well as the influence of culture on religion. As an academic discipline Religious Studies is not limited to a single tradition or religion; it encompasses all religions from all cultures and all times.

The basic hermeneutic informing the discipline is the sympathetic understanding of the world's religious traditions. However, involving elements of textual criticism, literary expression, historical study, philosophical reflection, and socio-cultural analysis, the discipline is truly eclectic. Most approaches need specialized skills. Those engaged in the analysis of religious texts, for example, need training in the languages of the texts, as well as textual criticism and the methods of literary interpretation. Those interested in the history of religion need training in the historical-critical method and perhaps the history of ideas. Those engaged in the cultural analysis of religion and the question of the relationship between religion and society need training in the methods of sociological, cultural, and anthropological analysis, including in some instances statistical analysis.

### 1.0 Background

#### 1.1 Date programme started

The origins of the present Department of Religious Studies date back to 1967-68, when Dr. Morley F. Hodder was commissioned by the administration of the University to survey existing Departments of Theology, Religion, *et al. sim*, at other colleges and universities in North America, with a view to establishing a like Department at Memorial. With a virtually unlimited budget, Dr. Hodder visited a number of universities in eastern Canada and the eastern United States and, in collaboration with a small group of other scholars, drew up an appropriate plan.

The original intention of the University (which, at the time, was under considerable pressure from the denominational education system) was to establish a Department of Theology—more accurately, a Department of Christian Theology—but Dr. Hodder and another member of the founding committee, the Rev. George H. Earle, objected strongly to this, took their objections to the Senate, and requested the formation of a secular Department of Religious Studies. The purpose of the new Department, Dr. Hodder observed, was not to be a seminary. Despite opposition to this proposal from certain parties, especially the Roman Catholic Church, the Senate approved the idea, and the new Department came into being in 1968.

Nevertheless, in order to serve the denominational system, the first three members of the Department were all clergymen: Dr. Hodder represented the United Church, Dr. John Sandys-Wunsch represented Anglicanism, and Dr. Raymond Lahey represented Roman Catholicism.

In its earliest days, the new Department taught only Biblical Studies and Western Christianity, but in 1969 Dr. Hodder suggested that, in accordance with its nature as a Department of Religious Studies, some attempt should be made to teach a course in World Religions. Consequently, in 1969-70, with the assistance of Dr. L. Harris, then of the Department of History and later President of the University (who taught Hinduism), the three founding fathers of the original Department offered a course in the subject. This was, however, no more than a stop-gap measure, and in 1970 the Department appointed Dr. David N. Bell, a layman, as full-time instructor in non-Christian religious traditions.

In 1975 Memorial set up an affiliated college in Corner Brook (Sir Wilfred Grenfell College). All of the smaller departments of the University sent representatives or coordinators to the College to inaugurate their disciplines. Dr. David Hawkin was the coordinator for the Religious Studies Department. He was there four years, during which time he was able to establish Religious Studies as a thriving discipline with excellent enrolments. When Dr. Hawkin returned to the main campus in 1979 he was succeeded by Dr. Michael Newton, who remains there to this day. In the initial phases of the development of the College, the coordinator was considered a full member of the Religious Studies Department on the main campus, even though separated physically from it by some 800 kms. In 1996, however, the College restructured its administrative system and created its own Faculty of Arts. Thus, Dr. Newton is no longer a member of the Religious Studies Department on the main campus.

## **1.2 Subsequent modifications to programme**

Dr. Hodder was Head of the Department for about twenty years, during which time the Department was consolidated, programmes of study became ever more popular, and numerous new members of faculty were appointed. One of these, appointed in 1975, was Dr. Terrence Murphy, who became Head of Department in 1986 and led the Department for six years. It was Dr. Murphy who instituted the M.A. programme in Religious Studies (though Dr. Hodder was hesitant on this matter, fearing that the demands on the limited number of faculty members might be too great) and also initiated the first major revision of departmental course offerings, course programmes, and course requirements since the Department had been established. Changes and revisions hitherto had been, without exception, minor. It was this revised programme which remained the basis of departmental offerings until 2003, although some significant changes were made in 1998. The graduate programme has been revised several times, in 1991, 1992, and 1993, and was completely restructured in 1997.

Following the second term of Dr. Murphy as Head of Department, the headship passed into the able hands of Dr. David Hawkin (Head of Department from 1992 to 2001), and finally into the care of Dr. Michael DeRoche, who was appointed to the position in September 2001. Partly as a consequence of an inherent need for change (the nature of students and their expectations having

changed over more than a decade) and partly as a consequence of political pressure from the higher echelons of the University administration, a second comprehensive revision of departmental offerings was instituted in 2003. Not all the members of the Department agreed with these changes, and not all were happy with the new programmes, but eventually the revised schema was submitted to the Faculty Council of the Faculty of Arts without dissenting opinions and was passed *nem. con.* towards the end of 2003. It now remains to see how the new programmes function and whether they will indeed support the high hopes placed upon them.

### **1.3 Strategic objectives**

Many of the units that have undergone review use section 1.3 to affirm that they are committed to the University's goals of excellence in teaching and research. The Department of Religious Studies also affirms that it is committed to these ideals. The success of its students and faculty indicates the degree of that commitment. However, since the Department's teaching and research successes are elaborated in subsequent sections of the study, this space will reflect on the implications of some of the recent changes the Department has undergone.

Prior to this Academic Programme Review, the Department of Religious Studies had not explicitly defined its strategic objectives, and it is fair to say that they are still a work in progress. That does not mean, however, that the Department has not reflected on its goals or on the relationship between itself and the University's strategic plan. Over the last two years, for example, the Department has redesigned its undergraduate programme and established a new position in the Religious Traditions of India, to commence in the Fall of 2004. Both exercises involved Department-wide conversations that could not but involve the issues of departmental goals and the relationship between the Department and the University.

Perhaps it is best to describe the implications of these two exercises in terms of their results: both contribute to an expansion of the Department's programmes into new areas of instruction and research. This is most evident with the new position, which allows the Department to expand into the area of Indian religions, especially Hinduism. Presently, the Department only has a single introductory course in Hinduism on the books, and it is rarely offered. The appointment will now allow the Department to offer a full slate of undergraduate courses in the religions of India on a regular basis. It will also allow the Department to expand its graduate programme to include Hinduism. Moreover, when this new capability is considered in the light of the courses the Department already offers in far eastern religions, especially those of China, it will enable the Department to offer a more comprehensive treatment of the Asian religious traditions than it has ever done before!

The restructuring of the undergraduate programme also speaks to the widening of horizons. The main goal of the restructuring exercise was to make the programme available to a wider spectrum of students, especially to those wishing to consider Religious Studies as a major or minor. Students often come to Religious Studies late in their academic careers, and the Department wanted its programme to be sufficiently flexible to accommodate this group. The restructuring consisted of three main initiatives. First, the number of "streams" was reduced from four to three. Second, the

programme adopted a “pyramid” structure, in which courses become increasingly focused as one moves from the freshman to the senior levels of instruction. And third, the Department significantly altered its course offerings by the addition of a large number of new (hopefully timely) courses and the elimination of a number of courses that were rarely offered or poorly subscribed to.

As the ongoing discussion over the possibility of future positions indicates, the Department continues to debate the issues of growth and widening horizons. At a recent Department meeting, for example, the Department decided it should explore the possibilities of expanding into two new areas: Native Religious Traditions and Inter-Cultural Religious Dialogue. Developing the area of Native Religious Traditions fills a wide gap in our programme. Our programme covers many of the world’s religious traditions, but it does not cover the one group of traditions native to North America! Moreover, through the work of Dr. Hans Rollmann the Department offers a strong programme in the area of Newfoundland religion. For the most part, however, Dr. Rollmann’s work focuses on “post-contact” religious history (touching on Native traditions only briefly in his undergraduate courses). Developing the area of Native Newfoundland traditions would allow the Department to offer a more complete picture of the history of religion in this province.

In its strategic plan the University has identified five themes that will guide its development into the twenty-first century: Quality, Outreach Education, Community Resource, Mid-North/Atlantic, and Expanding Horizons. The development of the area of Inter-Cultural Religious Dialogue fits well with the fifth theme. The news reminds us daily of the degree to which human cultural existence is bound up with religious identity. The ability to successfully engage a world in which cultures, and especially religious cultures, are constantly in contact with one another requires a sophisticated understanding of the impact that religion has on cultural identity, and a deft awareness of the points of contact between different religious identities.

#### **1.4 Self-assessment**

The Department of Religious Studies at Memorial University is now the largest such department in the Atlantic Provinces. Indeed, it may well be the largest Anglophone department east of McGill. It also caters to students’ needs by offering a very wide variety of courses as well as a very wide variety of languages. It is, for example, the only department east of Ontario to offer Tibetan (though only one student has ever taken the course) and the only university in Canada to offer Classical Literary Manchu. Hebrew and Chinese are, of course, standard offerings. The other Departments of Religion, Religious Studies, and so on in eastern Canada tend to concentrate on the western Christian tradition, and although one may offer a strong historical defence of this approach, it is improbable that it accords with the desires and interests of students in the religiously pluralistic world of the twenty-first century. Our own Department has, we think, a wider vision.

#### **1.5 Process used to prepare self-study**

Most faculty members were involved in the preparation of the self-study. The different units of the study were assigned to different members. The undergraduate and graduate students were invited to contribute their thoughts on the Department. When all the individual sections were collected together, the resulting document was distributed to all Department members. A Department meeting was then held to discuss the final shape of the study.

## **2.0 Student Information**

### **2.1 Number of full- and part-time students in undergraduate and graduate programmes**

Enrolments are considered in detail in the sections on the undergraduate and graduate programmes. Suffice it to say that the Department is pleased to note that student interest in its programmes is on the rise, and enrolment figures in all categories are on the increase. This is especially the case where general enrolments are concerned. This academic year sees approximately 2,000 students enrolled in Religious Studies courses. Other enrolment figures can be briefly noted here:

**Majors:** The Department has a total of 42 Majors registered in its programme: 34 full-time and 8 part-time. Three of these are in the Honours programme. There are another 10 students who have declared Religious Studies as their Major, but who are not registered this year.

**Minors:** There are 83 students registered as Minors in Religious Studies. There are another 4 students who have declared Religious Studies as their Minor, but who are not registered this year.

**Masters:** Currently there are a total of 17 students registered in the M.A. programme: 13 full-time, 4 part-time.

## **3.0 Teaching Activity**

### **3.1 Undergraduate**

#### **3.1.1 Undergraduate courses and cross-listing**

Like many other Religious Studies departments, the Department at Memorial teaches a wide range of undergraduate students, primarily from the Faculty of Arts, but also from Nursing, Engineering, the Sciences, Business, and so on. Many of these students are taking our courses as electives in a professional programme or as part of the B.A. requirements.

The Department sees itself as offering students a grounding in Newfoundland studies, specifically through our religion in Newfoundland courses, but also to the culture in general through courses in Christianity. We offer courses in contemporary culture, ethics, Asian traditions, and world religions. We also regularly teach language courses in Hebrew and Chinese.

Some of our courses are specifically included in other faculties. For example, R.S. 2610, Introduction to Religious Ethics, is coordinated with the School of Nursing; nursing students can

take this course to fulfil their requirement of a course in ethics. More informally, R.S. 3640, Bioethics, attracts large numbers of Biology and Biochemistry students. Similarly, R.S. 2810, Religion and Modern Culture, and R.S. 3830, Religion, Science, and Technology, are attractive to a large number of students from Engineering; R.S. 2011, Introduction to Asian Religious Traditions, and R.S. 3425, Contemporary Issues in Chinese Religion and Culture, are popular with students from Business and Engineering.

Our cross-listed courses include: R.S. 2350, Religious Institutions, cross-listed with Sociology/Anthropology; R.S. 3150, Early Christian Thought, and R.S. 3010, Greek Religion, with Classics; R.S. 3500, Philosophy of Religion, with Philosophy; R.S. 3560, Christianity in the Middle Ages, with Medieval Studies; R.S. 3000, Medieval Books, with Medieval Studies/English/History; R.S. 3820, Religion and the Arts, with Visual Arts; R.S. 4460, Folk Religion, with Folklore. R.S. 2800, Women in Western Religions, and R.S. 2801, Women in Eastern Religions, can be taken for credit as part of the Women's Studies minor programme. Thus, our undergraduate courses are linked to over half a dozen other departments and programmes, giving Religious Studies a presence across the faculty.

### **3.1.2 Undergraduate numbers and curriculum**

#### **3.1.2.1 Undergraduate numbers**

The Department faced serious difficulties in the 1990s. Faculty on sabbatical and special leaves were not replaced; sections we were able to offer dropped by as much as 50%.<sup>1</sup> The result was that from the period 1990-91 to 2002-03,<sup>2</sup> the undergraduate enrolment figures for Religious Studies run from a high of a total of 2,296 students in 1991-92 to a low of 1,319 students in 1997-98.

In 1990-91, the Department had 168 majors. Across Canada, this number was second only to the University of Toronto. However, in the next decade, the denominational system of education in the province's schools was abolished: Religious Studies was relegated to a secondary teachable subject by the Faculty of Education. As well, as in many departments in the Faculty of Arts, Religious Studies has yet to make a case to many students that there are careers available through the study of religion.

Thus, in tandem with difficulties in undergraduate enrolment in general, the number of students majoring in Religious Studies dropped as well. In 2002-03, there were 31 majors, making the Department comparable to other departments our size.<sup>3</sup>

The Department's initial response to the drop in numbers was to expand the number and scope of first-year and introductory courses. This has begun to stabilize undergraduate enrolment to an

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<sup>1</sup> For example, in 1989-90 the Department was able to offer 58 undergraduate sections; in 2000-01, 27 sections.

<sup>2</sup> See attached Appendix A.

<sup>3</sup> Philosophy with 22 majors; Folklore, 34; Linguistics, 30; Classics 16.



average of approximately 1,600 students since 1989-90. Enrolment in first-year courses has risen dramatically from a low of 72 to the 2002-03 high of 423. Enrolment has continued to increase: in the F2003 and W2004 terms, the total undergraduate enrolment was 2,002 students. The numbers of majors and minors are still low but have begun to rise: in F2003, there were 48 majors and 87 minors.<sup>4</sup>

### **3.1.2.2 Undergraduate curriculum**

The Department looked carefully at these numbers and discussed at length how best to deal with the issues of the decline in undergraduate enrolment and the decline in the numbers of majors and minors.

As a result, in the last two years, the Department has undertaken a wide-ranging programme review, looking at all of the undergraduate courses we offer and how they are structured and at the requirements for majors and minors.

This resulted in setting up a new programme that will provide a broad, general introduction at the first- and second-year levels. First-year courses are primarily survey courses with a wide scope; they are general in nature. Second-year courses focus on specific traditions or specific topics in the study of religion. Third-year courses are the most advanced and specific courses we offer, dealing with specific topics within traditions or methodologies. Fourth-year courses are generally seminar courses, reserved primarily for Honours students.

We see this kind of pyramid-like structure as allowing us to provide Religious Studies students with depth, while providing undergraduate students in general with a wide range of choices.

As well, by dividing the Department's course offerings into three broad areas, we will offer students an element of breadth. The first group, A, consists of courses dealing with religious traditions that have flourished in the Occident and that have played such an important role in our own society and culture. These are courses dealing with Christianity, early Judaism, and the Bible.

The second group, B, consists of courses that deal with the traditions of Asia. At the moment, these courses primarily centre on East Asia, but with the hiring of a specialist in the religious traditions of India, these courses will expand to include more on South and Southeast Asia.

The third group, C, generally consists of courses that deal with methodological issues, topics in comparative religion, or the relationship of religion and culture. (See attached Appendix D for the new course numbers and course descriptions).

With this new programme, which will come into effect in September 2004, we hope to see a number of results.

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<sup>4</sup> See attached Appendix B for F2003-W2004 course enrolments and Appendix C for 2003 majors and minors.

First, we hope to attract students as early as possible to our Department. We often have students who “find” the Department late in their programmes and who are then unable to fit a major or minor in Religious Studies courses into what remains of their B.A. requirements. Students who take our courses in first and second year are more likely to opt for a major or minor with us or to take further courses.

Second, by continuing to waive prerequisites, students are encouraged to take second- and third-year courses. But by setting out the course offerings in something of a pyramid style, we hope that students will be streamed into taking courses in sequence.

Third, by setting up three major areas, students will be exposed to a number of different traditions and methodologies. This division into three affects undergraduates pursuing a major or minor and allows them to study a wide range of traditions and methods. When this division is part of the pyramid structure of courses it allows majors and minors to fulfill both their breadth and depth requirements more easily.

### **3.1.3 Resources for the undergraduate programme**

#### **3.1.3.1 Undergraduate awards**

The Department will be recommending students for the recently established (F2003) John and Lucy Lee and Family Memorial Bursary in Religious Studies. Undergraduate students from the Department have won the University Medal for Academic Excellence and the Harvey and Doris Murcell Scholarship each year from 1993 to 2003. The St. Aiden’s Presbyterian Church Scholarship, the Reverend G. Lloyd Morgan Memorial Scholarship, and the John and Elsa S. Morgan Scholarship have been awarded thirty-seven times to students in the years between 1993 and 2003. Samantha Smith won a scholarship from the Republic of China to study Chinese for a year in Taiwan in 1999.

Undergraduate students named to the Dean’s List in 2002-03 included two majors and three minors from the Department; 2001-02, two majors and three minors; 2000-01, five majors; 1999-00, three majors and one minor; 1998-99, two majors and three minors; 1997-98, two majors and one minor.

See attached Appendix E.

#### **3.1.3.2 Undergraduate faculty**

Memorial boasts the largest number of faculty in Religious Studies in Atlantic Canada.<sup>5</sup> Our numbers have fluctuated from a high of ten in 1990-92 to a low of six in 1994-95 (with part-time teaching by T. Murphy, Dean of Arts). In the last seven years, however, the number has stabilized at eight. With the addition of a new appointment in the Indian traditions, the number of departmental faculty will rise to nine.

The size of undergraduate classes runs from 100 in first-year courses to numbers in the teens and twenties in language and specialized courses. We are at the moment averaging 40 to 50 students per section. Despite the relatively large size of many classes, undergraduate student evaluations indicate a high level of satisfaction with the courses and teaching that the Department offers. Last year Dr. David Bell was nominated for the President's Award for Distinguished Teaching.

Teaching assistants are drawn from our graduate students, but due to funding restraints, assistants are available mostly to instructors in large first-year courses.

In terms of technology, some of our faculty who want to use "smart classrooms" have found that they are inadequate both in numbers and function. Our new departmental website, on the other hand, has attracted a great deal of attention and allows us to communicate with students through news of our Department, links to other Religious Studies sites, and the undergraduate Religious Studies Society's chat sites. These chat sites, set up in F2003, list each course offered and allow for instructors and students to post messages.

## **3.2 Graduate**

### **3.2.1 Programme offered**

A programme leading to the degree of Master of Arts in Religious Studies was inaugurated in September 1978. Ever since that time a Master of Arts programme has been included in the University Calendar, but for various reasons the programme was not implemented until September 1990, when the Department accepted its first seven students. As a result, the following data concerns only the years from 1990-2003, the active years of the programme.

When the graduate programme started in September 1990, the Department was able to offer degrees in the areas of Biblical Studies and Christian Thought. The programme was open to both full- and part-time students and required the completion of six graduate courses and a thesis. Of the six courses taken, at least two had to be from an area of specialization other than their own, and three were compulsory (6000, Method in the Study of Religion; 6200, Biblical Interpretation; 6700, Systematic Approaches to Christian Thought). Students were expected to have completed an Honours degree in Religious Studies (or its equivalent) and to have a reading knowledge of a language other than English. Students specializing in Biblical Studies were to have a working

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<sup>5</sup> Numbers of students in Religious Studies departments in Atlantic Canada were not available, but faculty numbers run from one at Dalhousie to three at U.P.E.I. and Mount St. Vincent, four at Saint Mary's, and six at St. Francis Xavier.

knowledge of either Hebrew or Greek, and candidates in Christian Thought were to be required to obtain a working knowledge of one or more of German, French, Latin, or Greek, as appropriate to their thesis.

With the addition of a second faculty member in the area of World Religions, the Department, in 1992, expanded its areas of study. The inclusion of World Religions into the graduate programme meant that it was no longer viable to make students take two courses outside their area. Therefore, of the six courses needed to complete the degree, only one course had to be taken outside their area of specialization, and only one course was compulsory (6100, Interpretations of Religion). The language requirement was also expanded to include Sanskrit, Chinese, Japanese, and classical Arabic. In 1994, the Department reduced its course requirement to five.

To accommodate a changing faculty complement and evolving research interests of the faculty, the Department, in 1998, designated the areas of specialization in which a candidate may do a thesis to include: Hebrew Bible, New Testament, Judaism, East Asian religious traditions, the history of Christianity, the religious history of Canada, the religious history of Newfoundland and Labrador, medieval religious thought, religion and culture, New Age religious movements, Christian ethics, and the philosophy of religion. Students were now required to take three compulsory courses: R.S. 6100, Interpretations of Religion; R.S. 6120, Studies in Religious Texts; R.S. 6130, Studies in Religious Movements and Institutions; plus a reading course. The current programme has not changed since 1998.

### **3.2.2 Applications, enrolment, and graduate patterns**

Normally we receive anywhere from 3-8 inquiries and applications per year. Of these, about 1 or 2 are rejected, and some, who have been accepted, choose not to come to Memorial. As Figure 1, Appendix F, indicates, we usually end up with 4-5 new students each year.

From 1990-2003, the Department has accepted 79 students into the programme. Of these, 24 have dropped out, 37 have graduated, and 18 are still in the programme finishing their degrees (see Figure 2, Appendix F). This means that a little over 60% of the candidates who have been accepted into the programme graduate with a Master's degree (exclusive of those who are currently working on their degree). For graduates by area and graduates by faculty member, see Figures 3 and 4, Appendix F.

### **3.2.3 Preparation of students in discipline area**

As noted above, the current graduate curriculum involves candidates taking four courses, three of which are prescribed seminar courses and one of which is a reading course taken in consultation with their supervisor. The prescribed courses are advanced courses designed to give the student a broad background to a variety of methods, texts, and movements in the field of religious studies, whereas the reading course gives the student an opportunity to focus more sharply in one specific area of study. This course usually functions as preparatory work for the thesis.

The thesis is normally around 150 pages in length and is on a topic that is decided upon with the supervisor. This is usually done in the student's second year of study. The student must first submit a comprehensive proposal, outlining the scope, direction, and method to be used in the thesis. This is sent to the departmental Graduate Studies Committee for comments. Each proposal must be accepted by the Graduate Studies Committee before work on the thesis can begin. After completing the thesis, the supervisor recommends two readers, one internal (usually a Department member) and one external (usually someone outside the University who is an expert in the area), for review.

Since we only have an M.A. programme, students who are interested in a career in Religious Studies must go elsewhere for a Ph.D. At least 8 of our graduates (over 20%) have chosen this option, three of whom have already completed their PhDs, while a fourth is nearly finished. Others have chosen careers in high school teaching, pastoral work, law, music, art, computer technology, business, and a variety of other occupations. Since we do not require that our graduates maintain contact with us once they have graduated, the information in this section is not complete.

### **3.2.4 Innovations and enrichments in the programme**

This area is covered in Section 3.2.1 above.

### **3.2.5 Collaboration with other departments, schools, faculty, universities, and colleges**

There has not as yet been any collaboration with other departments, schools, or faculties within the University other than using faculty members to act as internal readers for theses. Faculty members from other universities routinely act as external readers for our M.A. theses.

In 1994 Professor Paul Bowlby of Saint Mary's University suggested a cooperative venture among the Atlantic Canadian universities, in which he proposed that course work for the M.A. would be taken from Memorial and supervisory work for the thesis would be conducted at various universities in Atlantic Canada. Students who were not able to come to Memorial for the course work would participate in the seminars through video-link and teleconference. As the graduate degree would come from Memorial, candidates would have to fulfill all Memorial University regulations. Two students in Halifax expressed interest in this arrangement, and the Department had extensive discussions with them about the possibilities. Eventually, however, both students decided not to pursue the matter further and the whole idea was dropped. So although there was approval in principle by the then Dean of Graduate Studies, the programme was never implemented.

### **3.2.6 Collaboration with external partners**

There has been no collaboration with external partners other than those mentioned above.

### **3.2.7 Student demand and enrolment in courses**

Since we are only able to mount the three seminar courses each academic year, student demand and enrolment in courses is the same as the number of students entering the programme in any given year.

### **3.2.8 Teaching and programme quality**

Teaching and programme quality at the graduate level remains high. Only one (out of 37) of the graduate theses have been turned back by an external reader, and the student whose thesis was turned back revised and completed the degree within one to two months. Some of our students have been given prestigious scholarships to study abroad (UK and USA), and other students have received substantial scholarships to pursue Ph.D. programmes in Canada (Memorial [Folklore], Toronto, McMaster). A revised version of one student's M.A. thesis has been published in a peer-reviewed journal, a revised version of another thesis won the CSBS Prize Essay competition, and a revised version of another's won the CSSR Prize Essay Competition.

### **3.2.9 Distance education**

So far the Department has not sought to extend its graduate programme by establishing a link with Distance Education. It was the consensus of the Department that a vital component of the "graduate experience" was through the interaction not only between faculty and students, but interaction between the students themselves.

## **4.0 Research and Creative Activity**

### **4.1 Areas of specialization and strength**

Each faculty member within the Department has his or her own areas of research specialization and strength. Taken collectively, the Department offers research specialization within most of the major World Religions. The Department's research specializations also span the range of research methodologies, from text-based analyses to socio-cultural fieldwork-based studies. Currently, however, we do not have anyone whose area of research expertise lies within theories and methods for the study of religion. Neither do we have anyone who specializes in "non-global," i.e., indigenous religions, including the religions of the indigenous peoples of Newfoundland and Labrador (although Dr. Rollmann's research intersects with this area).

Our greatest area of research concentration lies within the study of Christianity (history, thought, text). Under the broad rubric of Christian Thought and History, Dr. David Bell's area of specialization is Christian medieval intellectual history, with a focus on Cistercian intellectual history. He also specializes in the history of the Cistercian Order in seventeenth/eighteenth-century France; the history of medieval libraries; and the history of Coptic Literature. Dr. Hans Rollmann specializes in the religious history of Newfoundland and Labrador, with an emphasis on the Moravians in Labrador. He also specializes in the religious and intellectual history of the nineteenth and twentieth centuries, as well as in the history of modern Biblical criticism and the history of the Stone-Campbell Movement. Under the rubric of Biblical Studies, Dr. David Hawkin specializes in

New Testament studies. He also specializes in Hermeneutics and the study of religion and society. Dr. Kim Parker specializes in the study of the Hebrew Bible. He also specializes in the thought of John Locke, intellectual history, post-modernism, and feminism. Dr. Michael DeRoche specializes in Hebrew Bible. He also specializes in Judaism and ancient Israelite religion. Under the rubric of theology, Dr. Michael Shute specializes in the social ethics, political economy, economics, and theology of Bernard Lonergan. He also specializes in theological aesthetics.

Under the broad rubric of Asian religions, Dr. Lee Rainey specializes in classical Chinese philosophy, particularly Confucianism from the Warring States era to the Han Dynasty, and philosophical concepts and their meanings. Patricia Dold, scheduled to join the Department in the summer of 2004, specializes in classical Hinduism and Sanskrit. She also specializes in Hindu devotional movements and Indian Goddess spirituality.

Under the broad rubric of Religion and Culture, Dr. Jennifer Porter specializes in religion and popular culture. She also specializes in the study of contemporary alternative spirituality.

#### **4.2 Research groups and associated research units**

Individual faculty members have ties to research groups and associated research units. Dr. Michael Shute is affiliated with the Lonergan Research Institute (Toronto). Dr. David Hawkin is associated with the Centre for Studies in Religion and Society (University of Victoria). Dr. Hans Rollmann is the founder and co-moderator of the Newfoundland and Labrador Research Forum.

#### **4.3 Awards, honours, and recognition**

Several faculty members within the Department have won awards recognizing their scholarly contributions. Dr. David Bell was named University Research Professor from 1994-1999. Dr. Hans Rollmann won the President's Award for Outstanding Research in 1986. He also won the German Canadian Friendship Award in 2000 in recognition of his contributions to and support of German Canadian relations as a result of his research about the Moravians in Labrador. Dr. Michael Shute was awarded a Lonergan Research Fellowship at Boston College in 1993-94. Dr. Kim Parker was awarded two Vice-President's Academic Awards—one in 2001-2004 (\$4340, declined) and another in 1998-2001 (\$2575.) Dr. David Hawkin was nominated for the American Academy of Religion's Book Award for Excellence in the Study of Religion in 1996 for his work titled *The Johannine World: Reflections on the Theology of the Fourth Gospel and Contemporary Society*.

Twenty-six of the Department's graduate students have been named Fellows of the School of Graduate Studies since our graduate programme began in 1990. Our graduate students have also won numerous other awards. Alison Butler won the Rothermere Fellowship and a SSHRC Doctoral Fellowship in 2001. Pat Duke and Jennifer Gosse were the recipients of the F.A. Aldrich Alumni Scholarship/Fellowship. Jill Rose was the recipient of the prestigious Hatcher Fellowship. Matthew Mitchell was awarded \$8500 from the Recruitment Fund. Corinne Walsh won the CSSR Graduate Essay Prize in 1996. Carla Jenkins won the Joachim Jeremias Prize for best graduate essay in the

CSBS in 1994. Victoria Taylor-Hood was awarded a research grant of \$2000 from the J.R. Smallwood Foundation. For a discussion of undergraduate student awards, see Section Three above.

In addition to faculty and student awards and recognitions, the Department is fortunate to have an extremely talented, capable, and dedicated Administrative Secretary. In recognition of her invaluable contributions to the Department, Mrs. Mary Walsh was nominated for the President's Award for Exemplary Service in 1997.

#### **4.4 Research revenue**

Faculty members in the Department have been successful in both internal and external research grant competitions. Collectively, faculty members have been awarded more than \$197,000 in external research funds. The majority of these funds (\$135,996) have been awarded in the last five years. In 2002, Dr. Hans Rollmann received a \$50,000 strategic grant from SSHRC. In 2001, Dr. Kim Parker received a \$40,103 standard research grant from SSHRC. In 2000, Dr. Jennifer Porter received a \$39,389 standard research grant from SSHRC. Faculty members have also been the recipients of many other awards. Please see individual C.V.s for details. The total amount of funding received from all sources by current faculty members is approximately \$250,000.

#### **4.5 Connections between research and teaching**

Every faculty member has identified strong links between their research interests and their teaching at both the undergraduate and graduate levels. Dr. Hans Rollmann notes that as there is no single published history of religion in this province, his own research on religion in Newfoundland and Labrador serves as the basis for his teaching in this area (R.S. 3900, Religion in Newfoundland and Labrador: Beginnings, and 3901, Religion in Newfoundland and Labrador: The Nineteenth and Twentieth Centuries). His research into the eschatology of nineteenth- and twentieth-century Protestantism also feeds into his course on Apocalypse: The End Times in Thought, Action, and Imagination (R.S. 1021). His graduate supervisions in the area of religion in Newfoundland and Labrador also draw from his research interests. Dr. David Bell's courses on Religion from the Early Church to the Middle Ages (R.S. 2130), Early Christian Thought (R.S. 3150), Christianity in the Middle Ages (R.S. 3560), Medieval Books (R.S. 3000), and Christian Mysticism (R.S. 3591) all draw from his research interests. He notes, "One of the things I always try to do is fill the students in on where I'm at and where I'm going to!" Dr. Bell also supervises M.A. research in the areas of his research interests. Most of Dr. Kim Parker's undergraduate teaching lies within the area of Hebrew Bible, his primary research specialization. His more recent research interests in seventeenth-century intellectual history and theoretical approaches to religious studies inform his graduate teaching. Dr. David Hawkin's undergraduate teaching lies mainly within the area of New Testament, his primary research specialization. His research in this area also informs his graduate supervisions. He notes: "Many of the topics my M.A. students write their theses on reflect my own research interests. But it also works the other way around: often my interest is aroused by something a student will write on." Dr. Lee Rainey's research on classical Chinese philosophy influences her teaching at both the introductory and senior levels. This research expertise also allows her to teach both modern and classical Chinese to students likely to pursue careers in Asia



or in teaching about Asia. Dr. Michael DeRoche's research expertise on Hebrew Bible and Judaism informs both his undergraduate teaching and his research supervisions. Dr. Michael Shute notes that his research into the social ethics and thought of Bernard Lonergan informs his teaching of ethics at the undergraduate level (R.S. 2610, Introduction to Religious Ethics.) His research into theological aesthetics informs his teaching of Religion and the Arts (R.S. 3820) and will inform his teaching of two new courses he has added to the course curriculum as a result of our Department's recent programme revisions (R.S. 2830, Religion and Popular Music, and R.S. 3831, Religious Themes in Contemporary Songwriting). His research also informs his graduate teaching and supervisions. Dr. Jennifer Porter's research on contemporary alternative spiritualities directly influences her undergraduate teaching in this area (R.S. 2811, Introduction to Contemporary Religious Movements, and R.S. 3811, Contemporary Alternative Spirituality). A new course, R.S. 2820, Cults and New Religious Movements, will also be influenced by her research in this area. Her research on religion and popular culture will influence two additional new courses added during the programme revisions: R.S. 2812, Religion and Popular Culture, and 3860, Implicit Religion: The Sacred in Secular Places. Both areas of research inform her graduate teaching and supervisions.

#### **4.6 Other indicators of research and creative activity**

Dr. Hans Rollmann's research on the Moravians in Labrador has resulted in traveling exhibits, a CD-ROM for schools, and an international scholarly symposium on Moravian origins. He also secured funds and was instrumental in copying all of the Moravian records, art, and photographs pertaining to Labrador from the Moravian Archives in Herrnhut, Germany, for the Centre for Newfoundland Studies, MUN. Dr. Jennifer Porter's research on Star Trek and religion resulted in a documentary for Vision TV. Her research on contemporary paganism led to her appearance on a documentary about contemporary Witchcraft in St. John's, also shown on Vision TV. Dr. Michael Shute's interest in religion and music has led to his involvement with local musicians and with the *Newfoundland Bluegrass and Old Time Music Association*. He currently plays in the band *Smokestack Lightning* and plays with many local musicians on a regular basis. Dr. David Hawkin's research interest in religion and the environment led to a television appearance on CBC's "Dialogue."

#### **5.0 Professional and Community Service**

Department members have been active in many areas of professional and community service. Besides their share on many university, faculty, and departmental committees, they have engaged in the following local, provincial, national, and international activities.

##### **5.1 Service as journal editors, associate editors, members of editorial boards**

###### ***Editors or editorial board members of journals and series:***

*Bulletin of CSBS/SCEB*: editor (Hawkin), interim editor (Parker)

*Cistercian Publications*: editorial board member (Bell)

*Cistercian Studies Quarterly*: editorial board member (Bell)

*Citeaux: Commentarii Cistercienses*: book review editor (Bell)  
*Ecotheology*: editorial board member (Hawkin)  
*Journal of Macrodynamical Analysis*: editor (Shute)  
*Journal of Religion and Popular Culture*: editorial advisory board member (Porter)

***Reviewers of manuscripts for journals and publishers:***

American Academy of Religion (Rollmann)  
Canada Council (Rollmann)  
Irwin Press (Hawkin)  
*Journal of Religion and Popular Culture* (Porter)  
Edwin Mellen (Parker, Shute)  
Oxford University Press (Parker)  
Peter Lang (Hawkin, Porter)  
Routledge (Porter)  
SUNY Press (Hawkin, Porter)  
*Studies in Religion* (DeRoche, Hawkin, Parker, Porter, Rollmann, Shute)  
University of Calgary Press (DeRoche)  
University of Toronto Press (Bell, Shute)  
*Speculum* (Bell)  
*Journal of Religion* (Bell)  
*Cistercian Studies Quarterly* (Bell)  
*Cistercian Publications* (Bell)

**5.2.1 Service as invited reviewers or committee members for national and international research competitions**

***Reviewers and assessors:***

Corporation for Studies in Religion: prize dissertation (Hawkin)  
Hampton Research Fund (Rainey)  
ISER (Porter)  
Shastri-Indo Canadian Institute (Bell)  
J. R. Smallwood Foundation (Rollmann)  
SSHRC Doctoral Fellowship Programme (Parker)  
SSHRC Research Grant Programme (Hawkin, Parker, Porter, Rollmann, Shute)

**5.2.2 Service in offices of national academic organizations**

Department members have also participated in a variety of offices of national academic organizations in Religious Studies and Humanities, such as:

Canadian Corporation for Studies in Religion: board members (Hawkin, Porter), treasurer (Hawkin)

Canadian Society for the Study of Religion: member of the executive (Porter), programme chair (Porter)

Canadian Society for Biblical Studies: executive secretary (Hawkin), membership secretary (Parker), treasurer (Parker), member-at-large (Parker), member of the executive (Hawkin, Parker), Publications Coordinator (Hawkin), Vice-President (Hawkin)

Canadian Federation for the Humanities: member of the board of directors (Hawkin)

External reviewer of an academic religion programme: Mount Allison University (Hawkin)

### **5.3 Collaborations with government and industry**

Dr. Michael DeRoche worked with Breakwater Books Ltd. in their successful bid to win the contract from the Newfoundland Board of Education for the production of new textbooks in religious education for Grades 4-6. Dr. DeRoche also wrote the preliminary edition of the Grade 5 text.

Dr. David Hawkin was an advisor to the Department of Education in the production of the textbooks produced by Breakwater Books Ltd.

Dr. Hans Rollmann worked with Irwin (and later Nelson) in their successful competition to win the contract from the Newfoundland Board of Education for the new textbooks in religious education for Grades 7, 8, and 9. He later produced 15 complementary web pages with Newfoundland religion content for Nelson of Canada.

Dr. Lee Rainey has worked on recruiting students in East Asia for MUN. She also promoted Japanese Studies at MUN through contact with the Japanese government, notably Mr. Tetsuo Shioyuchi, Consul-General of Japan, who subsequently visited St. John's and MUN and also met with Premier Grimes and government officials. In the spring of 2003, she arranged a gift of the complete Buddhist sutras in Chinese and assisted the University Library in cataloguing them.

Dr. Hans Rollmann secured funds and initiated the copying on microfilm of the entire Labrador archival holdings in the Moravian Archives at Herrnhut, Germany, for the Centre of Newfoundland Studies, MUN. He also arranged and participated in a visit of the Honourable Chuck Furey, provincial Minister of Tourism, Culture, and Recreation, and Mr. Edward Roberts, Memorial University's Chair of the Board of Regents, to Herrnhut. This resulted in government funding for the preservation and copying of all historic photographs and art related to Labrador in the Moravian Archives at Herrnhut and the subsequent exclusive deposition of copies at the Centre for Newfoundland Studies, MUN.

Dr. Hans Rollmann was seconded by the provincial government in 2001-02 to give academic direction to the Moravian 250 celebrations, which were part of the official Labrador 2002 Special Celebrations. In this capacity, he developed in collaboration with the Provincial Museum of Newfoundland and Labrador a 26-panel traveling exhibit on the Moravians in Labrador, which he introduced in sixteen locales in Labrador and on the island, and which was opened by Governor General Adrienne Clarkson and John Ralston Saul in Hopedale, Labrador. He also organized an international symposium on Moravian beginnings in Labrador, in August 2002, at Makkovik and Hopedale, produced a coffee-table book on the Moravians in Labrador, and collaborated in a CD-ROM edition of the Moravian 250 exhibit and book for provincial schools.

Dr. Hans Rollmann has also used his academic expertise in the religious and cultural history of Newfoundland and Labrador and engaged in consulting work for the following societies, organizations, and firms:

Bay St. George Mi'kmaq (Mi'kmaq and Roman Catholic Church)  
Winter Commission on Sexual Abuse of Children (History of the Catholic Church in Newfoundland)  
Labrador Inuit Association (Moravians at Killinek, Labrador)  
Parks Canada (Moravian Mission Establishment at Hopedale, Labrador)  
Agvituk Historical Society (Moravian Missions at Hopedale, Labrador)  
Ron Fougere Associates (Labrador Moravians)  
Denis Knight Associates (Cupids Settlement)  
Tract Consulting Inc. (D'Iberville Trail)  
Makkovik White Elephant Museum/ACOA (Moravians at Makkovik, Labrador)  
Nelson Publishing (Newfoundland web pages for religion texts, grades 7, 8, 9 )

Dr. Michael Shute is a member of the General Hospital Site Ethics Committee, St. John's, NL.

#### **5.4 Connections between service and teaching**

Organized St. John's Theological Discussion Group (Rollmann)

Adjunct Teaching at the St. John's Lay School of Theology and Queen's College (Rollmann)

Moderator with Dr. Mel Baker of an academic online list, the Newfoundland and Labrador Research Forum (Rollmann)

Organized the Graduate Humanities Speaker Series (Shute)

#### **5.5 Other aspects of service**

##### ***Journalistic activities:***

Dr. David Hawkin served as columnist for the Anglican *Diocesan Magazine*, in which capacity he received the award for the best feature column in a Canadian Anglican newspaper in 1987.

Dr. Hans Rollmann is currently religion columnist for the St. John's *Telegram* and has contributed a monthly column for the past five years.

***Public appearances and activities:***

Dr. Michael DeRoche appeared on the local Cable 9 programme "Out of the Fog" to discuss the history of Easter.

Dr. Michael DeRoche is a member of the Provincial Committee of Canadians for Equal Marriage.

Dr. Hans Rollmann was a regular advisor to the CBC TV programme *Dialogue* and appeared in several segments.

Dr. Hans Rollmann's Moravian exhibit was featured in interviews and news segments on local CBC TV, the national CBC digital channel, and the Vision Channel, as well as in several interviews on CBC Radio in Labrador and Newfoundland and on the CBC Arts Report. He has also been interviewed on several occasions on Moravian topics for the Inuktitut radio and television programmes of the OkalaKatiget Society in Nain, Labrador.

Dr. Hans Rollmann has given several extended interviews on the religious history of Newfoundland and Labrador to VOWR and spoken to many community organizations and churches.

Dr. Jennifer Porter worked with Whalesong Productions to create a documentary on Star Trek and Religion that aired on Vision TV. She has been interviewed numerous times for radio, television, and print media, including for CBC Newsworld, the National Post, and TV Guide.

## **6.0 Departmental Organization and Human Resources**

### **6.1 Administrative organization**

#### **6.1.1 Administrative positions**

The Department Head is appointed on a three-year cycle that can normally be renewed for two terms. A Head normally receives two teaching remissions per year. The current Head, Dr. Michael DeRoche, is in the third year of his appointment and has offered to continue for a second term. At Memorial the Department Head is regarded as an administrator. The Head is responsible for the day-to-day running of the Department, including responsibility for the undergraduate programme.

Other responsibilities are divided up among faculty committees, including promotion and tenure, search, and graduate studies and honours committees. The Head determines the composition of committees. Department members take on some departmental administrative tasks. These have included liaisons with the bookstore, general studies, and the library and recording secretary for departmental meetings. Department members have been involved in the administration of various

interdisciplinary programmes: Women's Studies (Rainey, Porter, and Shute), Graduate Humanities, (Shute), Newfoundland Studies minor (Rollmann), Canadian Studies minor (Hawkin), and Medieval Studies minor (Bell). Student advising is divided up equally among all faculty members. Department members have all been involved in various faculty and university committees.

The Head sets Department meetings. Rather than regularly scheduled meetings, the practice of the current head and his predecessor (Dr. Hawkin) has been to call meetings as business arises. The number of times the Department meets therefore varies from year to year. As befits a small Department, deliberation is normally conducted with an eye to reaching a consensus. Notwithstanding differences over the years, this approach has worked reasonably well.

### **6.1.2 Reporting structures, including support staff, and associated units, including centres and institutes**

The Department has one administrative assistant, Mary Walsh, who has been in this position for thirty years. She was the Department's first and only full-time administrative assistant. Prior to that time the Department had the services of a part-time clerk-stenographer.

The Department also houses the Religion in Newfoundland and Labrador Archives. Dr. Hans Rollmann, who continues to be its administrator, set up the archive. Part-time student assistants provided through various university grants aid in maintaining and updating the archives.

## **6.2 Faculty information**

### **6.2.1 Number and type of full-time, part-time, and adjunct appointments**

At present the Department has eight full-time faculty members and one professor emeritus.

### **6.2.2 Listing of current faculty members and credentials**

Dr. David Bell, D.Phil. (Cambridge), full professor  
Dr. David Hawkin, Ph.D. (McMaster), full professor  
Dr. Kim Parker, Ph.D. (McMaster), full professor  
Dr. Hans Rollmann, Ph.D. (McMaster), full professor  
Dr. Michael DeRoche, Ph.D. (McMaster), associate professor  
Dr. Lee Rainey, Ph.D., (Toronto), associate professor  
Dr. Michael Shute, Th.D (Toronto), associate professor  
Dr. Jennifer Porter, Ph.D., (McMaster), assistant professor  
Dr. Morley Hodder, Th.D. (Boston University), professor emeritus

As of July 2004 Patricia Dold will join the Department, assuming a position in the Religious Traditions of India. This will bring the total full-time faculty to nine.

See Appendix G for *curriculum vitae*.

### 6.2.3 Major complement changes

Over the last seven years the faculty complement has been relatively stable.

In August of 1994 the Department lost its first two faculty members to retirement, Dr. Morley Hodder (area: Ethics) and Dr. Sheldon MacKenzie (area: New Testament). These positions were not replaced. The Department lost Dr. Terrence Murphy (area: Christian history) in 2002 when he assumed a position at Saint Mary's University. He had been Dean of Arts at Memorial for the prior six years (1996-2002) and had been teaching a reduced load. The last new hiring was Dr. DeRoche (area: Islam and Judaism) in 1995.

If we compare 1990 with 2004, taking into account the new position, we find the following change in faculty complement.

Area	1990	2004
New Testament	2	1
Hebrew Bible	1	1
Christian History	3	2
Islam and Judaism	0	1
Eastern Religions	1	2
Ethics and Culture	3	2
	$\bar{10}$	$\bar{9}$

There has been an overall decrease in faculty of one position. Counting the new appointment the shifts in faculty complement represent a loss of one position each in the area of Christianity (-1), New Testament (-1), and Ethics (-1). Additions have been in Islam and Judaism (+1) and Eastern Religions (+1).

During this time we added a Master's programme.

### 6.2.4 Faculty age and retirement profiles

Faculty	Area	Retirement
David Bell	Christian History	June 2009
David Hawkin	New Testament	October 2010
Hans Rollmann	Christian History	April 2013
Lee Rainey	Eastern Religions	October 2013
Michael Shute	Ethics and Culture	September 2016
Michael DeRoche	Islam and Judaism	January 2020
Kim Parker	Hebrew Bible	August 2021

**6.2.5 Workloads—undergraduate and graduate**

In 1988 the normal course load was 6 courses per year for each faculty member.

Caps for class sizes have increased in the last fifteen years. In 1989 enrolments in 1000-level courses were usually capped at 35 (though some had more); 2000-level courses were capped at 50 (except for Ethics courses, which were capped at 40); 3000-level courses were capped at 35; and 4000-level courses were capped at 20. In 1990 a deal was struck between the Dean of Arts and the Department whereby the cap on enrolment on 1000-level courses was increased to 50 students and 2000-level courses to 60 students in exchange for a decrease in course load from six to five courses per year. In the fall of 1999 enrolment for 1000-level courses (with the exception of language courses) was increased to 100. In order to accommodate graduate teaching the Department no longer teaches 4000-level courses, with the exception of the very occasional Honours reading course.

Regular course offerings at the graduate level are included in the normal teaching load. However, thesis supervision and reading courses are treated as extra teaching. Credits for extra graduate teaching are redeemed either through the University's research pool account policy, as research money, or as course remission.

Much of the extra undergraduate teaching required by the Department has been met through correspondence courses taught by regular faculty. Every faculty member has at least one course they can offer by correspondence. There has been a limited amount of sessional teaching, the amount shifting from year to year depending on budget, sabbaticals, course remissions, and secondments. Sabbatical replacement had been the norm until the signing of the Collective Agreement in 1988. Since that time sabbatical replacements have occurred only under exceptional circumstances.

The following chart documents these shifts.

Number of Courses Through Extra Teaching and Sessional Appointments

	1997-8	1998-9	2000-1	2001-2	2002-3	2003-4
<b>Undergraduate</b>						
Extra Pay	-	1	2	-	1	2
Correspondence Courses	5	12	11	5	6	3
Sessional (per course)	2	1	14	11	1	1
Pro Bono	-	1	-	-	-	-
RPA	2	5	-	-	-	-

Graduate



RPA	5	6	2	6	1	3
Pro Bono	1	-	-	-	-	-

Teaching Remissions

Banked Time	2	-	-	-	-	3.5
Secondment	-	1	-	-	-	5
Research Time Stipend	-	-	-	-	-	1

In sum, in the last fifteen years course load has decreased by one course per year, while enrolment has increased from 35 to 100 students per course at the 1000 level and from 50 to 60 students per course at the 2000 level. The increased work required to sustain the graduate programme has been met by decreasing course offerings in the undergraduate programme and through extra teaching by faculty.

**6.3 Support Staff**

Mary Walsh, the Administrative Secretary, is the only staff member assigned to the Department. A limited number of graduate student assistants are assigned to help individual professors with both teaching and research. One graduate assistant is normally assigned to Mrs. Walsh.

**7.0 Financial Support**

**7.1 Change in operating funds over time**

The first operating budget on file is for 1968-69, a total of \$1250 (975 operating and 275 capital). At that time an allocation of \$6000 was made in the Library budget for the Department. In 1969-70 an allocation of \$5000 was made in the Library budget. After this date there is no mention in the files of any allocation in the Library budget. Most of the budget summary files for the 1980s are missing, presumably lost during the Department’s move from the Humanities Building to the Arts Building. Some of the figures quoted below are “actual expenditures,” if this was the only information available. Where possible, “original budgets” are stated. In some cases, this information was not clear.

Fiscal Year	Operating	Capital	Total	Notes
1968-69	975	275	1250	\$6000 allocated in Library budget
1969-70	750	550	1300	\$5000 allocated in Library budget
1970-71	1100 + 400 Student Asst.	600	2100	
1971-72	1800 + 600 Student Asst.	600	3000	

1972-73	1325 + 400 Student Asst.	0	1725	
1973-74	1700 + 600 Student Asst.	850	3150	
1974-75			2690	Op/Cap combined
1975-76			3470	Op/Cap combined
1976-77	3390	0	3390	
1977-78	3468	250	3718	
1978-79	4130	0	4130	
1979-80	4460	0	4460	
1980-87				Not on file
1987-88	11594	3461	15055	
1988-89	11639	2840	14479	
1989-90	15025	5252	20277	
1990-91	13300	5000	18300	
1991-92	15000	3000	18000	
1992-93	14800	6000	20800	
1993-94	15600	4000	19600	
1994-95	15200	2000	17200	
1995-96	21442	2800	24242	includes a large carryover (4201)
1996-97	16863	3500	20363	
1997-98	16316	4400	20716	
1998-99	17608		17608	
1999-00	15562		15562	
2000-01	15662		15662	
2001-02	15662		15662	
2002-03	15662		15662	
2003-04	15662		15662	

The first year for which there is information on salaries on file is 1978-79. The files for 1980-87 are missing. The files from 1987-94 do not include a breakdown such as that on file for 1994 to the present.

Year	Full-time, tenure	Full-time, provisional	Acad. Other	Part-time, sessional	Admin.	Professional Dev.	Total
1978-79	199152			6420	10129		215701
1979-80	204791	7625	9916	6784	10960		240076
1987-88							366136
1988-89							432141
1989-90							484252
1990-91							540079
1991-92							574704
1992-93							587144
1993-94							572041
1994-95	396594		50582		25429		476411
1995-96							384400
1996-97	417726				27536		445082
1997-98	427969		46989		29345	1600	505903
1998-99	442342		48029		30872	1600	522843
1999-00	431122		75516		31595	1600	539833
2000-01	452548		93704		31952	1600	

2001-02	529832		113567		35,360 + 16 Ad. Other	3600	682575
2002-03	564168		102933		36352	3200	706653
2003-04	585012		54808		40511	3200	683531

## 7.2 External sources

See information in Section Four relating to grants received by faculty members.

## 7.3 Scholarships, teaching and research assistantships provided by the Department to students

The Department itself has not provided scholarships to students. There are various scholarships available for which we recommend our students. A report on scholarships is contained in Section Three.

On several occasions recently, faculty members have provided graduate assistantships to students:

- \$1500, Ian Sherwood, (Parker), S02.
- \$1500, Ben Carter, (Parker), F02.
- \$1500 Ian Sherwood, (Parker), F03.
- \$1500, Catherine Walsh, (Parker), W03.
- \$3000, Karlie King, (Porter), 2003-04.

## 8.0 Physical Resources

### 8.1 Equipment

Each faculty member and the secretary has a computer. The graduate Reference Room has two computers. The faculty are all able to print from the HP Laserjet 4100 in A4075. The secretary has an HP Laserjet 6P in her office. The graduate students print from an HP Laser IIID in the Reference Room. Several faculty members have individual inkjet printers in their offices as well. There is also an HP Laser II, presently in Dr. Shute's office.

The Department of Religious Studies and the Department of Classics share a photocopier, Xerox 5352, housed in A4075.

The Department owns the following equipment for classroom use: tv/vcr/dvd player; stereo system; overhead projector; slide projector. There is also a microfiche reader (housed in A4069, the Religion in Newfoundland & Labrador Archive).

## **8.2 Library resources (see Appendix H).**

## **8.3 Space**

The Department of Religious Studies offices are located on the fourth floor of the Arts Annex. There are eight faculty offices, plus the Department Head's office and a general office. The Department shares a photocopy/mail room/storage room (A4075) with the Classics Department. We also share a small storage room (A1046A) with Classics. This is inside the lecture theatre (A1046) so is rather inaccessible during classtime. The Department also shares a Resource Room with the Department of Classics (A4073). This is basically a room where audiovisual and computer equipment is stored and, in the case of the computer, used by the Classics Department.

The Department also uses A4069 for the Religion in Newfoundland and Labrador Archival Collection.

The Canon George Earle Reading Room (A4078) contains a collection of books and also computer equipment for the use of the graduate students. There are also two study carrells, plus two extra carrells temporarily reassigned from Classics. Further, there is a room in Feild Hall (GH2015), which has never been utilized to its potential and has fallen into disuse in recent semesters. This room contains some old computer equipment and furniture.

The Department has a seminar room, used for both graduate and undergraduate seminars and meetings (A4080).

There is no "social space"; the Department does have an undergraduate Religious Studies Society, but there is no space assigned to this group.

## **8.4 Shared facilities and equipment with other departments**

As indicated above, the Department shares some space and equipment with the Classics Department (photocopy room, storage room, resource room, photocopier, audiovisual equipment).

## **9.0 Future Plans**

### **9.1 Initiatives and activities**

**9.1.1** As the Department has just revamped its undergraduate programme, one of the goals of the next few years will be the monitoring of its success.

**9.1.2** As noted above, we have just hired a scholar in the Religious Traditions of India. Representing an expansion for the Department, its development will need careful attention over the next few years. Courses will need to be designed, and a discussion will be needed to see how the new person will fit into the graduate programme.

**9.1.3** As noted in Section 1.3, the Department is discussing the possibility of developing two other areas within the discipline: Native North American religious traditions and cross-cultural religious dialogue.

**9.1.4** The Department is considering offering a minor programme in Religious Studies through Distance Education. The Department was asked a year ago or so about the possibility of such a programme. We await followup from the office of Distance Education.

**9.1.5** Within the next seven-year period the Department is facing two retirements. The Department will need to discuss the impact of these retirements on its programmes and develop a plan for dealing with them.

## **9.2 Collaboration with other departments**

**9.2.1** If the Department is able to develop the area of Native spirituality, it would be in a position to discuss the possibility of cross-linking courses with other interested Departments, such as Anthropology and Folklore, and programmes, such as the Aboriginal Studies Programme, the Canadian Studies Programme, the Women's Studies Programme, and the Newfoundland Studies Programme.

**9.2.2** If the Department is able to develop the area of cross-cultural religious dialogue, it would be in a position to discuss the possibility of cross-linking courses with departments like Political Science and History and with programmes like the Women's Studies Programme.

**9.2.3** Dr. Porter is interested in exploring the possibility of developing a Pop-Culture minor by coordinating the various courses offered throughout the Faculty in the area of Pop Culture. Such a venture would potentially involve many Departments in addition to Religious Studies, including History, English, and Folklore.