California State University, Fullerton

Department of Comparative Religion

PROGRAM PERFORMANCE REVIEW

SELF-STUDY
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SELF-STUDY

Table of Contents

Program Performance Review
Self Study

I. Department Mission, Goals and Environment

A. 1. Description of the mission and goals of the department.

The last program performance review for the Department of Comparative Religion took place in 2004. At that time, the Department did not have a mission and goals statement. In February 2007, the Department approved the following mission and goals.

Mission and Goals: Department of Comparative Religion

a. Mission
> To describe and interpret the developments, worldviews, and practices of religious traditions in a non-sectarian, academic manner for the benefit of students, faculty from other fields, and the greater Orange County community.

b. Goals
1. To offer classes in the world's religions within the General Education framework and for majors and minors;

2. To teach in a scholarly and non-sectarian manner;

3. To conduct scholarly research that contributes to an understanding of the varieties of religious thought and experience;

4. To investigate in a scholarly manner the impact of the varieties of religious thought and experience on contemporary society.

A. 2. Review of the goals in relation to the university mission, goals and strategies.

CSUF Mission Statement	CPRL Department Mission + Comments
Learning is preeminent at California State University, Fullerton. We aspire to combine the best qualities of teaching and research universities where actively engaged students, faculty and staff work in close collaboration to expand knowledge.	**MISSION:** To describe and interpret the developments, worldviews, and practices of religious traditions in a non-sectarian, academic manner for the benefit of students, faculty from other fields, and the greater Orange County community.

Our affordable undergraduate and graduate programs provide students the best of current practice, theory and research and integrate professional studies with preparation in the arts and sciences. Through experiences in and out of the classroom, students develop the habit of intellectual inquiry, prepare for challenging professions, strengthen relationships to their communities and contribute productively to society. We are a comprehensive, regional university with a global outlook, located in Orange County, a technologically rich and culturally vibrant area of metropolitan Los Angeles. Our expertise and diversity serve as a distinctive resource and catalyst for partnerships with public and private organizations. We strive to be a center of activity essential to the intellectual, cultural and economic development of our region.	**COMMENTS:** The Department of Comparative Religion Mission Statement echoes the sentiment of the wider CSUF Mission. In the department's efforts to "describe and interpret…in a non-sectarian, academic manner," we foster "learning" through "teaching and research" and seek to "expand knowledge." The department recognizes its mission to "students, faculty from other fields, and the greater Orange County community" in the same way that the University acknowledges its mission to students, faculty and its goal "to be a center of activity essential to the intellectual, cultural and economic development of our region."
CSUF Goals and Strategies	CPRL Department Goals + Comments
I. To ensure the preeminence of learning, we will: A. Establish an environment where learning and the creation of knowledge are central to everything we do. B. Integrate teaching, scholarly and creative activities, and the exchange of ideas. C. Assess student learning collegially and continually use the evidence to improve programs. D. Affirm the university's commitment to freedom of thought, inquiry and speech. E. Recruit and retain a highly-qualified and diverse staff and faculty. F. Develop and maintain attractive, accessible, and functional facilities that support learning. G. Integrate advances in information technologies into learning environments. H. Develop a strong library which provides rapid access to global information and serves as a nexus for learning.	**COMMENTS**: The department considers **"the preeminence of learning" (Goal I.A)** to be our overriding aim which we seek to accomplish by setting high standards in all of our classes. All upper-division courses require substantial research and writing, usually in the form of term papers, book reviews, and reports on field work. On a related note, we believe our faculty members—in the words of the mission statement—"combine the best qualities of teaching and research universities" in light of their impressive scholarly output. We are especially proud of this in light of the twelve hours/four courses of teaching that each of us undertakes nearly every semester. The preeminence of learning is also advanced by the way we incorporate critical thinking and writing skills into our courses. To study religions comparatively demands much of students, for all of them have taken a position (even if they are atheists or agnostics) regarding religion. It requires, for example, intellectual honesty, open-mindedness and empathy—virtues which, in turn, require careful and critical thinking. Moreover, the academic study of religion demands a certain "posture of suspicion" both towards the apologetic representations of religious devotees and the

	popular polemics of their opponents. All of our courses demand that students think carefully about new world views (e.g., reincarnation and polytheism in Hinduism, de facto atheism in Theravada Buddhism). To accomplish these intellectual goals, as already noted we require substantial research and writing in our courses.
II. To provide high quality programs that meet the evolving needs of our students, community and region, we will: A. Support undergraduate and graduate programs in professional and preprofessional studies and in the arts and sciences. B. Integrate knowledge with the development of values, professional ethics, and the teamwork, leadership and citizenship skills necessary for students to make meaningful contributions to society. C. Develop a coherent and integrated general education program. D. Provide experiences in and out of the classroom that attend to issues of culture, ethnicity and gender and promote a global perspective. E. Offer continuing education programs that provide retraining and meet professional certification and other community needs. F. Capitalize on the uniqueness of our region, with its economic and cultural strengths, its rich ethnic diversity, and its proximity to Latin America and the Pacific Rim. G. Provide opportunities to learn from external communities through internships, cooperative education and other field activities. H. Provide opportunities for students to participate in a competitive intercollegiate athletics program. I. Provide opportunities for recreation and enhanced physical well–being.	**DEPARTMENT GOAL 1.** To offer classes in the world's religions within the General Education framework and for majors and minors; **DEPARTMENT GOAL 2.** To teach in a scholarly and non-sectarian manner; **COMMENTS:** With respect to **Goal II**, we think that a department dedicated to the academic study of religion on its own terms and not as an aspect of another field of enquiry is essential in **meeting "the evolving needs of our students, community, and region."** The comparative study of the world's religions has never been more important, as events of the past quarter century so clearly demonstrate. These include the emergence of traditionalist Islam or Islamism—and the attendant extremism often associated with it—as major factors in international affairs; the increasing political influence of the Religious Right in U.S. politics; ethnic conflicts around the world in which differing religious affiliations play a part; the increasing multiculturalism and consequent multi-religionism of American society; and highly emotional debates in this country over the morality of abortion, gay marriage, and assisted suicide. Our Department possesses the expertise to present courses to students and lectures to the community that analyze these events and controversies. And we serve as a resource on these issues for our CSUF colleagues, the media and the general community. Since 9/11, in particular, our faculty have presented lectures on religious extremism and related issues and op-ed articles in the *Los Angeles Times* and *Orange County Register*. **Goal II.B** seeks to "**integrate knowledge with the development of values…**" The inculcation of moral values is a primary goal of the major religious traditions. Our courses analyze this ethical dimension of religion in various ways

	and allow students to reflect on the responses to contemporary moral issues provided by these traditions. **Goal II.D** speaks of **providing students with experiences "…that attend to issues of culture, ethnicity, and gender, and promote a global perspective."** In many parts of the world – such as the middle-east and India— religion and culture are inseparable. To study Hinduism or Islam, for example, is to study the cultures they inhabit. The same is true to a lesser extent of other religions, such as Christianity and Judaism, which involve the study of a culture or civilization as well as a religion.
III. To enhance scholarly and creative activity, we will: A. Support faculty research and grant activity that leads to the generation, integration and dissemination of knowledge. B. Encourage departments to reconsider the nature and kinds of scholarship within the discipline and to create a culture conducive to scholarly and creative activity. C. Encourage departments to implement a plan and personnel document supportive of scholarly and creative activities consistent with collegial governance and the university's mission and goals. D. Cultivate student and staff involvement in faculty scholarly and creative activity. E. Provide students, faculty and staff access to and training in the use of advanced technologies supportive of research, scholarly, and creative activity.	**DEPARTMENT GOAL 3**. To conduct scholarly research that contributes to an understanding of the varieties of religious thought and experience; **COMMENTS:** Our Department Goal 3 is in concert with University Goal III. We seek to support faculty research and grant activity (III.A) and to create a culture conducive to scholarly activity (III.B). Our personnel document is supportive of scholarly activity consistent with UPS 210 (III.C). We encourage faculty to involve students in research projects. We also actively encourage faculty to participate in Faculty Development Center (FDC) technology training (III.E).
IV. To make collaboration integral to our activities, we will: A. Create opportunities in and out of the classroom for collaborative activities for students, faculty and staff. B. Leverage our membership within the largest university system in the United States to advance the university's mission. C. Encourage, recognize, and reward interdisciplinary and cross–unit collaboration. D. Promote collaborative and innovative exchanges with other educational institutions at all levels to maximize the efficient use of resources and enhance opportunities for	**COMMENTS: Goal IV.D** seeks to **"promote collaborative and innovative exchanges with other educational institutions…"** The following exchanges deserve comment: We have been engaged in collaborative activities with the University of the West (formerly Hsi Lai Buddhist University) in Rosemead for many years. In 2002, we agreed to allow students who had completed course work from the institute of Pastoral Ministry of the Roman Catholic Diocese of Orange County to use some of this work in lieu of Comparative Religion courses covering equivalent subject matter. For each

all learners.	subject area, such students are required to register for independent study/CPRL 499 and write a major paper on the appropriate subject matter.
V. To create an environment where all students have the opportunity to succeed, we will: A. Develop an innovative outreach and simplified admissions system that enhances recruitment of qualified students. B. Ensure that students of varying age, ethnicity, culture, academic experience and economic circumstances are well served. C. Facilitate a timely graduation through class availability and effective retention, advisement, career counseling and mentoring. D. Provide an affordable education without sacrificing quality. E. Provide an efficient and effective financial aid system. F. Maximize extramural funding and on-campus employment to defray students' educational costs. G. Provide an accessible, attractive and safe environment and a welcoming campus climate.	**COMMENTS:** The Department of Comparative Religion welcomes all students who have been accepted into the University into our programs. We monitor time-to-degree and schedule classes and provide advisement to facilitate graduation (V.C). We have partnered with the Career Center to offer advice and mentoring (V.C), (see Appendix XII, number 3, p. 69).
VI. To increase external support for university programs and priorities, we will: A. Increase the proportion of campus resources generated by private giving. B. Strengthen links with our alumni that optimize an on-going commitment to the success of the university. C. Increase our effectiveness in obtaining grants and contracts, consistent with university mission and goals. D. Convey a clear message to the public that we are essential to the cultural, intellectual and economic development of the region.	**COMMENTS: Goal VI.A** calls for **"increasing the proportion of campus resources generated by private giving."** We currently have accounts sent up for our student awards, plus a $6,000 Jewish Studies account (begun in Spring 2011), and an endowment of nearly $60,000 for our Islamic Studies program (see section I.C. below). **Goal VI.B** speaks of **"strengthening links with our alumni that optimize an on-going commitment to the success of the University."** This is evidenced by our past alumni outreach efforts, and our plans for the future.
VII. To expand connections and partnerships with our region, we will: A. Develop mutually beneficial working partnerships with public and private sectors within our region. B. Serve as a regional center for intellectual, cultural, athletic and life-long learning activities. C. Develop community-centered programs and activities,	**DEPARTMENT GOAL 4**. To investigate in a scholarly manner the impact of the varieties of religious thought and experience on contemporary society. **COMMENTS:** The department consistently addresses the community's need for scholars to direct discussions on religion (see section I.B.2 below).

consistent with our mission and goals, that serve the needs of our external communities. D. Involve alumni as valued participants in the on-going life of the university.	
VIII. To strengthen institutional effectiveness, collegial governance and our sense of community, we will: A. Assess university activities and programs to ensure that they fulfill our mission and to identify areas of needed improvement, change, or elimination. B. Create simplified and responsive decision-making structures that reduce fragmentation and increase efficiency. C. Strengthen shared collegial governance in order to build community and acknowledge our collective responsibility to achieve the university's goals. D. Provide a good work environment with effective development and training programs that assist employees in meeting their job requirements and in preparing for advancement. E. Ensure our reward systems are compatible with our mission and goals by reviewing the multiple roles of faculty and staff through the various stages of their careers. F. Integrate advances in information and communication technologies into work environments. G. Enhance a sense of community to ensure that faculty, students and staff have as a common purpose the achievement of the overall goals of the university.	**COMMENTS:** Through activities, such as the PPR, our department assesses our ability to fulfill the mission and goals of the University and our program (VIII.A). Our full-time faculty work together to make response decisions (VIII.B), recognizing that every member has an important role (VIII.C). The department seeks to provide a collegial working environment (VIII.D) under the leadership of the chair. We have implemented extra release time for tenure track faculty (via support from the Dean's Office), and recently implemented release time for tenured faculty based on department service and enrollments (VIII.E). The department supports and encourages the use of information technologies (VIII.F) and seeks to enhance a sense of community between faculty, students, and staff, through, e.g., our yearly faculty-staff pot lucks, and faculty-student awards dinner (VIII.G).

B. 1. Changes and trends in the discipline and the response of the unit to such changes.

The trend in the discipline of religious studies (as witnessed at the annual conferences of the American Academy of Religion and by numerous scholarly journal articles) is to engage in a comparative study of religion. This study of comparative religion is viewed as a significant part of contemporary education. In the 1960's Secularization Theory was the dominant approach to religion, predicting the continual decline of religious expression, institutions, and activities in the industrialized nations. Now, religious scholars are engaged in interpreting the meaning of the growth of religious expression; for example, the influence of religion is readily apparent in our nation, from popular culture and the media, to politics and science.

The comparative method includes understanding the relationships between various religious traditions from new contexts. For example, the global relationship between Islam and Christianity has changed within the last ten years, and continues to evolve; ongoing conflicts and consultations between Muslims, Hindus, and Sikhs persist on the global stage; and as the insights of Buddhism blend with Western traditions, the political aspirations of Tibetan Buddhism remain a challenge to international diplomacy.

The comparative study of religion asserts that religion can no longer be addressed from only a European perspective. Post-colonial insights and realities have been given voice across the continents as migration presents new confrontations and opportunities in response to social changes. The expansion of Latin American Christianities in North America, and the growth of a unique interpretation of Christianity in the Global South are two well-documented examples of this phenomenon.

The Department of Comparative Religion at CSU Fullerton has actively responded to these changes and trends in the discipline, from our systematic articulation of these methodologies in CPRL 300 (Methods of Studying Religion), to our embedded examination of these realities in courses that meet the General Education cultural diversity requirements. (CPRL 300 was previously required only of majors, and is now also required of all minors.) Our department has specific topical courses with comparative focuses: Religion, the Media, and Contemporary Culture (CPRL 400); Religion and Film (CPRL 411) – a new course, since our last Program Performance Review; Religion and Politics in the U.S.A. (CPRL 381) – renamed and renumbered to indentify the topic more clearly; Religion and Science (CPRL 397); and New Religious Movements in the U.S.A. (CPRL 370).

The changing contexts between religious traditions on a global scale are directly addressed in: CPRL 335 Judaism, Christianity, and Islam Compared; CPRL 306 Contemporary Practices of the World's Religions (number changed from 305, to allow for cross-listing with ANTH/CPRL 305 Anthropology of Religion); and CPRL 380 Religion and Violence, which has been renamed from "The Religious Roots of Non-Violence," revised in description and assignments, and successfully placed within the GE Categories of Lifelong Learning and Cultural Diversity; under the direction of Dr. Starr, this course has proven to be attractive to students.

Almost all courses seek to address post-colonial realities. In this context, particular mention should be made of two courses taught by Dr. Solano, viz., CPRL 485T Religion and Immigration, and CPRL 367 Religion in Latino/a Life – recently renamed from Latino/a Religion and Spirituality in an attempt to attract a wider audience.

Other comparative courses include: CPRL 105 Religion and the Quest for Meaning; CPRL 110 Religions of the World; CPRL 270T Introduction to Asian Religions; CPRL 325 African-American Religions & Spirituality; CPRL 375 Conceptions of the Afterlife – a new course with GE status.

It should also be noted that our courses that address one particular religious tradition, do so by comparing various sub-branches from within the larger tradition. There is no one voice for, for example, Christianity, but a plethora of Christianities.

B. 2.   *Identify if there have been external factors that impact the program, e.g., community/regional needs, placement, and graduate/professional school.*

Two primary external factors have impacted the program, namely: 1) the community's need for scholars to direct discussions on religion, and 2) the growth in the local availability of graduate schools in religious studies.

The first factor has been addressed by our faculty engagement with the community, through lectures, newspaper columns, and blog editorials. In high demand has been our Islamic scholar, Dr. Zakyi Ibrahim.

In conjunction with the Comparative Religion Student Association, a number of on-campus lectures were presented and were open to the public. These included lectures by Jonathan Kirsch on the subject of religion and violence; Mark Pinsky on "Religion in Popular Culture: the Simpsons"; and an interfaith discussion panel. A film series was also presented. Also, the department sponsored on-campus the Religious Diversity Forum in November 2006 and November 2007.

During the timeframe of our prior PPR, but worth repeating, was the Dalai Lama's visit to CSUF on June 28, 2000. His Holiness the Dalai Lama spoke to more than 1100 people about the values of love and compassion. During the speech entitled "Cherishing Harmony with Diversity: Education in the New Millennium," the spiritual leader emphasized "embracing dialogue, shunning violence and nurturing the concept of community in cities and villages around the globe." His message was a powerful one for many in attendance.

It should be mention that, after many years of discussion, the department's Center for the Study of Religion was discontinued in 2009 due to a lack of funding. The Center's name was used to sponsor a few events, but due to a lack of funding and time constraints on the department's faculty, the Center never existed except on paper.

The second external factor that has impacted the program is the growth in the local availability of graduate schools in religious studies. A few years ago, a Graduate Program in Religion Studies (M.A. and Ph.D.) was added at UC Riverside. At least two of our graduates have entered the Ph.D. program. Alumni of our department also continue to enroll in the M.A. program in Religious Studies at CSULB. Additional graduates have attended the Claremont School of Theology and Claremont School of Religion. The Claremont School of Theology has recently added new master's degree concentrations and a Ph.D. in Religion. We seek to prepare graduates who are well-qualified for these programs, and we look forward to cooperative endeavors between our department and these graduate programs.

In past years, our connection with the University of the West has been strong, through the efforts of Dr. James Santucci, who served for a time as co-chair of the U West's Religious Studies Department. Prof. Santucci taught a Sanskrit course at U West in the fall of 2004 that was cross-listed with our department and attracted two CSUF students. In the spring of 2005, two U West Chinese Buddhist graduate students took Prof. Ben Hubbard's CPRL 400 Religion, the Media, and Contemporary Culture, and made a valuable contribution to the course. We do not currently have a connection to U West, but may rekindle it in the future.

An additional benefit of these local graduate programs has been the availability of persons to hire as temporary part-time instructors. For example, in spring of 2011, we will offer for the first time, a course in Mormonism (CPRL 350T Major Christian Traditions, with the topic: Mormonism). We had a pool of well-qualified candidates due to the new program in Mormon Studies at the Claremont School of Theology.

C. Identify the unit's priorities for the future.

I. Departmental Mission & Vision
- New Tenure Track faculty hire in Jewish Studies with a secondary area of expertise, e.g., religion and science. (Possible search in fall 2012 for a start date of fall 2013).
- Effort to increase the number of majors and minors
- Effort to increase the number of students taking our GE courses
- Elicit donors for our Islamic Studies and Jewish Studies Funds
- Join Theta Alpha Kappa, the National Honor Society for Religious Studies and Theology.
- Resume outreach to Alumni, e.g., create and develop Facebook presence
- Expand the number of faculty advisors to offer greater personalized attention to majors and minors
- Monitor and promote high graduation rates

II. Pedagogy
- Ongoing Assessment and improvement of assessment instruments
- Create and implement a part-time faculty evaluation policy
- Expand our online course offerings
- Explore the possibility of an online certificate
- Continue to create new, topic courses, e.g., additional courses in Islam, and a course on religion, sex, and love
- Address the goals of the Accessible Technology Initiative within our courses, web presence, and other departmental uses of technology.

II.   Department Description and Analysis

A. *Identify substantial curricular changes in existing programs, new programs (degrees, majors, minors) developed since the last program review. Have any programs been discontinued?*

A new Minor in Islamic Studies was approved (beginning in fall 2009). This parallels our existing minors in Christian Studies, Jewish Studies, and Religious Studies. For years, in its drive to fulfill its mission and goals, the department has offered three minors. Since the attacks on 9/11, there have been innumerable observations in newspaper columns, articles, and books that attempted to understand both the motivations of the attackers, and the actual teachings of Islam. There is a great need to explain Islam to the college population because of the impact that Islam is having on Southern California (home to one of the largest Muslim communities in the country), the nation, Europe, and the world. Thus, the minor in Islamic studies is an important and necessary addition to the curriculum.

From the fall of 2006 to the fall of 2009, the Department of Comparative Religion participated in the Streamlined Teacher Education Program (STEP), creating a 27 unit core B.A. requirement, and the option of a 9 unit STEP plan, or a 9 unit "Experience/Research" plan. Due to the popularity of the Child and Adolescent Studies and Liberal Studies majors for perspective teachers, and given the collapse of the teacher education market, we did not attract any participants in this program, and decided that it should be discontinued.

B. *Describe the structure of the degree program (e.g. identify required courses, how many units of electives) and identify the logic underlying the organization of the requirements.*

The requirements for the B.A. in Religious Studies are listed below. The degree requires a total of 36 units, including nine units of lower division courses and 27 units of upper division courses. Students must take courses in eight specific areas. In all areas, except one, students are able to choose from a sub-list of courses. For example, in category 1, "Introduction to the Study of Religion" students may select either CPRL 105 or 110. In category 2, "Introduction to Western Religious Traditions" students select one course from a list of four courses.

The nine units of lower division course work provide an introduction to the basic concepts of religion and religious traditions. The 27 units of upper division course work build this knowledge with specialized courses in Western and Eastern traditions, as well as thematic courses, and a course in textual studies. One course in methods and concepts provides an introduction to the upper division study (CPRL 300), and a second course in this category serves as a senior capstone course (CPRL 485T).

Lower Division Requirements (9 units):

1. Introduction to the Study of Religion (3 units)
(Both courses are usually offered every semester)
CPRL 105 Religion and the Quest for Meaning (3) or
CPRL 110 Religions of the World (3)

2. Introduction to Western Religious Traditions (3 units)
(At least one course is usually offered every semester – random rotation)
CPRL 200 Introduction to Christianity (3) or
CPRL 201 Introduction to the New Testament (3) or
CPRL 210 Introduction to Judaism (3) or
CPRL 250 Introduction to Islam (3)
3. Introduction to Non-Western Religious Traditions (3 units)
(One course is usually offered every semester – rotated every semester)
CPRL 270T Introduction to the Asian Religions (3) or
CPRL 280 Introduction to Buddhism (3)

Upper Division Requirements (27 units):

4. Methods & Concepts (6 units)
CPRL 300 Methods of Studying Religion (3) AND
(offered every fall)
CPRL 485T Major Religious Thinkers and Concepts (3)
(offered every spring)

5. The Development of Western Religious Thought (6 units/2 courses from):
(At least two courses are usually offered every semester – random rotation)
CPRL 351 Hist. & Dev. of Early Christian Thought (3)
CPRL 352 Hist. & Dev. of Modern Christian Thought (3)
CPRL 361 Hist. & Dev. of Jewish Tht: Biblical & Rabbinical Eras (3)
CPRL 362 Hist. & Dev. of Jewish Tht: Medieval & Modern Eras (3)
CPRL 371 Hist. & Dev. of Islamic Thought: The Beginning to 1258 (3)
CPRL 372 Hist. & Dev. of Islamic Thought: 1259 to Modern Times (3)
CPRL 350T Major Christian Traditions (3)
HIST/CPRL 412A, 412B, 412C, 417B, 420, 425B, 435A, 466A, 466B, 483

6. The Development of Non-Western Religious Thought (6 units/2 courses from):
(At least two courses are usually offered every semester – random rotation)
AFRO/CPRL 325 African-American Religions & Spirituality (3)
AFRO/CPRL 337 American Indian Religions and Philosophy (3)
CPRL 341 Hindu Tradition to 400 B.C.E. (3)
CPRL 342 Hindu Tradition from 400 B.C.E. (3)
PHIL 350 Asian Philosophy (3)
CPRL 354T Topics in Buddhism (3)
CPRL 370 New Religious Movements in the U.S.A. (3)
HIST/CPRL 465A or 465B History of India (3)

7. The Experience of Religion (6 units/2 courses from the following list):
(At least two courses are usually offered every semester – random rotation)
CPRL 306 Contemporary Practices of the World's Religions (3)
CPLT/CPRL 312 The Bible as Literature (3)
CPRL 335 Judaism, Christianity, and Islam Compared (3)
PHIL/CPRL 348 Philosophy of Religion (3)
CPRL 358 Comparative Mysticism (3)

CPRL 367 Religion in Latino/a Life (3)
CPRL 375 Conceptions of the Afterlife (3)
CPRL 380 Religion and Violence (3)
CPRL/POSC 381 Religion and Politics in the U.S. (3)
CPRL 397 Religion and Science (3)
CPRL 400 Religion, the Media, and Contemporary Culture (3)
CPRL 411 Religion and Film (3)
SOCI/CPRL 458 Sociology of Religious Behavior (3)

8. Textual Studies (3 units/1 course from the following list):
(One course is usually offered every spring – random rotation)
CPRL 330T Hebrew Scriptural Studies (3)
CPRL 331T New Testament Studies (3)
CPRL 401T Studies in Religious Texts (3)

C. *Using data provided by the office of Analytic Studies/Institutional Research discuss student demand for the unit's offerings; discuss topics such as over enrollment, under enrollment, (applications, admissions and enrollments) retention, (native and transfer) graduation rates for majors, time to degree. (See Appendix I)*

The Department of Comparative Religion does not have any admissions requirements in addition to those required by the university. Thus, the number and percentage of students admitted (Appendix I, Table 1) is solely contingent upon university requirements. It would be interesting to determine why some students who are admitted do not enroll in our program. However, individual student information is not provided to the department. Perhaps in the future we might have access to the names of students admitted to our program, and could contact each student to encourage them to enroll. Once enrolled, student data by major are not accessible at the department level. A few months after a semester begins, the data are sent from admissions and records to the department. It would be useful to have access to such data at the very beginning of a semester.

Table 2-A indicates that, consistently over the years, approximately 60% of our yearly FTES enrollment (for all students, including non-majors) is in lower division courses. For majors (Table 2-B) we would expect to see 75% or more in upper division FTES, given that 27 units of the major are upper division, and 9 units are lower division. Transfer students often have completed at least 3 units in a lower division world religion course, and need not take this course at CSU Fullerton; thus, suggesting over 80% upper division FTES. The Table 2-B data are consistent with expectations, providing a range from 76% to 99% AY FTES upper division enrollments of Religious Studies majors as a percentage of total (upper and lower) AY FTES.

The data for our minors in Religious Studies (Table 2-E), Christian Studies (Table 2-F), and Jewish Studies (Table 2-G) are also provided. The annualized headcount indicates that interest in the Religious Studies minor is highest, ranging over the years from 6.5 students to 13.5; the next is Christian Studies with a low of 2.5 students and a high of 9.5; the lowest is Jewish Studies, ranging from 0.5 to 2. The new Islamic Studies minor is not represented by the data, but we do have two students currently enrolled in this minor.

Graduation rates are summarized in Tables 3-A-B-C.Given that many of our majors do not enter as Religious Studies majors (this applies to both first-time freshmen and transfer students), the data in Tables 3-A-B are not complete. Table 3-C attempts to fill the gap by providing data by "major at entry," but is not readily comparable to Tables 3-A-B. Given the small cohorts in all three tables, it is difficult to draw any statistically significant conclusions. It appears that the overall graduation rates for first-time freshmen is higher (more consistently 100% graduated in six years or less in our major or in another major) than transfer students (fluctuated between 67% and 100% graduation rate in six years or less in our major or in another major).

GROWTH RATES
The data in Table 2 provides significant data on growth rates. Specifically, Table 2-D1 summarizes our enrollment (headcount) for all of our majors in Religious Studies. There is a clear uptrend, with significant upward movement in the last three years of data. The AY FTES enrollment of all Religious Studies majors in 2008/09 was 55.4% higher than in 2003/04. The AY FTES enrollment of all Religious Studies majors in 2009/10 was 30.9% higher than in 2003/04. The change from each previous year has been positive, except for two years of negative movement.

When data of undergraduate enrollment from the College of H&SS (Table 2-D2) and the entire University (Table 2-D3) are compared with enrollments of Religious Studies majors, we see similar growth patterns. Though the decline from 2008/09 to 2009/10 was 15.8% for the Department of Comparative Religion, compared to only a 4.8% decline for the University as a whole (and a 4.5% decline for H&SS), the increase for the department from 2007/08 to 2008/09 was 4.2% and from 2006/07 to 2007/08 was 35%, compared to 1.6% and 4.0% respectively, for the University (and -3.5% and 3.1% for H&SS). Over the last seven years, the Department of Comparative Religion has generally grown its number of majors on a par, and often at a higher rate, than the College of Humanities and Social Sciences, and the University.

Another source of significant data on growth rates for our department is contained in Appendix I, Table 4. Here a simple list of the number of Degrees Awarded by Year is presented. In 2008/09 the department graduated our highest number of students in our history, viz., 24 (Table 4-A). For a small department this is a strong number, and consistent growth over the years is also reflected in the data. The number of Religious Studies B.A. degrees awarded in 2008/09 was 166.7% higher than in 2002/03. The number of Religious Studies B.A. degrees awarded in 2009/10 was 122.2% higher than in 2002/03. Though the number of graduates has not risen every year from the previous year, there is clearly an uptrend.

As we compare the department's data with that of the College of H&SS (Table 4-B) and the wider University (Table 4-C), we see more volatility in the department's data, yet overall movement in an upward direction and at significantly higher rates from 2002/03 than H&SS and the University. Thus, in the number of B.A. degrees conferred, the Department of Comparative Religion is more than keeping up with the rate of the University, and in certain measures, exceeding the growth rate of H&SS and the University.

D. Discuss the unit's enrollment trends since the last program review, based on enrollment targets (FTES), faculty allocation, and student faculty ratios. (See Appendix IV)

Our FTEF allocation has bounced from a low of 5.2 to a high of 6.3 and recently down to 5.3. Our FTES target has fluctuated in proportion to our FTEF allocation, ranging from 119 to 157. Our budgeted SFR has remained consistent (22.4-23.7) [actual SFR 22.6-24.6], except for 2009-2010 when our budgeted SFR was 26.2 [actual SFR 29.5], indicating that with even a lower FTEF, we had the highest FTES in our history.

The fluctuations in FTEF, FTES, and SFR are primarily due to changes in the budget. The department has consistent met target, including our high-end targets. This suggests that the department is quite capable of growing, if we are allocated resources to accomplish this goal.

In addition, it should be possible in the future to arrange a teaching load of 3-3 or 3-4, instead of 4-4, as long as each FTEF position attains approximately 130 students per semester. In place of the fourth class, faculty will be assigned such duties as preparing new courses (perhaps online courses).

E. Describe any plans for curricular changes in the short (three-year) and long (seven-year) term, such as expansions, contractions or discontinuances. Relate these plans to the priorities described above in section I. C.

In the short-term, our curricular goals are to ensure the timely offering of all of our courses, including electives. We further wish to address the following curricular plans:

- Expand our online course offerings
- Continue to create new, topic courses, e.g., additional courses in Islam, and a course on religion, sex, and love

In the long-term, we wish to address these priorities:

- Explore the possibility of an online certificate
- Effort to increase the number of majors and minors
- Effort to increase the number of students taking our GE courses

III. Documentation of Student Academic Achievement and Assessment of Student Learning Outcomes

A. How does the department use assessment to monitor the quality of student learning in its degree program(s) and/or what plans it has to build systematic assessment into its program(s)?

The Department of Comparative Religion has spent a good deal of time and energy to formulate and implement its Assessment Plan. We believe that it is a developed plan (see Appendix III), and like all assessment, is a work in progress.

In February of 2007, the full-time faculty finalized a list of student learning goals and outcomes. Minor revisions have been made, as recently as December 2010 (with the addition of an eighth outcome). These goals and outcomes are listed on our department website and will be included in the next edition of the University Catalog. We have also begun to include the applicable goals and outcomes on course syllabi.

In developing our goals and outcomes, we utilized (from Bloom's Taxonomy), knowledge verbs, such as "describe" and "identify"; comprehension verbs, such as "compare and contrast" and "interpret"; and higher order analysis and evaluation verbs, such as "analyze" and "critical."

Learning Goals & Student Learning Outcomes:
(2/2007; revised 12/14/10)

All students majoring in Religious Studies shall achieve competence in the following domains of skill and knowledge:

A. Skills

Learning Goal: Students possess the ability to perform research and interpret materials related to the study of religion.

Outcome 1: Students can analyze written materials related to the study of religion.
Outcome 2: Students have acquired information literacy in the study of religion.

Learning Goal: Students can effectively communicate in written and spoken mediums.

Outcome 3: Students are able to write well-organized critical and analytical research papers related to the study of religion.
Outcome 4: Students are able to speak clearly and effectively using relevant and adequate supporting evidence.

> B. Knowledge
>
> Learning Goal: Students can demonstrate an understanding of the beliefs, rituals, texts, and figures related to a variety of religious traditions.
>
> Outcome 5: Students can describe the basic teachings and practices of major religious traditions and can compare and contrast the principal similarities and differences between them.
> Outcome 6: Students are able to identify the history and development of specific religions and their contemporary relevance.
> Outcome 7: Students can compare key theories and theorists in the study of religion.
> Outcome 8: Students can interpret key thinkers and figures within religious traditions.

In order to determine how well our students are learning what the program is designed to teach them, the full-time faculty developed a Curriculum Map (Appendix VIII) to identify which outcomes we think should be addressed in which courses. Our next step is to review courses and assess whether these outcomes are being achieved. We designed an Assessment Plan (Appendix VII) that includes a seven year schedule to review all of our courses. As each course is reviewed, we will create new direct measures as needed to assess each of the outcomes, and to determine the degree to which an outcome is achieved in a course. All online courses will be included in this review.

We have already created and deployed direct measures for outcomes 1, 2, and 3 (Appendix VII) and have collected data (Appendices IX and X). Outcome 1 is being measured over the course of two years (Fall 2009 to Spring 2011) via a short multiple-choice reading comprehension exam. We have collected data from three out of four semesters, and will collect the data for the last semester in Spring 2011. Outcomes 2 and 3 are being measured over the same time period via a scoring rubric for the research papers in CPRL 300 and CPRL 485T.

We have also collected a wealth of data from a yearly indirect measure (Appendix XI). Beginning in Fall 2004, we have collected essays (two-three pages in length) from all majors. Each student has been asked to complete an "Assessment Essay" (and course points have been awarded for completion [not content]). We began by asking students to complete this essay in CPRL 300, and later moved it to CPRL 485T, our capstone course.

Our assessment strategies have grown from a basic indirect exit survey to the assessment plan outlined above (and see Appendix VII). We anticipate the creation of additional strategies to measure all outcomes.

B. *How have assessment findings/results led to improvement or changes in teaching, learning and/or overall departmental effectiveness? Cite examples.*

Results of all assessment measures have been discussed at faculty meetings, along with ways to respond to these findings. For example, our direct assessment of outcome 1 ("Students can analyze written materials related to the study of religion") via our assessment quiz, indicates that students have a harder time with technical theoretical texts (Appendix IX, question 6).

18

One change in response to these findings has been to revisit the pedagogy of CPRL 300 Methods of Studying Religion. Though it is clear that methodological interpretation is addressed throughout the course, additional assessment throughout the semester will be implemented to determine the degree to which students have mastered these concepts. It is also possible that the assessment instrument might be flawed, insofar as the most correct answer (B) may not be readily discernable from another possibly correct answer (D).

In addition, the hope was to see improvement from the Fall CPRL 300 course, to the Spring CPRL 485T capstone course. In general, the data from the assessment quiz illustrate that there was improvement in reading comprehension and analysis. This has affirmed the department's overall approach. Of course, our data set is rather small, and the statistical significance of the results is limited.

Our direct assessment of outcomes 2 and 3 ("Students has acquired information literacy in the study of religion" and "Students are able to write well-organized critical and analytical research papers related to the study of religion") was conducted via a scoring rubric for the research papers in CPRL 300 and CPRL 485T (Appendix X). There was general improvement from the Fall CPRL 300 course, to the Spring CPRL 485T capstone course. One change has been to intensify our efforts at improving these skills. For example, based upon our initial results with regard to outcomes 2 and 3 (Appendix X), we have implemented grading rubrics for paper in a number of courses; (the rubric is shared with the students before the writing assignment is due, and is used to grade the paper, with a marked copy with comments given to each student). These rubrics have assisted students to understand the assignment requirements more clearly, and helped to improve their writing in subsequent writing assignments.

The department's full-time faculty have extensively discussed the findings of our indirect measures (Appendix XI). It is apparent that at least 90% of the students think that the department is doing a good job. The students view our courses as academic investigations, and not indoctrination.

These indirect measures confirm our perceptions that most majors in our department want to study religion from an objective, academic perspective, though a few want to try to prove one religion as superior to all others. Also, some majors seek some type of personal affirmation or answers for their own spiritual quest. These findings have reaffirmed our commitment to present an objective, academic study of religion in our courses. We strive to respect the religious beliefs of our students, while recognizing that an academic approach may cause apprehension in the minds of some students. One example of a change implemented as a result of these assessment findings is to offer a clear statement in our text-studies courses of the differences between spiritual reading and academic study. Another example is the care and reflection that is taken in creating the discussion posting questions for our online sections of CPRL 110 Religions of the World. Instead of asking, "What do you think of Buddhism?" students are asked, "In your opinion, what aspects of Buddhism are best categorized as religious, and what aspects are best categorized as philosophical? Why?" In addition, students are reminded: "please do not proselytize or make disparaging comments about specific religions." They are also encouraged to: "Please be polite and professional in your postings" and a link is given to assist with proper netiquette.

In addition, through the indirect assessment instrument, students have suggested the addition of courses, such as religion and sex, and religion and science. This confirms our plans to create a new course on religion, sex and love, as well as schedule our exiting Religion and Science course more frequently.

IV. Faculty

A. *Describe changes since the last program review in the full-time equivalent faculty (FTEF) allocated to the department. Include information on tenured and tenure tract faculty lines (e.g. new hires, retirements, FERP's, resignations, and how these changes may have affected the department's academic offerings. Describe tenure density in the department and the distribution among academic rank (assistant, associate, professor). (See Appendix IV)*

Since our last PPR in 2004, two tenure-track faculty have received tenure, one full professor was part of the FERP from 2005-2010 (and is now fully retired), and the department hired one new tenure-track faculty member with a specialization in Islamic Studies (in fall 2006). Also, one full professor received an official cross-appointment to the Department of Comparative Religion and the Department of Liberal Studies; his appointment is to teach half-time in each field.

Thus, we have remained constant at five tenured/tenure track (T/TT) positions, with no full-time lecturers. Of the five positions, two are full professors (one with a joint-appointment with Liberal Studies), two are tenured associate professors, and one is a tenure track assistant professor. With the joint-appointment, we have 4.5 full-time faculty. Our FTEF allocation has fluctuated from a high of 6.3 to 5.2, depending upon budgetary allocations.

Using 4.5 as our T/TT base, at 5.2 FTEF, we have 86.5% T/TT; at 6.3 FTEF, we have 71.4% T/TT.

B. *Describe priorities for additional faculty hires. Explain how these priorities and future hiring plans relate to relevant changes in the discipline, the career objectives of students, the planning of the university, and regional, national or global developments.*

The department has three main goals with regard to faculty hires. 1) To hire one tenure-track position in Jewish Studies, with a secondary specialization in another field. This position would replace our retired Jewish Studies professor. 2) To transfer the joint-appointed faculty member with Liberal Studies fully into our department. 3) To create and implement a part-time faculty evaluation policy. This will facilitate the retention and hiring of part-time faculty.

If the department is held to 80% T/TT faculty, then our FTEF would need to be at 7.5 in order to have 6.0 T/TT (At 6.0 we would have the joint-appointed faculty member fully in our department, plus hire a new TT Jewish Studies professor). Our FTEF would need to be at 6.9 in order to have 5.5 T/TT (At 5.5 we would hire a Jewish Studies professor, but keep the joint-appointment in place). At 7.5 FTEF, and an SFR of 24, we would have a target of 180 FTES. At 6.9 FTEF, and an SFR of 24, we would have 165.6 FTES. This is reasonable and very possible, given our enrollment trends—in Spring 2011, our actual FTES is 182—as long as we receive a budget allocation to match.

The department is committed to the teaching of five religious traditions: Hinduism, Buddhism, Judaism, Christianity, and Islam. We also teach a number of other religions, including Sikhism, Jainism, and a number of New Religious Movements. We have full-time faculty members who specialize in each of the five religions mentioned, except with the retirement of Ben Hubbard in summer 2010, we now have a gap in Jewish Studies. Though our courses in Judaism continue to be taught by Professor Emeritus Hubbard and other part-time faculty, in order to provide a full range of courses by our full-time faculty, a new hire in Jewish Studies is warranted. The career objectives of students, as well as local and global developments, call for a Jewish Studies professor who is able to situate the history of the local Jewish community, as well as the meaning of global conflicts. The expertise of our full-time faculty should express our department's—and the community's—expectation that we are committed to Jewish Studies.

C. *Describe the role of full-time or part-time faculty and student assistants in the program/department's curriculum and academic offerings. Indicate the number and percentage of courses taught by part-time faculty and student teaching assistants. Identify any parts of the curriculum that are the responsibility of part-time faculty or teaching assistants.*

The full-time faculty members teach courses in both our lower division and upper division course offerings. We are proud that our full-time faculty members teach all students interested in the study of comparative religion, including majors, minors, and general interest students.

The part-time faculty members also teach lower division and upper division courses, per individual qualifications. The table provides example statistics from three random semesters.

Semester	LD courses PT faculty		LD courses FT faculty		UD course PT faculty		UD courses FT faculty		Total # of Courses (LD & UD)
	#	%	#	%	#	%	#	%	PT & FT
Spr 2006	5	63	3	37	9	56	7	44	24
Fall 2007	6	55	5	45	8	42	11	58	30
Fall 2008	5	45	6	55	5	42	7	58	22

We have not employed any student Teaching Associates, given that we do not have a graduate program at CSU Fullerton in Religious Studies. It is possible to use a "related discipline" such as history, but we have qualified full-time and part-time faculty to teach our courses. We have not employed any Graduate Assistants, but we may consider doing so from a "related discipline."

We have employed Instructional Student Assistants at times to assist with the grading of simple T/F, multiple choice, or short answer exams. Such assistance is provided to the full-time faculty by request, subject to budget.

V. Student Support and Advising

A. *Briefly describe how the department advises its majors and minors.*

Given our limited number of majors and minors, we are able to provide personalized advisement for all of our students. The department offers a four-fold approach to advisement. First, all department advisement forms (listing requirements) are available for "self-service" on our department website (PDF) and outside our department office (pamphlet rack). Students also have access to their TDA. Second, two-three faculty members are available via email for advisement (with email addresses posted on our website and forms). Third, the same faculty members are available for in-person advisement. Fourth, advisement announcements and assistance is provided during the semester in CPRL 300 and 485T.

Grad checks and review of student progress toward graduation are routinely performed.

B. *Describe opportunities for students to participate in departmental honors programs, undergraduate research, collaborative research with faculty, service learning, internships, etc. How are these opportunities supported? List the faculty and students participating in each type of activity and indicate plans for the future.*

- The department offers a banquet each year in May for the graduating majors, award recipients, and their friends and family; all full-time faculty members join in the event. Through a yearly $200 grant from the Dean's Office, we are able to offer a complimentary dinner to students receiving an award and their guest. In the future, we hope to allocate department funds to offer a complimentary dinner to each of the graduates in attendance.

  At the banquet, the department presents the following awards of $100 each: 1) the Don Gard Award, open to non-graduating majors, for scholastic achievement and academic potential; 2) the James Parkes- Morton Fierman Award, open to all religious studies majors, for service to the university, department, and community; 3) the Robert and Althea McLaren Outstanding Essay Award, open to religious studies

majors and minors, for an outstanding essay in Comparative Religion, judged by the full-time faculty on the quality of the essay, including its depth of analysis, coherence of style, and effective use of religious studies methodologies; 4) Outstanding Senior Award, open to graduating majors, for scholastic achievement, academic potential, and service to the department and university.

- The department is looking into the possibility of becoming a member of Theta Alpha Kappa, the National Honor Society for Religious Studies and Theology.

- In the summer of 2004, a handful of students assisted Dr. Solano in administering 300 questionnaires to assist her research at La Bajada festivities in Los Angeles.

- A number of students have signed up for CPRL 499 Independent Study over the course of the last seven years. In order to register for this course, students must have permission of the instructor. The instructor offers the directed studies as part of his/her service to the department; it does not count as part of one's teaching load. Examples of this undergraduate research include the following projects directed by Dr. Levesque:

  Ygnacio Garcia, Fall 2005, Catholic Dissent
  Star-Lite Speicher, Spring 2006, The Religious Experience
  Loan Tran, Spring 2007, Vietnamese Religious Congregations and Provinces in
      the United States
  Mary-Pauline T. Nguyen, Fall 2007, Vietnamese-American Catholics and the
      Veneration of Vietnamese Martyrs
  Joe Squillacioti, Fall 2008, The Ecumenical Councils
  Allyson Soulé, Spring 2009, Selected texts of Thomas Aquinas
  Diana Morita, Fall 2009, Psychology of the Ascetics
  Francisco Cabrera, Spring 2010, Theology of the Body

- Under the direction of Dr. Santucci, the following students contributed to *Theosophical History.* This journal was: "Founded in 1985 by Leslie Price and edited since 1990 by James A. Santucci. *Theosophical History* is now in its 25th year. *Theosophical History* is an independent scholarly journal devoted to all aspects of theosophy (with and without a capital T). It is unaffiliated with any Theosophical organization" (*http://www.theohistory.org/).*

  Nancy Danger, Vol. XII/1 (Jan 2006): Book Review: "*Mystical Vampire: The Life and Works of Mabel Collins"*
  Kerri Berry, Vol. XII/2 (Apr 2006): Article: "Genius, Fraud and Phenomenon? The Unsolved Case of H.P Blavatsky"
  Darrell Erixson, Vol. XII/3 (Jul 2006): Article: "Plagiarism and the *Secret Doctrine*"

- Dr. Levesque was the Faculty Mentor for the Senior Honors Project of Amanda Heard, "The Religious Right and its Place in a Pluralistic Democracy," May 2005.

- As mention above (I. B. 2), the department coordinates and supports the Comparative Religious Studies Association in bringing scholars to campus to offer public lectures (such as Mark Pinsky and Jonathan Kirsch). Funding for these activities has been acquired through the Humanities and Social Sciences Inter-club Council (HSS-ICC), sponsored by student fees. Our current project is to bring a copy of the Dead Sea Scroll Isaiah text to campus in March 2011.

VI.   Resources and Facilities

A. *Itemize the state support and non-state resources received by the program/department during the last five years. (See Appendix V)*

The department has received a reasonable allocation of the state supported resources (faculty funding and OE&E) over the past five years. Of course, this allocation has fluctuated with the funding allocated by the state to the CSU. Given the data presented above and in the below appendices, if the department were provided a larger share of faculty funding, it would be able to meet a higher FTES target and manage its resources wisely.

The non-state resources can be divided into funding from University Extended Education (UEE) and fund-raising. Funding from UEE is provided as an augmentation to OE&E and comes from CPRL offerings in Intersession and Summer Session. In recent years, CPRL has received UEE funds from Summer Session courses (though a few courses have been cancelled due to low enrollments); CPRL has not attempted to offer Intersession courses in recent years. This additional OE&E money from UEE has been an important funding source for the department.

The department must strive to maintain a balance between having enough students for UEE courses to be viable, on the one hand, and on the other hand, not siphoning too many students into Summer Session from our Spring and Fall courses needed to reach our FTES targets.

The department's fund raising activities have been limited in the last seven years, yet our Foundation accounts (fund raising accounts) have seen modest growth. In the last four months, the department has made three significant changes to its Foundation accounts.

First, the purpose of the Islamic Studies Distribution account was out-of-date, as it was solely for the intent of funding a "second course in Islam." Given that the funds from this account had never been touched and continue to receive the interest from the Islamic Studies Endowment account, and given the addition of a full-time Islamic Studies scholar to our department in Fall 2007, the purpose of the distribution account was re-written to more broadly address the teaching and scholarship of Islamic Studies in our department.
Second, in December 2010 a new Jewish Studies Fund was established with an initial gift of $5,000 and additional donations totaling over $1,000.

Third, a generous donor has consistently made a monthly contribution to the Donald Gard Student Achievement Award account. With a current balance of over $2,400 and an annual award of $100, this account is well funded. The McLaren Award also has its own account, but the two remaining annual awards have no specific funding. Thus, in the last few months, we created a General Award Fund to address the two under-funded awards. Graciously, the monthly donor to the Gard account has redirected funds to the new General account, for which the department is most grateful.

The department is making plans to utilize funds from the Islamic Studies Distribution fund, and quite possibly return part of the funds back to the Endowment account. There are additional plans to increase fund raising activities for our Islamic Studies and Jewish Studies accounts (See I.C., above and Appendix VI, below) as well as our General Fund and Award accounts.

B. *Identify any special facilities/equipment used by the program/department such as laboratories, computers, large classrooms, or performance spaces. Identify changes over last five years and prioritize needs for the future.*

The department continues to receive its fair share of large classroom allocations from the Dean's Office. More importantly, our regular classroom allocation is now for two rooms that each holds 40 students. This is beneficial in our attempt to grow enrollments. One room is available for our scheduling five days a week. The second room is only available to us on Tuesdays and Thursdays. It would be helpful if a second room were available five days a week. Also, the location of the second room is not ideal, in that it opens to outside foot traffic and noise, and the temperature is not consistently regulated.

C. *Describe the current library resources for the program/department, the priorities for acquisitions over the next five years and any specialized needs such as collections, databases etc.*

An inventory of the current library resources was recently conducted in conjunction with the approval of the new minor in Islamic Studies. The department believes that the library has been successful in acquiring materials that serve our students.

The premiere databases for religious studies remain those produced by the American Theological Library Association (ATLA). Unfortunately, subscription rates are based on the total number of students at the University and are therefore cost prohibited. However, these databases are available to CSU Fullerton faculty and students at Hope International University (but only on-site). Still, databases to which CSU Fullerton subscribes, such as JSTOR and Academic Search Premiere, have expanded their inclusion of religious studies journals. Additional key references sources, such as the Encyclopedia of Religion, second edition, and an array of Oxford publications on religion are also electronically accessible through the CSU Fullerton Pollak library, via Gale Virtual Reference Library and Oxford Reference Online Premium, respectively.

VII. Long-term Plans

A. *Summarize the unit's long-term plan, including refining the definitions of the goals and strategies in terms of indicators of quality and measures of productivity. (See Appendix VI)*

Explain what kinds of evidence will be used to measure the unit's results in pursuit of its goals, and how it will collect and analyze such evidence.

Develop a long-term budget plan in association with the goals and strategies and their effectiveness indicators. What internal reallocations may be appropriate? What new funding may be requested over the next seven years?

The department's long term plans (from I.C. above) are summarized in Appendix VI. The table in this appendix describes the indicators of quality and measures of productivity for each of the department's long-term goals. In addition, this appendix aligns the department's goals and effectiveness indicators with a long-term budget plan. The largest funding request will be to raise the FTEF allocation incrementally from 5.3 to 7.5.

B. *Explain how long-term plan implements the University's mission, goals and strategies and the unit's goals.*

The department's priorities for the future seek to implement the University's mission, goals and strategies. The following is a list of example explanations of this alignment.

Increasing the size of our faculty would "ensure the preeminence of learning" (Goal I) by enriching the number, variety and frequency of course offerings. It would also further Goal V.C by providing greater availability of courses and the possibility of more advising and mentoring.

Increasing the number of majors would promote Goal II, "providing high-quality programs" that meet student needs. We could, with more majors, increase the frequency and variety of our course offerings, and create a larger and more vibrant student community.

Increasing the number of our courses in the GE menu would help us grow to the desired faculty positions because the increased student demand would justify expansion. This, in turn, would enable us to offer an even more high quality program (Goal II), and facilitate more student-faculty collaboration (Goal IV.A).

Establishing stronger ties with our alumni/ae via a Comparative Religion Alumni Association would help expand connections and partnerships with our region by "involving alumni as valued participants in the on-going life of the university" (Goal VII.D) and potentially increasing external financial support (Goal VI.B).

APPENDIX I. UNDERGRADUATE DEGREE PROGRAMS

TABLE 1. Undergraduate Program Applications, Admissions, and Enrollments REGLN BA
Percentage of students enrolled is the number of students enrolled divided by the number of students admitted or the yield rate.

TABLE 1-A. First-time Freshmen: Program Applications, Admissions, and Enrollments

First-time Freshman Special Admit

	Applied	Admitted	% Admitted	Enrolled	% Enrolled
2009-2010	1	1	100%	1	100%

First-time Freshman Regular Admit

	Applied	Admitted	% Admitted	Enrolled	% Enrolled
2004-2005	23	12	52%	0	0%
2005-2006	28	15	54%	2	13%
2006-2007	21	11	52%	1	9%
2007-2008	31	15	48%	0	0%
2008-2009	23	11	48%	0	0%
2009-2010	22	12	55%	2	17%

TABLE 1-B. Upper Division Transfers: Program Applications, Admissions, and Enrollments

Upper Division Transfer

	Applied	Admitted	% Admitted	Enrolled	% Enrolled
2004-2005	21	13	62%	7	54%
2005-2006	23	10	43%	6	60%
2006-2007	28	16	57%	9	56%
2007-2008	28	18	64%	13	72%
2008-2009	24	17	71%	14	82%
2009-2010	12	5	42%	4	80%

TABLE 2. Undergraduate Program Enrollment in FTES

TABLE 2-A. Undergraduate Program Enrollment in FTES

	LD AY FTES	UD AY FTES	Total AY FTES
2003-2004	81.8	46.0	127.8
2004-2005	90.8	53.9	144.8
2005-2006	80.8	59.4	140.1
2006-2007	74.0	60.5	134.5
2007-2008	78.7	57.1	135.8
2008-2009	82.5	56.3	138.8
2009-2010	95.3	61.2	156.6

TABLE 2-B. Undergraduate Program Enrollment (Headcount) – Primary MAJORS

	PRIMARY MAJORS							
	Lower Division		Upper Division		Post Bacc (2nd Bacc, PBU, Cred intent)		Total	
	Annualized Headcount	AY FTES	Annualized Headcount	AY FTES	Annualized Headcount	AY FTES	Annualized Headcount	AY FTES
2003-2004	6.5	5.8	27.0	20.1	1.0	0.5	34.5	26.4
2004-2005	3.5	3.4	31.0	23.0			34.5	26.4
2005-2006	4.5	4.1	27.0	22.3			31.5	26.5
2006-2007	7.5	6.0	25.0	19.2			32.5	25.2
2007-2008	3.0	2.4	41.5	31.5			44.5	34.0
2008-2009	0.5	0.4	46.5	36.6			47.0	37.0
2009-2010	5.5	4.6	35.0	26.7			40.5	31.3

TABLE 2-C. Undergraduate Program Enrollment (Headcount) – Second MAJORS

	SECOND MAJORS					
	Lower Division		Upper Division		Total	
	Annualized Headcount	AY FTES	Annualized Headcount	AY FTES	Annualized Headcount	AY FTES
2003-2004			0.5	0.5	0.5	0.5
2004-2005						
2005-2006			2.0	2.0	2.0	2.0
2006-2007	0.5	0.4	4.5	4.1	5.0	4.5
2007-2008	2.0	1.6	5.0	4.5	7.0	6.1
2008-2009	1.0	0.8	4.5	4.0	5.5	4.8
2009-2010			4.5	3.9	4.5	3.9

TABLE 2-D1Undergraduate Program Enrollment (Headcount) – Primary + Secondary MAJORS

	RELIGIOUS STUDIES PRIMARY+ SECONDARY MAJORS									
	Lower Division		Upper Division		Post Bacc (2nd Bacc, PBU, Cred intent)		Total		TOTAL AY FTES	
	Annualized Headcount	AY FTES	Annualized Headcount	AY FTES	Annualized Headcount	AY FTES	Annualized Headcount	AY FTES	% Increase from 2003-2004	% Increase from Previous Year
2003-2004	6.5	5.8	27.5	20.6	1.0	0.5	35.0	26.9	--	--
2004-2005	3.5	3.4	31.0	23.0			34.5	26.4	(1.9)	(1.9)
2005-2006	4.5	4.1	29.0	24.3			33.5	28.5	6.0	8.0
2006-2007	8.0	6.4	29.5	23.3			37.5	29.7	10.4	4.2
2007-2008	5.0	4.0	46.5	36.0			51.5	40.1	49.1	35.0
2008-2009	1.5	1.2	51.0	40.6			52.5	41.8	55.4	4.2
2009-2010	5.5	4.6	39.5	30.6			45.0	35.2	30.9	(15.8)

COMPARISION DATA

TABLE 2-D2. Undergraduate Program Enrollment (Headcount) – COLLEGE OF H&SS

	COLLEGE OF HUMANITIES AND SOCIAL SCIENCES									
	Lower Division		Upper Division		Post Bacc (2nd Bacc, PBU, Cred intent)		Total*		TOTAL AY FTES*	
	Annualized Headcount	AY FTES	Annualized Headcount	AY FTES	Annualized Headcount	AY FTES	Annualized Headcount	AY FTES	% Increase from 2003-2004	% Increase from Previous Year
2003-2004	1411.0	1218.1	4851.0	3645.3	23.0	10.7	6285.0	4874.1	--	--
2004-2005	1461.5	1309.8	4921.0	3731.1	16.5	7.2	6399.0	5048.1	3.6	3.6
2005-2006	1558.0	1397.2	5149.0	3889.5	14.0	6.9	6721.0	5293.6	8.6	4.9
2006-2007	1517.0	1345.8	5290.5	4007.5	6.0	2.0	6813.5	5355.3	9.9	1.2
2007-2008	1594.0	1429.7	5364.0	4090.6	5.5	2.1	6963.5	5522.4	13.3	3.1
2008-2009	1658.0	1464.7	5068.0	3865.2	4.5	1.2	6730.5	5331.1	9.4	(3.5)
2009-2010	1633.0	1407.6	4870.0	3684.8	2.0	0.3	6505.0	5092.7	4.5	(4.5)

*Excludes "credential Seeking" and "Masters"

TABLE 2-D3. Undergraduate Program Enrollment (Headcount) – UNIVERSITY WIDE

	UNIVERSITY WIDE									
	Lower Division		Upper Division		Post Bacc (2nd Bacc, PBU, Cred intent)		Total**		TOTAL AY FTES**	
	Annualized Headcount	AY FTES	Annualized Headcount	AY FTES	Annualized Headcount	AY FTES	Annualized Headcount	AY FTES	% Increase from 2003-2004	% Increase from Previous Year
2003-2004	8705.0	6660.2	17525.0	13266.9	320.5	162.1	26550.5	20089.2	--	--
2004-2005	9154.0	7230.7	18391.0	14075.2	267.0	125.5	27812.0	21431.4	6.7	6.7
2005-2006	9730.5	7739.8	19295.5	14796.3	181.0	94.4	29207.0	22630.5	12.7	5.6
2006-2007	10048.0	7818.8	20118.5	15399.7	207.0	110.5	30373.5	23329.0	16.1	3.1
2007-2008	10468.0	8141.3	20745.5	15974.3	274.0	147.3	31487.5	24262.9	20.8	4.0
2008-2009	11182.0	8667.4	20616.0	15847.0	258.0	141.1	32056.0	24655.5	22.7	1.6
2009-2010	9198.0	8010.1	20056.5	15322.0	237.0	147.3	29491.5	23479.4	16.9	(4.8)

**Excludes "credential Seeking," "Masters" and "EDD"

TABLE 2-E. Undergraduate Program Enrollment (Headcount) – MINORS in Religious Studies

Religious Studies Minor

		Lower Division		Upper Division		Total	
		Annualized Headcount	Annualized FTES	Annualized Headcount	Annualized FTES	Annualized Headcount	Annualized FTES
2003-2004	Major in different college than minor	1.0	0.9	4.5	4.0	5.5	4.9
	Major in same college as minor			1.0	0.9	1.0	0.9
	Total	1.0	0.9	5.5	4.9	6.5	5.8
2004-2005	Major in different college than minor	0.5	0.5	3.5	3.7	4.0	4.2
	Major in same college as minor	1.5	1.4	8.0	7.4	9.5	8.9
	Total	2.0	1.9	11.5	11.1	13.5	13.1
2005-2006	Major in different college than minor			5.0	4.6	5.0	4.6
	Major in same college as minor	0.5	0.4	4.5	4.2	5.0	4.6
	Total	0.5	0.4	9.5	8.9	10.0	9.3
2006-2007	Major in different college than minor			5.5	5.0	5.5	5.0
	Major in same college as minor			5.0	4.5	5.0	4.5
	Total			10.5	9.5	10.5	9.5
2007-2008	Major in different college than minor	0.5	0.4	2.0	1.9	2.5	2.3
	Major in same college as minor			4.5	3.4	4.5	3.4
	Total	0.5	0.4	6.5	5.3	7.0	5.7
2008-2009	Major in different college than minor	0.5	0.4	2.5	2.4	3.0	2.8
	Major in same college as minor	0.5	0.3	3.0	2.5	3.5	2.9
	Total	1.0	0.8	5.5	4.9	6.5	5.7
2009-2010	Major in different college than minor	0.5	0.6	3.0	2.5	3.5	3.1
	Major in same college as minor	0.5	0.5	3.0	2.9	3.5	3.4
	Total	1.0	1.1	6.0	5.4	7.0	6.5

TABLE 2-F. Undergraduate Program Enrollment (Headcount) – MINORS in Christian Studies

Christian Studies Minor

		Lower Division		Upper Division		Total	
		Annualized Headcount	Annualized FTES	Annualized Headcount	Annualized FTES	Annualized Headcount	Annualized FTES
2003-2004	Major in different college than minor			2.0	2.1	2.0	2.1
	Major in same college as minor			0.5	0.4	0.5	0.4
	Total			2.5	2.5	2.5	2.5
2004-2005	Major in different college than minor	3.0	2.8	3.0	3.2	6.0	6.0
	Major in same college as minor			1.5	1.4	1.5	1.4
	Total	3.0	2.8	4.5	4.6	7.5	7.4
2005-2006	Major in different college than minor	1.0	0.9	3.5	3.3	4.5	4.2
	Major in same college as minor	1.0	0.9	3.0	3.1	4.0	4.0
	Total	2.0	1.8	6.5	6.4	8.5	8.2
2006-2007	Major in different college than minor			3.5	3.0	3.5	3.0
	Major in same college as minor	1.5	1.3	4.5	4.7	6.0	6.0
	Total	1.5	1.3	8.0	7.7	9.5	9.0
2007-2008	Major in different college than minor			0.5	0.3	0.5	0.3
	Major in same college as minor	1.0	0.8	3.5	3.0	4.5	3.8
	Total	1.0	0.8	4.0	3.3	5.0	4.1
2008-2009	Major in different college than minor	0.5	0.5	1.5	1.1	2.0	1.6
	Major in same college as minor	0.5	0.5	1.5	1.1	2.0	1.6
	Total	1.0	1.0	3.0	2.2	4.0	3.2
2009-2010	Major in different college than minor	1.5	1.6	3.5	2.8	5.0	4.4
	Major in same college as minor			1.5	1.1	1.5	1.1
	Total	1.5	1.6	5.0	3.9	6.5	5.4

TABLE 2-G. Undergraduate Program Enrollment (Headcount) – MINORS in Jewish Studies

Jewish Studies Minor

		Upper Division		Total	
		Annualized Headcount	Annualized FTES	Annualized Headcount	Annualized FTES
2003-2004	Major in different college than minor	0.5	0.4	0.5	0.4
	Total	0.5	0.4	0.5	0.4
2005-2006	Major in different college than minor	1.0	0.6	1.0	0.6
	Major in same college as minor	1.0	0.8	1.0	0.8
	Total	2.0	1.4	2.0	1.4
2006-2007	Major in different college than minor	1.0	0.7	1.0	0.7
	Total	1.0	0.7	1.0	0.7
2007-2008	Major in different college than minor	1.0	0.6	1.0	0.6
	Major in same college as minor	0.5	0.4	0.5	0.4
	Total	1.5	1.0	1.5	1.0
2008-2009	Major in different college than minor	1.0	0.2	1.0	0.2
	Major in same college as minor	1.0	0.9	1.0	0.9
	Total	2.0	1.2	2.0	1.2
2009-2010	Major in different college than minor	0.5	0.1	0.5	0.1
	Total	0.5	0.1	0.5	0.1

TABLES 3-A and 3-B. Graduation Rates for Majors

TABLE 3-A. First-time Freshmen Graduation Rates for Majors

Headcount

	Initial Cohort	Graduated 3 yrs or less in major	Graduated 3 yrs or less in other major	Graduated 4 yrs or less in major	Graduated 4 yrs or less in other major	Graduated 5 yrs or less in major	Graduated in 5 yrs or less in other major	Graduated in 6 yrs or less in major	Graduated in 6 yrs or less in other major	Total graduated in 6 yrs or less	% Graduated 6 yrs or less	Graduated in 6 yrs or less or enrolled fall yr 7 in major	Graduated in 6 yrs or less or enrolled fall yr 7 in other major
fall 1998	1	0	0	0	0	0	0	0	1	1.	100.0%	0	1
fall 1999	1	0	0	0	0	0	1	0	1	1.	100.0%	0	1
fall 2000	1	0	0	0	0	1	0	1	0	1.	100.0%	1	0
fall 2001	4	0	0	1	0	1	1	1	1	2.	50.0%	1	2
fall 2002	1	0	0	0	1	0	1	0	1	1.	100.0%	0	1
fall 2003	2	0	0	0	1	0	1	0	2	2.	100.0%	0	2

Percentage

	Initial Cohort	% Graduated 3 yrs or less in major	% Graduated in 3 yrs or less in other major	% Graduated in 4 yrs or less in major	% Graduated in 4 yrs or less in other major	% Graduated in 5yrs or less in major	% Graduated in 5 yrs or less in other major	% Graduated in 6yrs or less in major	% graduated in 6 yrs or less in other major	Total graduated in 6 yrs or less	% Graduated in 6 yrs or less	% Graduated in 6yrs or less or enrolled fall yr 7 in major	% Graduated in 6yrs or less or enrolled fall yr7 in other major
fall 1998	1	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	100.0%	1.	100.0%	0.0%	100.0%
fall 1999	1	0.0%	0.0%	0.0%	0.0%	0.0%	100.0%	0.0%	100.0%	1.	100.0%	0.0%	100.0%
fall 2000	1	0.0%	0.0%	0.0%	0.0%	100.0%	0.0%	100.0%	0.0%	1.	100.0%	100.0%	0.0%
fall 2001	4	0.0%	0.0%	25.0%	0.0%	25.0%	25.0%	25.0%	25.0%	2.	50.0%	25.0%	50.0%
fall 2002	1	0.0%	0.0%	0.0%	100.0%	0.0%	100.0%	0.0%	100.0%	1.	100.0%	0.0%	100.0%
fall 2003	2	0.0%	0.0%	0.0%	50.0%	0.0%	50.0%	0.0%	100.0%	2.	100.0%	0.0%	100.0%

TABLE 3-B. Transfer Student Graduation Rates for Majors

Headcount

	Initial Cohort	Graduated 3 yrs or less in major	Graduated 3 yrs or less in other major	Graduated 4 yrs or less in major	Graduated 4 yrs or less in other major	Graduated 5 yrs or less in major	Graduated 5 yrs or less in other major	Graduated in 6 yrs or less in major	Graduated in 6 yrs or less in other major	Total graduated in 6 yrs or less	% Graduated 6 yrs or less	Graduated in 6 yrs or less or enrolled fall yr 7 in major	Graduated in 6 yrs or less or enrolled fall yr 7 in other major
fall 1998	2	0	0	0	0	0	0	0	0	0.	0.0%	0	0
fall 1999	3	2	0	3	0	3	0	3	0	3.	100.0%	3	0
fall 2000	7	5	1	5	1	5	1	5	1	6.	85.7%	6	1
fall 2001	4	3	0	3	0	3	0	3	0	3.	75.0%	3	0
fall 2002	4	2	1	2	1	3	1	3	1	4.	100.0%	3	1
fall 2003	3	1	0	1	0	2	0	2	0	2.	66.7%	2	0

Percentage

	Initial Cohort	% Graduated 3 yrs or less in major	% Graduated in 3 yrs or less in other major	% Graduated in 4 yrs or less in major	% Graduated in 4 yrs or less in other major	% Graduated in 5yrs or less in major	% Graduated in 5 yrs or less in other major	% Graduated in 6yrs or less in major	% graduated in 6 yrs or less in other major	Total graduated in 6 yrs or less	% Graduated in 6 yrs or less	% Graduated in 6yrs or less or enrolled fall yr 7 in major	% Graduated in 6yrs or less or enrolled fall yr7 in other major
fall 1998	2	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.	0.0%	0.0%	0.0%
fall 1999	3	66.7%	0.0%	100.0%	0.0%	100.0%	0.0%	100.0%	0.0%	3.	100.0%	100.0%	0.0%
fall 2000	7	71.4%	14.3%	71.4%	14.3%	71.4%	14.3%	71.4%	14.3%	6.	85.7%	85.7%	14.3%
fall 2001	4	75.0%	0.0%	75.0%	0.0%	75.0%	0.0%	75.0%	0.0%	3.	75.0%	75.0%	0.0%
fall 2002	4	50.0%	25.0%	50.0%	25.0%	75.0%	25.0%	75.0%	25.0%	4.	100.0%	75.0%	25.0%
fall 2003	3	33.3%	0.0%	33.3%	0.0%	66.7%	0.0%	66.7%	0.0%	2.	66.7%	66.7%	0.0%

TABLE 3-C. B.A. Degrees in Religious Studies by Entry Level, Year, Time to Degree, & Major at Entry

Degree Year*	Years to Graduate														Sub-Totals		Grand Total
	1		2		3		4		5		6		>6				
	RL ST	Other	RL ST	Other	RL ST	Other	RL ST	Other	RL ST	Other	RL ST	Other	RL ST	Other	RL ST	Other	Total
First Time Freshmen																	
2004-2005	0	1	0	0	0	0	1	0	1	0	0	0	0	0	2	1	3
2005-2006	0	0	0	0	0	0	0	3	0	1	0	1	0	0	0	5	5
2006-2007	0	0	0	0	0	0	0	1	0	0	0	0	0	0	0	1	1
2007-2008	0	0	0	0	0	0	0	1	0	3	0	0	0	0	0	4	4
2008-2009	1	0	0	0	0	1	0	2	0	3	0	0	0	0	1	6	7
2009-2010	0	0	0	0	0	0	1	2	0	2	0	0	0	0	1	4	5
Lower Div Transfer																	
2004-2005	0	0	0	0	0	1	0	1	0	0	0	0	1	0	1	2	3
2005-2006	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
2006-2007	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
2007-2008	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
2008-2009	0	0	0	0	0	1	0	0	0	0	0	0	0	1	0	2	2
2009-2010	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Upper Div Transfer																	
2004-2005	0	0	2	2	0	0	0	0	0	1	0	0	0	0	2	3	5
2005-2006	3	1	0	3	1	2	0	1	0	0	0	0	0	0	4	7	11
2006-2007	0	0	4	3	0	0	1	0	1	1	0	0	0	0	6	4	10
2007-2008	1	0	2	1	0	3	0	0	1	0	0	0	0	0	4	4	8
2008-2009	1	0	3	5	0	1	0	1	1	0	0	0	1	1	6	8	14
2009-2010	3	0	6	0	1	2	1	1	0	0	0	0	0	0	11	3	14
Grand Total	9	2	17	14	2	11	4	13	4	11	0	1	2	2	38	54	92

* Degree Year is summer through spring. E.g., 2009-2010 is summer 2009, fall 2009 and spring 2010.

TABLE 4. Degrees Awarded

TABLE 4-A. B.A. in Religious Studies Degrees Awarded

Degree Year*	RLST Primary	Primary w/ Double**	RLST as 2nd Major	TOTAL BA	% Increase from 02-03	% Increase from previous year
2002-2003	9	0	0	9	--	--
2003-2004	14	0	0	14	55.56	55.56
2004-2005	11	0	0	11	22.22	(21.43)
2005-2006	16	0	0	16	77.78	45.45
2006-2007	11	2	0	11	22.22	(31.25)
2007-2008	12	2	0	12	33.33	9.09
2008-2009	23	1	1	24	166.67	100.00
2009-2010	19	2	1	20	122.22	(16.67)

 * Degree Year is summer through spring. E.g., 2009-2010 is summer 2009, fall 2009 and spring 2010.
 ** Primary w/ Double is a subset of the primary major counts.

COMPARISON DATA

TABLE 4-B. B.A. Degrees Awarded by College of H&SS

Degree Year*	TOTAL BA	% Increase from 02-03	% Increase from previous year
2002-2003	1538		
2003-2004	1703	10.73	10.73
2004-2005	1787	16.19	4.93
2005-2006	1727	12.29	(3.36)
2006-2007	1832	19.12	6.08
2007-2008	1903	23.73	3.88
2008-2009	1838	19.51	(3.42)
2009-2010	1752	13.91	(4.68)

TABLE 4-C. B.A. Degrees Awarded University Wide

Degree Year*	TOTAL BA	% Increase from 02-03	% Increase from previous year
2002-2003	3821		
2003-2004	4181	9.42	9.42
2004-2005	4221	10.47	0.96
2005-2006	4298	12.48	1.82
2006-2007	4621	20.94	7.52
2007-2008	4729	23.76	2.34
2008-2009	4825	26.28	2.03
2009-2010	4730	23.79	(1.97)

APPENDIX II. GRADUATE DEGREE PROGRAMS

N/A

APPENDIX III. DOCUMENTING ACADEMIC ACHIEVEMENT

Plan for Documentation of Academic Achievement (Assessment of Student Learning)

Department of Comparative Religion   Date 12/14/10

P = Planning   E = Emerging   D = Developed   HD = Highly Developed

	Achievement Plan Component	P	E	D	HD	Comments/Details
I	**Mission Statement**					
	a. Provide a concise and coherent statement of the goals and purposes of the department/program			X		Our department Mission Statement provides a concise and coherent statement of our goals and purposes. It is nuanced, but there is probably room to expand in the future.
	b. Provide a comprehensive framework for student learning outcomes			X		Our department Mission Statement provides a comprehensive framework for our student learning outcomes.
	c. Describe department/program assessment structure, e.g. committee, coordinator		X			We have a clear department assessment plan (see Appendix VII). Given that we have only five FT faculty members, we have two members on the assessment committee, but all FT faculty discuss the data and propose changes.
II	**Student Learning Goals**					
	a. Identify and describe knowledge, skills, or values expected of graduates			X		Our Student Learning Goals are divided into Skills and Knowledge, with outcomes under each goal.
	b. Consistent with mission			X		There is a clear correlation between our mission and goals and our Student Learning Goals.
	c. Provide the foundation for more detailed descriptions of learning outcomes			X		Each goal is connected with specific outcomes.
III	**Student Learning Outcomes**					
	a. Aligned with learning goals			X		Our eight outcomes are clearly aligned with our learning goals.
	b. Use action verbs that describe knowledge, skills, or values students should develop			X		There are a variety of action verbs describing the outcomes.
	c. Specify performance, competencies, or behaviors that are observable and measurable			X		Each outcome can be observed and measured.
IV	**Assessment Strategies**					
	a. Use specific multiple measures for assessment of learning outcomes other than grades			X		Our direct measures included imbedded and unique measures.
	b. Use direct measures of student learning outcomes			X		Yes. These continue to be developed for each outcome.
	c. Indirect measures may also be used but along with direct measures				X	Yes. We have a highly developed essay required of all majors.
	d. Measures are aligned with goals/ learning outcomes			X		The measures are set up to clearly align with the learning goals.
	e. Each goal/ outcome is measured		X			Each goal is measured, and we are refining our direct measures to add other strategies to measure all outcomes.
V	**Utilization for Improvement**					
	a. Identify who interprets the evidence and detail the established process			X		See assessment plan (Appendix VII).
	b. How are findings utilized? Provide examples		X			See above, section III.

APPENDIX IV. FACULTY

Table 9. Full-Time Instructional Faculty, FTEF, FTES, SFR

YEAR	Tenured	Tenure Track	Sabbaticals at 0.5	FERP at 0.5	Lecturers	FTEF Allocation	FTES Target	Actual FTES	Budget SFR	Actual SFR
2003-2004	3	2	0	0	0	5.2	119	127.8	22.9	24.6
2004-2005	3	2	0	0	0	6.3	142	144.8	22.5	23.0
2005-2006	2*	2	0	1	0	6.0	140	140.1	23.3	23.4
2006-2007	2*	3	0	1	0	5.7	135	134.5	23.7	23.6
2007-2008	3*	2	0	1	0	6.0	136	135.8	22.4	22.6
2008-2009	4*	1	1	1	0	5.8	139	138.8	23.4	23.9
2009-2010	4*	1	0	1	0	5.3	157	156.6	26.2	29.5

*Includes half-time appointment of full professor, Brad Starr, in CPRL and LBST.

APPENDIX V. RESOURCES

Provide a table showing for the past five years all department resources and the extent to which each is from the state-supported budget or from other sources, such as self-support programs, research, contracts and/or grants, development, fund-raising, or any other sources or activities.

Comparative Religion Funding Sources FY 2005-10				
Year	OE&E*	UEE*	FTF Funding	PTF Funding
2005-06	$ 5,909	$ 5,783	$ 250,706	$ 103,031
2006-07	$ 5,909	$ 5,528	$ 317,719	$ 83,761
2007-08	$ 5,909	$ 2,372	$ 450,089	$ 78,731
2008-09	$ - **	$ 3,614	$ 449,184	$ 59,346
2009-10	$ 2,954***	$ 2,381	$ 427,943	$ 16,176

*OE&E is the baseline allocation of state funds and UEE is the summer and adjunct funds.

**OE&E for 08-09 is zero because of a 100% 1-time reduction for budget cuts.

***In 09-10, we took a 50% baseline reduction for budget cuts. This is now our baseline OE&E.

	Foundation Funds (Fund-Raising)						
Year	General Department Fund 31000	McLaren Essay Award 31040	Gard Student Achievement Award 31041	General Award Fund 31043 (new 10/1/10)	Islamic Studies Fund Distrib. 31042	Jewish Studies Fund (new 12/31/10) 31060	Islamic Studies Endowment 31012
2005-2006	360.57	550.00	1306.85	--	12,482.26	--	59565.87
2006-2007	284.57	450.00	1506.85	--	14335.44	--	59565.87
2007-2008	447.61	350.00	1776.85	--	16600.30	--	59565.87
2008-2009	568.85	790.66	2046.85	--	18508.47	--	59565.87
2009-2010	641.97	640.66	2316.85	--	20978.25	--	59565.87
Current 12/31/10	541.97	640.66	2436.85	180.00	20978.25	6067.00	59565.87

APPENDIX VI. LONG-TERM PLANNING

The following Priorities for the Future are taken from I.C. above.

DEPARTMENT'S PRIORITIES FOR THE FUTURE	EFFECTIVENESS INDICATORS/ EVIDENCE Indicators of Quality/ Measures of Productivity	BUDGET PLAN
Departmental Mission & Vision		
New Tenure Track faculty hire in Jewish Studies with a secondary area of expertise, e.g., religion and science. (Possible search in fall 2012 for a start date of fall 2013).	Approval for search and successful search resulting in a hire.	Substantial impact on budget. Additional FTEF allocation required from Dean's Office.
Effort to increase the number of majors and minors	Maintain a cohort of at least 50 majors. Create additional resources for students that explain possible career paths with a degree in Religious Studies.	Funds from OE&E and possibly Foundation Accounts; possible release time.
Effort to increase the number of students taking our GE courses	Add additional sections of existing GE courses and successfully fill the seats.	Funds from OE&E
Elicit donors for our Islamic Studies and Jewish Studies Funds	Action plan to raise funds, resulting in an increase in funds for both accounts.	Use funds from OE&E to raise funds for these Foundation Accounts.
Join Theta Alpha Kappa, the National Honor Society for Religious Studies and Theology	Successful application and university recognition.	$100 per year, initially from OE&E, but eventually from source other than OE&E.
Resume outreach to alumni, e.g., create and develop Facebook presence	Greater contact with alumni, via newsletters and electronic media. Creation of a list of alumni graduate degrees and career choices.	Funds from OE&E and possibly Foundation Accounts. Faculty time commitment – possible part of future assigned time.
Expand the number of faculty advisors to offer greater personalized attention to majors and minors	Train most/all full-time faculty to give basic academic advisement. Assign specific students to each faculty member.	Faculty time commitment. Probably part of the regular duty of faculty members.
Monitor and promote high graduation rates	Monitor graduate rates of CPRL majors to be at least as high as the university average. Address this goal via advisement.	Faculty time commitment. Probably part of the regular duty of faculty members.
Pedagogy		
Ongoing Assessment and improvement of assessment instruments	Our next step is to review courses and assess whether the outcomes are being achieved. See the seven year plan in Appendix VII, Assessment Plan. As	Faculty time commitment. Part of the regular duty of faculty members, or part of future assigned time.

	each course is reviewed, we will create new direct measures as needed to assess each of the outcomes, and to determine the degree to which an outcome is achieved in a course. All online courses will be included in this review.	
Create and implement a part-time faculty evaluation policy	Creation of a policy and approval by the appropriate university entities. Consistent review of part-time faculty utilizing the policy.	Faculty time commitment. Assigned time (Brad Starr) to create a draft policy has been allocated for Spring 2011.
Expand our online course offerings	We current offer four online courses: CPRL 110, 270T, 347A, and 347B. In Fall 2011 we plan to add 200. Measures of additional success will be the submission and approval of online course proposals (Course Change Form to add an online section of an existing course) and offering of the courses.	Faculty time commitment. Assigned time (Zakyi Ibrahim) for training and preparation of online courses in Islam has been allocated for Spring 2011 (regular budget) and Fall 2012 (Islamic Studies Foundation Account).
Explore the possibility of an online certificate	Development of proposal and consultation with Extended Education.	Faculty time commitment. Probably part of the regular duty of faculty members.
Continue to create new, topic courses, e.g., additional courses in Islam, and a course on religion, sex, and love	Successful submission and approval of New Course Proposals.	Faculty time commitment. Assigned time (Jeanette Solano) to create a New Course Proposal for a course on Religion, Sex, and Love allocated for Spring 2011.
Address the goals of the Accessible Technology Initiative within our courses, web presence, and other departmental uses of technology.	Training of faculty to create accessible documents and resources. Successful creation of such materials.	Faculty time commitment. Part of the regular duty of faculty members, or part of future assigned time.

APPENDIX VII. ASSESSMENT PLAN

Department of Comparative Religion
California State University Fullerton

I. Introduction:

The academic study of religion (known as religious studies or comparative religion) has been an established major at many public universities since the 1960s. In the post-World War II era, it became clear to scholars that religion needed to be studied academically because of its powerful influence on the lives of so many millions of people. This conviction has been reinforced by the growing cultural and religious diversity of American society. In fact, religion is too important not to be studied, for it affects international relations, U.S. politics and ethical controversies. In our increasingly multi-cultural and multi-religious nation, an understanding of the religious beliefs and practices of the children we teach, the clients we advise or the people with whom we work is very important.

The Religious Studies major in the Department of Comparative Religion examines the work of scholars who teach and pursue research about one or more of the religions of the world in a non-sectarian, academic and comparative manner. It is similar to many other liberal arts majors (history, literature, philosophy to name a few) because it gives the student intellectual tools for success in a host of career fields.

It is not a dry, cloistered, or indoctrinating study. Here, the student will encounter new ways of understanding the world, learn methods of analysis, and develop sophistication in the interpretation of religious texts, beliefs and practices. The student will learn to think, write, and speak with clarity and precision, to do research on complex issues, and to listen and relate to others with understanding and respect.

As the name of the department implies, we stress a comparative approach to the study of religion. Majors must take some coursework in all of the world's major religious traditions and must do so with an awareness of the interactions among the world's religions, e.g., how Judaism influenced Christianity or Hinduism influenced Buddhism. Besides courses in the various religions, our majors take courses that examine the intersection of religion with other spheres of life, such as politics or the media, or that analyze religion from the perspective of philosophy or the social sciences.

II. Student Learning Goals & Outcomes:

All students majoring in Religious Studies shall achieve competence in the following domains of skill and knowledge:

A. Skills

Learning Goal: Students possess the ability to perform research and interpret materials related to the study of religion.

    Outcome 1: Students can analyze written materials related to the study of religion.
    Outcome 2: Students have acquired information literacy in the study of religion.

Learning Goal: Students can effectively communicate in written and spoken mediums.

Outcome 3: Students are able to write well-organized critical and analytical research papers related to the study of religion.

Outcome 4: Students are able to speak clearly and effectively using relevant and adequate supporting evidence.

B. Knowledge

Learning Goal: Students can demonstrate an understanding of the beliefs, rituals, texts, and figures related to a variety of religious traditions.

Outcome 5: Students can describe the basic teachings and practices of major religious traditions and can compare and contrast the principal similarities and differences between them.

Outcome 6: Students are able to identify the history and development of specific religions and their contemporary relevance.

Outcome 7: Students can compare key theories and theorists in the study of religion.

Outcome 8: Students can interpret key thinkers and figures within religious traditions.

III. Assessment Instruments:

The following methods shall be used to measure learning outcomes and assess the degree of correlation between pedagogy and student accomplishment.

A1. Direct Assessment of Outcome 1

For this component, a reading comprehension and knowledge assessment will be conducted in CPRL 300 (Methods of Studying Religion) and CPRL 485T (Senior Seminar). Students will be presented with brief scholarly passages in which a concept or event is being analyzed or an argument presented. Students will be asked to answer a multiple-choice question related to each passage. The assessment committee will compare the results from the two classes to determine the level of student improvement.

A2. Assessment of Outcomes 2 & 3

The assessment committee will ask the instructors of CPRL 300 Methods of Studying Religion and CPRL 485T Senior Seminar (capstone course) to tally the results of the quality of papers written by CPRL Majors based upon the "Direct Assessment of Research Skills" rubric (see below). The assessment committee will compare the results and consider what progress towards the achievement of program objectives these papers reveal.

B. Indirect Assessment: Student Program Assessment Essay

In CPRL 485T Senior Seminar, students will be asked to complete a two-three-page self-evaluation of their experience as a Religious Studies major. They will be asked to address such questions as:

--What are the goals (as you understand them) of the Religious Studies major?

--What are your personal goals for majoring in this field?

--Are these goals being met?

--Are you acquiring an overall grasp of how the world's religious traditions are distinct yet interrelated?

--Do you feel you are able to study worldviews other than your own comfortably and fairly?

--What have you found most (a) rewarding, (b) insightful, (c) difficult in religious studies thus far?

IV. Assessment Committee

The Department of Comparative Religion will appoint a committee consisting of two tenured or tenure-track full-time faculty for a three-year term. Their duties will include gathering and evaluating assessment data, and reporting back to the entire full-and part-time faculty on the success of the department's assessment efforts.

V. Assessment Schedule:

The Department of Comparative Religion will employ an assessment program that will run on a seven-year cycle in tandem with the cycle of program reviews, thus making it possible to utilize data obtained through assessment to define more accurately department strengths and weaknesses. Implementation of the assessment instruments mentioned above will be immediate and ongoing. As soon as data are available we will consider what modification of our curriculum may be appropriate in the context of program objectives. We will also consider which entry-level skills may be necessary to ensure success in our program, and what testing instruments may have to be developed to facilitate that process.

There are approximately 35 courses (when including multiple topics "T" courses) listed in our Curriculum Map. We will review approximately five courses a year, over the seven year period, beginning in Spring 2011.

Fall 10/Spring 11: 105 & 110
Fall 11/Spring 12: 200, 201, 210, 250, 270T (2 courses); 280
Fall 12/Spring 13: 300, 306, 330T (at least one course); 331T (at least one course), 335
Fall 13/Spring 14: 341, 342, 351, 352, 361, 362, 371, 372
Fall 14/Spring 15: 350T (at least one course); 358, 367, 370, 375
Fall 15/Spring 16: 380, 381, 397, 400
Fall 16/Spring 17: 401T (at least one course); 411, 485T

As each course is reviewed, we will create new direct measures as needed to assess each of the outcomes, and to determine the degree to which an outcome is achieved in a course.

COMPARATIVE RELIGION
DIRECT PERFORMANCE ASSESSMENT OF RESEARCH SKILLS

Course_____ Semester _____

Criteria	Excellent	Good	Average	Poor	Failure
Content					
The writing contains all necessary information of the topic as related to the assignment.	Information is complete and clearly relates to the assignment.	Information is mostly complete and clearly relates to the assignment.	Information is somewhat complete and mostly relates to the assignment.	Information has little to do with the assignment or consists of some misstatements.	Information does not relate to the assignment and consists of many misstatements.
The writing contains an identifiable, central focus.	Central focus is clear and consistent throughout.	Central focus is apparent.	Focus is somewhat unclear or inconsistent.	The writing wanders in many directions.	No identifiable focus.
Development and Organization					
The writing fully develops each idea in a clear, logical sequence and, when appropriate, offers evidence supporting the thesis or central focus.	There is a logical progression of ideas that is unified and complete. Supporting evidence is presented as needed.	There is a logical progression of ideas that is relatively complete, although a few minor lapses may be present. Supporting evidence is presented.	Many minor lapses in the logical progression of ideas are evident. Limited supporting evidence is presented.	Major lapses in the logical progression of ideas are evident. Limited supporting evidence is presented.	Ideas are presented in a random fashion. No supporting evidence is presented.
The writing effectively uses transitions to connect sentences and paragraphs.	Transitions between sentences and paragraphs are flowing and varied.	Transitions between sentences and paragraphs are varied.	A few transitions between sentences and paragraphs are choppy or disconnected.	Many short, choppy, or disconnected sentences and paragraphs.	No clear use of transitions between sentences and paragraphs.
The writing demonstrates an ability to share ideas or information in the author's own words.	Ideas or information are expressed elegantly in the author's own words.	Ideas or information are expressed clearly in the author's own words.	For the most part, Ideas or information are expressed in the author's own words.	Minimal ability to express ideas or information in the author's own words.	No clear ability to express ideas or information in the author's own words.
Format, Style, and Mechanics					
The writing uses credible sources effectively and with proper citations.	Credible sources are properly cited and woven seamlessly into the writing.	Credible sources are properly cited and used in the writing.	Sources are mostly credible and properly cited.	Minimal use of credible sources or proper citations.	Most sources are not credible and/or most sources are not properly cited.
The writing contains few if any errors of spelling, syntax, word usage or punctuation.	No errors in spelling, syntax, word usage or punctuation.	A few minor errors in spelling, syntax, word usage or punctuation.	Many minor errors in spelling, syntax, word usage or punctuation.	Major errors in spelling, syntax, word usage or punctuation.	The number of errors makes the writing almost unreadable.
The writer strives to achieve an original voice where appropriate.	An original writing style that is a joy to read.	An informative and interesting writing style.	A readable presentation.	Writing is tedious to read.	Writing is extremely difficult to comprehend.

Approved by the Department of Comparative Religion 5/23/08
Revised 11/12/09; updated 12/14/10; updated 1/10/11

APPENDIX VIII. CURRICULUM MAP

12/3/10	SKILLS: Goal: Students possess the ability to perform research and interpret materials related to the study of religion.		SKILLS: Goal: Students can effectively communicate in written and spoken mediums.		KNOWLEDGE: Goal: Students can demonstrate an understanding of the beliefs, rituals, texts, and figures related to a variety of religious traditions.			
Course	Outcome 1 analyze written materials related to the study of religion	Outcome 2 acquired information literacy in the study of religion	Outcome 3 write well-organized critical and analytical research papers	Outcome 4 speak clearly and effectively using relevant & adequate supporting evidence	Outcome 5 describe the basic teachings & practices of major religious traditions and can compare & contrast the principal similarities and differences between them	Outcome 6 identify the history and development of specific religions and their contemporary relevance	Outcome 7 compare key theories and theorists in the study of religion	Outcome 8 interpret key thinkers and figures within religious traditions
105	I	I	I	--/I	I	I	I	I
110	I	I	I	--/I	I	I	I	I
200	I	I	I	--/I	--	D	I	D
201	I/D	I	I	--/I	--	D	I	D
210	I/D	I	I	--/I	--	D	I	D
250	I/D	I	I	--/I	--	D	I	D
270T	I/D	I	I	--/I	--	D	I	D
280	I/D	I	I	--/I	--	D	I	D
300	D/M	D/M	D/M	D/M	D	--	M	I
306	D	D	D	--/I	D	--	I	D
330T	M	D	D/M	--/I	--	D/M	D	D
331T	M	D	D/M	--/I	--	D/M	D	D
335	D/M	D	D	--/I	D	--	I	D
341 &42	D	D	D	--/I	--	D/M	I	D/M
351 & 52	D	D	D	--/D	--	D/M	I	D/M
361 & 62	D	D	D	--/I	--	D/M	I	D/M
371 & 72	D	D	D	--/I	--	D/M	I	D/M
350T	D	D	D	--/I	--	D/M	I	D/M
358	D	D	D	--/I	D	--	I	D/M
367	D	D	D	D/M	D	--	I	D
370	D	D	D	--/I	D	--	I	D
375	D	D	D	--/I	D	--	I	D
380	D	D	D	--/I	D	--	D/M	D
381	D	D	D	--/I	I	D	D	D
397	D	D	D	--/I	I	D	D	D
400	D	D	D	I	D	--	I	D
401T	M	D	D/M	--/I	--	D/M	D	D
411	M/C	D	M/C	M	D	--	D	--
485T	M/C	M	M/C	M/C	M/C-VT	M/C-VT	M	M-VT

Guide: **I** = Introduced, **D** = Developed & Practiced with Feedback, **M**= Demonstrated at the Mastery Level Appropriate for Graduation, **R** = Review of basics added to junior-level courses to ensure that all students have the background for upper-division work, **C** = Consolidation: students given opportunities to consolidate their learning of outcomes that have been previously mastered in the curriculum. VT= variable topic – thus, the level depends upon the specific topic.

APPENDIX IX. DIRECT ASSESSMENT QUIZ & RESULTS

Direct Assessment of Learning Goal 1: Students possess the ability to perform research and interpret materials related to the study of religion. Outcome 1: Students can analyze written materials related to the study of religion.

DEPARTMENT OF COMPARATIVE RELIGION: ASSESSMENT QUIZ

INTRUCTIONS: (1) PLEASE READ THE FOLLOWING PASSAGES AND SELECT THE BEST ANSWER TO THE QUESTION FOLLOWING EACH PASSAGE. PLACE YOUR ANSWER ON THE PROVIDED SCANTRON. (2) DO NOT PUT YOUR NAME ON THE SCANTRON.

1. Buddhism developed a broad vision for an integrated spiritual community and a clear sense of proper social practice. The texts speak of the devout layman's and monk's duty to help others grow in faith, morality, knowledge, and charity. This "imagined community" enabling spiritual pursuits has depended on a constant altruistic effort by householders: By giving up a portion of their household's material wealth to sustain Buddhist monastics and their institutions, they support exemplary individuals in their midst seeking refuge to realize *nirvana*. Powered by altruistic giving, the agency of merit can benefit all individuals in society by positively affecting their path through *samsara*.

[Lewis, Todd. (2005). Altruism in Classical Buddhism. In Jacob Neusner & Bruce Chilton (Eds.), *Altruism in World Religions* (pp. 100-101). Washington, DC: Georgetown University Press.]

Which of the following conclusions is implied in this passage?

  A. Householders can immediately escape *samsara* and realize *nirvana* by sacrificing their wealth.
  B. Householders can surpass monastics on the road to nirvana by materially supporting those who are farther along the path than they are.
  C. Meritorious interaction between householders and monks forms an integrated system of spiritual benefits.
  D. Buddhist monks benefit from the generosity of common people, who imagine a community of meritorious altruism and spiritual pursuits.

2. When the newly discovered Dead Sea Scrolls of Qumran were first publicized, beginning in the 1950s, a great deal of attention was given to the seeming preponderance of dualistic ideas and imagery contained in them. And, of course, the usual suspects from Zoroaster's neighborhood were implicated: Good (Ahura Mazda) and Evil (Angra Mainyu/Ahriman).… But in the decades that followed, a different perspective began to emerge, culminating in the 1990s, when all of the unearthed materials were published. It now appears that the incidence of dualistic texts is comparatively minor. Furthermore, much of this material was not original to the Qumran material, but simply formed part of their library, without being influential in the writings actually produced by the community. From this perspective, we can take the library as representative, at least to a certain extent, of reading interests in Jerusalem around the beginning of the Christian era.

[Kelly, Henry Angsgar. (2006). *Satan: A Biography (*pp. 41-42). Cambridge: Cambridge University Press.]

Which of the following conclusions is implied in this passage?

A. The Essenes understood the cosmos as a battleground between the forces of Good and Evil.
B. The fact that dualistic texts were found in the library of Qumran does not mean that those living in Qumran adhered to dualistic doctrines.
C. The limited availability to scholars of texts from Qumran did not hamper their ability to gain a reasonably accurate view of the Community's perspective.
D. Greater availability of texts indicates that the community at Qumran did not read the dualistic texts they had in their own library.

3. Many Muslims view contemporary Euro-American feminist approaches that reinforce reductionist views of Islam as a peculiarly sexist religion as part of the broader Western enterprise to discredit and misrepresent Islam. Ironically, many of these same Muslims also misrepresent feminism by stereotyping it with all that is considered negative and problematic in Western culture…. Some Muslim scholars have reacted with blind defensiveness to this perceived Western feminist attack on Islam. In legitimately attempting to repudiate the unpalatable and inaccurate stereotypes of certain orientalist discourses, these Muslim scholars have unwittingly become equally reductionist by romanticizing the Muslim legacy as one that has unequivocally empowered Muslim women. This stance makes it increasingly difficult to approach the questions of gender relation in an honest manner, seeking to identify and redress realities of injustice.

[Shaikh, Sa'Diyyah. (2003). Transforming Feminisms. In Omid Safi (Ed.) *Progressive Muslims: On Justice, Gender, and Pluralism* (pp. 149-150). Oxford: Oneworld Publications.]

Which of the following conclusions is implied in this passage?

A. Reductionist perspectives on women and Islam clarify the realities and make it easier to identify and challenge injustices.
B. Writers and scholars on both sides of this issue simplify complex realities and make it harder to attain clarity and an effective course of action.
C. Orientalist perceptions of Islam and women have been repudiated, but should have been taken seriously in order to perceive the situation more clearly.
D. It is important for Euro-American feminists to understand that Islam has nearly always served to empower women.

4. Since Christians insisted on the historical specificity of a person [Jesus] born during the reign of Caesar Augustus, they had to admit that the founder of the religion lived only recently. Other religions that entered the empire claimed connection with older cultures. They were new only in the sense that they were introduced recently, not in the sense that they were new chronologically. Moreover, they featured deities who were not limited to a time or place. Isis and Mithras, for example, transcended the limitations of time and geography…. Christianity's origination in a set place at a particular time was taken by pagans as a clear indication that its claims to truth were shaky at best. Initially, Christians responded that they actually held to the oldest form of divine revelation. That response relied heavily on their claim to be the true continuation of God's chosen people, Israel…. They also read Jesus' teachings into Greco-Roman literature and philosophy. Socrates and Plato, the dramatists and poets, were, said some Christians, proto-believers in Jesus.

 [Wagner, Walter H. (1994). *After the Apostles (p.135).* Minneapolis: Augsburg Fortress.]

Which of the following conclusions is implied in this passage?

A. Romans and other pagans respected religions that were old, and so Christians needed to minimize the local and recent elements of their origins.
B. Christianity was not respected by pagans because it had emerged from a region that Rome considered part of its conquered territory.

C. Christians had to assert both the recent specificity of their religious origins, and at the same time claim they were not a new religion.
D. Christians argued that they were a new religion because they were connected to Judaism and Greco-Roman philosophy.

5. For Krishna, clearing up dharma-confusions is only a starting point, however. He quickly raises another topic that has to do with "cutting away the bondage of the act." Although Arjuna has not explicitly stated this issue as a concern, Krishna intuits his unstated objection. In effect, Arjuna proposes a renunciation of action, while Krishna is urging him to act as a warrior. Won't this act inevitably lead to karmic consequences? Won't it necessarily create further bondage for Arjuna? Krishna recognizes that to make his case for fighting persuasive, he must acknowledge and counteract the renunciatory argument. He must show Arjuna a way to act in the world that will not engender further bondage. In effect, Krishna redefines renunciation. Renunciation is not a matter of abandoning action… but of abandoning attachment to the fruit of action… Truly disinterested action allows one to act in the world and not bind oneself further to the world.

[Davis, Richard H. (2005). Altruism in Classical Hinduism. In Jacob Neusner & Bruce Chilton (Eds.). *Altruism in World Religions* (170-71). Washington, DC: Georgetown University Press.]

According to the writer of the above passage:

A. Krishna is trying to convince Arjuna that he must not renounce his duty as a warrior, but rather his attachment to the outcome of his action.
B. Krishna's teaching is that Arjuna must renounce his intention to become a warrior.
C. Krishna's teaching is that renunciation of the world in itself generates bad karma. In effect, one must renounce renunciation of the world.
D. Krishna, in effect, is advising Arjuna to abandon worldly action and pursue *moksha*.

6. The term "religion" must be understood as designating an academically constructed rubric that identifies the arena for common discourse inclusive of all religions as historically and culturally manifest. "Religion" cannot be considered as synonymous with Christianity or with the teaching of religion to members of specific traditions. "Religion" must not be thought of as the essence of the subject studied. "Religion" is not "the sacred," "ultimate concern," or belief in god (or some disguising euphemism). There is nothing religious about "religion." Religion is not *sui generis.* There are no uniquely religious data.

[Gill, Sam. (1994) The Academic Study of Religion. *The Journal of the American Academy of Religion*, 62:4, 965.]

According to the author of this passage:

A. "Religion" is best understood from within a religious tradition.
B. "Religion" is one of many human expressions that can be studied academically.
C. "Religion" is a unique subject that must be expressed in uniquely "religious" ways.
D. It is impossible to define "religion."

7. Which of the following statements best describes you?

A. I am currently pursuing a major in Comparative Religion.
B. I am currently pursuing a minor in Comparative Religion.
C. I am currently pursuing neither a major nor a minor in Comparative Religion.

THANK YOU SO MUCH FOR TAKING TIME TO ANSWER THESE QUESTIONS.

CPRL PROGRAM ASSESSMENT STUDENT TEST: FALL 2009 RESULTS

The Fall 2009 CPRL Program Assessment Student Test was administered on November 30, 2009 to students in the CPRL 300 class. Twenty-one CPRL majors completed the test.

The exam consisted of six multiple-choice questions, each referring to a secondary passage related to a topic in Religious Studies. The exam will be repeated in the CPRL 485T course in the Spring semester.

Results of the Fall 2009 Exam

QUESTION	Incorrect Responses	Percentage of Total Student Responses		Percentage of Scores on Individual Exam Forms
1	8	38% missed #1		6 (28.5%) answered all 6 correctly
2	4	19%		5 (23.8%) missed 1 question
3	2	1%		6 (28.5%) missed 2 questions
4	6	29%		1 (4.76%) missed 3 questions
5	5	24%		2 (9.52%) missed 4 questions
6	8	38%		1 (4.76%) missed 5 questions

Notes

- The majority of students (about 80%) missed 2 or less of the test questions.
- Most often missed were questions #1 and #6. Question #1 consisted of a passage related to the relationship between laity and monks in Theravada Buddhism. Question #6 related to a passage on the task and methodological implications of defining religion.

CPRL PROGRAM ASSESSMENT STUDENT TEST: SPRING 2010 RESULTS

The Spring 2010 CPRL Program Assessment Student Test was administered on May 14, 2010 to students in the CPRL 485T class (senior seminar).

- 16 CPRL majors completed the test.
- 1 CPRL minor completed the test.

The exam consisted of six multiple-choice questions, each referring to a secondary passage related to a topic in Religious Studies. The exam was previously administered in the CPRL 300 course in Fall 2009.

Results of the SPRING 2010 Exam

QUESTION	Incorrect Responses	Percentage of Total Student Responses		Percentage of Scores on Individual Exam Forms
1	2	11.7% missed #1		4 (23.5%) answered all 6 correctly
2	4	23.5%		8 (47%) missed 1 question
3	1	5.8%.		4 (23.5%) missed 2 questions
4	3	17.6%		1 (5.8%) missed 3 questions
5	0	0%		
6	8	47%		

Notes

- The majority of students (about 71%) missed 1 or less of the test questions. 94% missed 2 or less.
- Most often missed were questions #2 (4 incorrect) and #6 (8 incorrect). Question #2 consisted of a passage related to the Dead Sea Scrolls. Question #6 related to a passage on the task and methodological implications of defining religion.

COMPARISON: 2009—2010

QUESTION	2009 Incorrect Responses	2009 Percentage of Total Student Responses	2010 Incorrect Responses	2010 Percentage of Total Student Responses
1	8	38% missed #1	2	11.7% missed #1
2	4	19%	4	23.5%
3	2	1%	1	5.8%.
4	6	29%	3	17.6%
5	5	24%	0	0%
6	8	38%	8	47%
AVE		4.42 Correct		4.88 Correct

Data from Fall 2010 have been collected and will be compared to the Spring 2011 data, once they are collected.

APPENDIX X. DIRECT ASSESSMENT OF RESEARCH SKILLS

Direct Assessment of Learning Goal1: Students possess the ability to perform research and interpret materials related to the study of religion. Outcome 2: Students have acquired information literacy in the study of religion.

And Learning Goal 2: Students can effectively communicate in written and spoken mediums. Outcome 3: Students are able to write well-organized critical and analytical research papers related to the study of religion.

The next three pages consist of the scoring rubric and number of students receiving each comment.

Course CPRL 300 Semester FALL 2009

Criteria	Excellent	Good	Average	Poor	Failure
Content					
The writing contains all necessary information of the topic as related to the assignment.	Information is complete and clearly relates to the assignment. 13	Information is mostly complete and clearly relates to the assignment. 6	Information is somewhat complete and mostly relates to 3the assignment. 2	Information has little to do with the assignment or consists of some misstatements.	Information does not relate to the assignment and consists of many misstatements.
The writing contains an identifiable, central focus.	Central focus is clear and consistent throughout. 7	Central focus is apparent. 10	Focus is somewhat unclear or inconsistent. 4	The writing wanders in many directions.	No identifiable focus.
Development and Organization					
The writing fully develops each idea in a clear, logical sequence and, when appropriate, offers evidence supporting the thesis or central focus.	There is a logical progression of ideas that is unified and complete. Supporting evidence is presented as needed. 8	There is a logical progression of ideas that is relatively complete, although a few minor lapses may be present. Supporting evidence is presented. 11	Many minor lapses in the logical progression of ideas are evident. Limited supporting evidence is presented. 2	Major lapses in the logical progression of ideas are evident. Limited supporting evidence is presented.	Ideas are presented in a random fashion. No supporting evidence is presented.
The writing effectively uses transitions to connect sentences and paragraphs.	Transitions between sentences and paragraphs are flowing and varied. 9	Transitions between sentences and paragraphs are varied. 11	A few transitions between sentences and paragraphs are choppy or disconnected. 1	Many short, choppy, or disconnected sentences and paragraphs.	No clear use of transitions between sentences and paragraphs.
The writing demonstrates an ability to share ideas or information in the author's own words.	Ideas or information are expressed elegantly in the author's own words. 8	Ideas or information are expressed clearly in the author's own words. 10	For the most part, Ideas or information are expressed in the author's own words. 3	Minimal ability to express ideas or information in the author's own words.	No clear ability to express ideas or information in the author's own words.
Format, Style, and Mechanics					
The writing uses credible sources effectively and with proper citations.	Credible sources are properly cited and woven seamlessly into the writing. 11	Credible sources are properly cited and used in the writing. 7	Sources are mostly credible and properly cited. 3	Minimal use of credible sources or proper citations.	Most sources are not credible and/or most sources are not properly cited.
The writing contains few if any errors of spelling, syntax, word usage or punctuation.	No errors in spelling, syntax, word usage or punctuation. 15	A few minor errors in spelling, syntax, word usage or punctuation. 4	Many minor errors in spelling, syntax, word usage or punctuation.	Major errors in spelling, syntax, word usage or punctuation. 1	The number of errors makes the writing almost unreadable. 1
The writer strives to achieve an original voice where appropriate.	An original writing style that is a joy to read. 10	An informative and interesting writing style. 9	A readable presentation.	Writing is tedious to read. 2	Writing is extremely difficult to comprehend.

Course <u>CPRL 485T</u> Semester <u>SPRING 2010</u>

Criteria	Excellent	Good	Average	Poor	Failure
Content					
The writing contains all necessary information of the topic as related to the assignment.	Information is complete and clearly relates to the assignment. 7	Information is mostly complete and clearly relates to the assignment. 6	Information is somewhat complete and mostly relates to the assignment. 1	Information has little to do with the assignment or consists of some misstatements.	Information does not relate to the assignment and consists of many misstatements.
The writing contains an identifiable, central focus.	Central focus is clear and consistent throughout. 9	Central focus is apparent. 5	Focus is somewhat unclear or inconsistent.	The writing wanders in many directions.	No identifiable focus.
Development and Organization					
The writing fully develops each idea in a clear, logical sequence and, when appropriate, offers evidence supporting the thesis or central focus.	There is a logical progression of ideas that is unified and complete. Supporting evidence is presented as needed. 6	There is a logical progression of ideas that is relatively complete, although a few minor lapses may be present. Supporting evidence is presented. 8	Many minor lapses in the logical progression of ideas are evident. Limited supporting evidence is presented.	Major lapses in the logical progression of ideas are evident. Limited supporting evidence is presented.	Ideas are presented in a random fashion. No supporting evidence is presented.
The writing effectively uses transitions to connect sentences and paragraphs.	Transitions between sentences and paragraphs are flowing and varied. 5	Transitions between sentences and paragraphs are varied. 9	A few transitions between sentences and paragraphs are choppy or disconnected.	Many short, choppy, or disconnected sentences and paragraphs.	No clear use of transitions between sentences and paragraphs.
The writing demonstrates an ability to share ideas or information in the author's own words.	Ideas or information are expressed elegantly in the author's own words. 3	Ideas or information are expressed clearly in the author's own words. 10	For the most part, Ideas or information are expressed in the author's own words. 1	Minimal ability to express ideas or information in the author's own words.	No clear ability to express ideas or information in the author's own words.
Format, Style, and Mechanics					
The writing uses credible sources effectively and with proper citations.	Credible sources are properly cited and woven seamlessly into the writing. 7	Credible sources are properly cited and used in the writing. 4	Sources are mostly credible and properly cited. 2	Minimal use of credible sources or proper citations. 1	Most sources are not credible and/or most sources are not properly cited.
The writing contains few if any errors of spelling, syntax, word usage or punctuation.	No errors in spelling, syntax, word usage or punctuation. 8	A few minor errors in spelling, syntax, word usage or punctuation. 6	Many minor errors in spelling, syntax, word usage or punctuation.	Major errors in spelling, syntax, word usage or punctuation.	The number of errors makes the writing almost unreadable.
The writer strives to achieve an original voice where appropriate.	An original writing style that is a joy to read. 5	An informative and interesting writing style. 9	A readable presentation.	Writing is tedious to read.	Writing is extremely difficult to comprehend.

Course <u>CPRL 300</u> Semester <u>FALL 2010</u>

Criteria	Excellent	Good	Average	Poor	Failure
Content					
The writing contains all necessary information of the topic as related to the assignment.	Information is complete and clearly relates to the assignment. 1	Information is mostly complete and clearly relates to the assignment. 2	Information is somewhat complete and mostly relates to the assignment. 5	Information has little to do with the assignment or consists of some misstatements.	Information does not relate to the assignment and consists of many misstatements.
The writing contains an identifiable, central focus.	Central focus is clear and consistent throughout. 3	Central focus is apparent. 2	Focus is somewhat unclear or inconsistent. 3	The writing wanders in many directions.	No identifiable focus.
Development and Organization					
The writing fully develops each idea in a clear, logical sequence and, when appropriate, offers evidence supporting the thesis or central focus.	There is a logical progression of ideas that is unified and complete. Supporting evidence is presented as needed. 1	There is a logical progression of ideas that is relatively complete, although a few minor lapses may be present. Supporting evidence is presented. 2	Many minor lapses in the logical progression of ideas are evident. Limited supporting evidence is presented. 4	Major lapses in the logical progression of ideas are evident. Limited supporting evidence is presented. 1	Ideas are presented in a random fashion. No supporting evidence is presented.
The writing effectively uses transitions to connect sentences and paragraphs.	Transitions between sentences and paragraphs are flowing and varied. 3	Transitions between sentences and paragraphs are varied. 1	A few transitions between sentences and paragraphs are choppy or disconnected. 2	Many short, choppy, or disconnected sentences and paragraphs. 2	No clear use of transitions between sentences and paragraphs.
The writing demonstrates an ability to share ideas or information in the author's own words.	Ideas or information are expressed elegantly in the author's own words. 1	Ideas or information are expressed clearly in the author's own words. 3	For the most part, Ideas or information are expressed in the author's own words. 3	Minimal ability to express ideas or information in the author's own words. 1	No clear ability to express ideas or information in the author's own words.
Format, Style, and Mechanics					
The writing uses credible sources effectively and with proper citations.	Credible sources are properly cited and woven seamlessly into the writing.	Credible sources are properly cited and used in the writing. 2	Sources are mostly credible and properly cited. 3	Minimal use of credible sources or proper citations. 3	Most sources are not credible and/or most sources are not properly cited.
The writing contains few if any errors of spelling, syntax, word usage or punctuation.	No errors in spelling, syntax, word usage or punctuation. 1	A few minor errors in spelling, syntax, word usage or punctuation. 5	Many minor errors in spelling, syntax, word usage or punctuation. 1	Major errors in spelling, syntax, word usage or punctuation. 1	The number of errors makes the writing almost unreadable.
The writer strives to achieve an original voice where appropriate.	An original writing style that is a joy to read. 2	An informative and interesting writing style. 1	A readable presentation. 3	Writing is tedious to read. 2	Writing is extremely difficult to comprehend.

APPENDIX XI. INDIRECT ASSESSMENT RESULTS

Student Assessment Essay:

In CPRL 485T Senior Seminar, students will be asked to complete a two-three-page self-evaluation of their experience as a Religious Studies major. They will be asked to address such questions as:

--What are the goals (as you understand them) of the Religious Studies major?

--What are your personal goals for majoring in this field?

--Are these goals being met?

--Are you acquiring an overall grasp of how the world's religious traditions are distinct yet interrelated?

--Do you feel you are able to study worldviews other than your own comfortably and fairly?

--What have you found most (a) rewarding, (b) insightful, (c) difficult in religious studies thus far?

Below are four of the most recent summary reports.

Summary of Students' Assessment Essays
Spring 2010 CPRL 485T
Submitted by Jeanette Reedy Solano

A Candid Look at our Pedagogical Efficiency and Our Major's Development
(Bulleted points are taken directly from student's papers)

1. **What are the Goals of the Religious Studies Major/Minor?**
   - To understand the beliefs and practices of major world religions.
   - To be able to trace the historical development and contemporary issues of religions.
   - An academic (non-theological) objective approach to studying religion.
   - To provide a deeper understanding of perhaps the most complicated questions that society faces.
   - To create a very logical and non-biased learning experience.
   - To learn how to analyze the different spiritual paths of humanity.
   - To critically study and examine world religions without seeking to impart judgment towards them.
   - To foster understanding and dialogue between the faiths.

2. **What are your personal goals for majoring/minoring in this field?**
   - To explore the issue of religious tolerance and its relation to religious devotion.
   - To see how religion answered the big questions of existence.
   - I was raised non-religious but work in global relief projects and anthropology sparked my curiosity in people's religious motivation.

- Childhood fascination with religion: To understand WHY people believe, what made them believe in something that could not be seen or proven?
- To eventually teach comparative religion and mythology at a college level.
- To get out of my own "religious bubble" and explore other faiths.
- Originally to better my position for studying in the seminary to become a priest (no longer the case).
- To discover the truth.
- To balance my biological sciences major with a second major and enhance my knowledge of my friends' religions.
- To prepare for some sort of ministry.
- To better understand my own faith and that of others.
- To explore something I truly cared about, something that mattered.
- To better understand the world.

3. **Are these Goals being met?**
- Yes: Classroom discussions are a laboratory for religious tolerance and dialogue.
- Yes: My professors have been overwhelmingly helpful in teaching me much more than facts and figures about religions but also values, symbols, and rituals.
- Yes, but budget cuts led to a severe reduction in courses I really wanted to take, I am considering going to a JC until course offerings and topics pick up.
- Yes!
- My experience with the Comparative Religion dept at CSUF has greatly exceeded my expectations.

4. **Are you acquiring an overall grasp of how the world's religious traditions are distinct yet interrelated?**
- The basics, yes, but not on specific issues.
- Yes and in-depth.
- Yes: frequent response
- Yes, I see the vast beauty of each religion.
- No, too watered down in comparison.

5. **Do you feel you are able to study worldviews other than your own comfortably and fairly?**
- Yes: frequent response.
- Yes, understanding not all religions have the same questions/answers.
- Yes, Dr. Hubbard taught me about interfaith dialogue: the ability to peacefully discuss religion with others with the purpose of gaining knowledge, not winning the debate.
- Yes, I have a more tempered worldview and a more complete understanding of people.
- NO: Most professors defend Islam, but trash Jesus and Christianity.
- NO: as a believer I felt like most of my professors viewed actual believers as inferior.

6. **What have you found most rewarding, insightful, difficult in religious studies so far?**

- Difficult: Not exploring cultural expressions of religious traditions (art, music, rituals).
- I have been taught compassion which I carry into the workplace as a manager.
- Quality of upper division courses.
- Responsive Professors who go beyond and adapt to current issues.
- Great professors.
- Quality and diversity of other majors.
- Great books-so many of them.
- I have become more open-minded and better able to communicate with those of other faiths.
- The emphasis on writing skills is the most important benefit. (Several commented upon this).
- Most difficult? Lack of class offerings.
- This department has a wonderful balance of inspired students and inspirational professors.

Students suggestions for improvement/course offerings, etc.
1. More comparative thematic classes (A common suggestion). Suggested topics:
    - Religion and sex, gender
    - Religious themes such as tolerance, forgiveness
    - A Religion and Science course
    - Religion in the Workplace course

2. I think the department can be more aggressive: it should challenge religion, not merely describe it.
3. Classes should tackle the big questions, like "is it true?' and not just slip into postmodern acceptance of "true for you" and "true for me."
4. More in-depth analysis of doctrine-not "watered down comparisons" of different traditions.
5. Professors should disclose their own religious perspectives.
6. More exploration of lived religion and culture.

Dr. Solano's musings after reading all student's reflections

This survey was given to most these students during the final semester of their senior year, consequently I found their perspectives on the program and their experiences quite honest, fearless, and thoughtful.

Overall they were pleased with their educational experience in Comparative Religion, whether or not they knew where it would lead them, most felt like they were exiting the program not only with a wealth of knowledge, but a new-found tolerance and grounding when it came to understanding world religions.

As far as their criticisms of the department, several deserve comment. There were many accounts of student's losing their faith while studying religion and while I do not believe it is our job to nurture anyone's faith at university, I am concerned that a few student's felt those who did

practice a faith were demeaned (seen as inferior was how he put it). Surely we can model critical analysis of religion without subtly discriminating against students of faith.

Several students wished we professors were "more aggressive" or dared to ask the harder comparative questions. We are seen by some as playing it safe and near-the-surface when it comes to comparing religion. Basically they feel we are too PC, postmodern or perhaps constrained by teaching at a public university, to take the criticism and comparison of religion to a deeper level.

Clearly, they want more topical courses, several of which (Religion in the Workplace and Religion, Sex and Gender) we have recently discussed developing. They are acutely aware to the draconian cuts faced by our department as far as course offerings. This lack of variety is a threat to our attractiveness as a major.

In sum, these reflections were a testament to a strong department that does many things well: from improving writing skills to fostering religiously-literate and tolerate citizens for the 21st century. They were, however, candid in their criticisms and clear that course diversity and dialogical depth could improve.

Summary of Students' Assessment Essays
Spring 2009 CPRL 485T
Submitted by Zakyi Ibrahim

Generally, I think that the students' self-evaluations are well-written. I am very impressed (though not surprised) by how easily and comfortably the students expressed their opinions. Overall, I think their responses are very identical. The only exceptions may have more to do with their unique personalities and worldviews. Below is the summary of their self-assessment according to the questions they were given.

1. What are the goals (as you understand them) of the Religious Studies major/minor?
Response: The students seem to have a clear understanding of the goals of the Comparative Religion department including, among other things, imparting an academic knowledge about many dimensions of the world religions to students in an unbiased fashion, producing students well-versed in Religions of the world, and providing a respectable forum for students to learn and share ideas that will contribute to their positive contribution in the society at large.

2. What are your personal goals for majoring/minoring in this field?
Response: Although students' motives differ considerably (from simply changing a major, to doing missionary work, to proceeding to graduate work), their goals seem to converge in two general areas:

a. To be knowledgeable in as many religions of the world as possible, appreciate the possible similarities and differences between them and to use what has been learnt to foster mutual understanding between adherents of the world religions (majority).

b. To understand their own religions better and/or improve their own spirituality (minority).

3. Are these goals being met?

Response: Overwhelmingly, students declared that their goals have been met, citing a host of examples ranging from their knowledge about specific religious teachings and practices to their learning of the major theories of religions. A student stated that majoring in Religious studies, she is convinced, has given her the tools and confidence to pursue a career in writing fiction (who says Ron Hubbard of Scientology has no impact on our students?!).

4. Are you acquiring an overall grasp of how the world's religious traditions are distinct yet interrelated?

Response: Students unanimously agreed on how they appreciated the interconnectedness, not only among the Western or the Eastern religions (a very striking feature, as most have pointed out), but also between the Western religions and the eastern ones. For instance, some students insisted on the parallels between some stories and theologies of Hinduism and Christianity. Others pointed to some similarities between Kosha and Kabala of Judaism and Halal and Sufism of Islam respectively.

5. Do you feel you are able to study worldviews other than your own comfortably and fairly?

Response: Majority of students expressed that it was conducive for them to study worldviews of others. However, many admitted that it was harder than they thought. They had to struggle all the time to maintain the mindset capable of studying others' worldviews without prejudice.

6 (a): What have you found most rewarding?

Response: Three issues dominated this part of students' response: (1) diversity of Religions studied; (2) open-mindedness of the instructors in the department; and (3) the sheer volume of knowledge acquired from the courses and the quality of experience attained from their professors and colleagues.

6 (b). What have you found most insightful?

Response: Total reward of learning about other religions, making friendships and the chance to discuss and debate issues with classmates.

6 (c). What have you found most difficult in religious studies thus far?

Response: Constant struggle to stay open-minded; on exceptional cases, their inability to grasp the content of a few courses.

Summary of Students' Assessment Essays
Fall 2007 CPRL 300
Submitted by Brad Starr

Assigned 28 Essays from Fall 2007.
3 contained content not germane to the assessment. Material from the remaining 25 is outlined below.

1. What are the goals (as you understand them) of the Religious Studies major?
Most students mentioned elements related to objectivity and unbiased knowledge of the religions of the world. Some specific mentions:

- Understanding of and sensitivity toward the variety of religions and cultures.
- Development of skills in critical thinking, good writing, and analysis of various religious worldviews and sensitive religious topics.
- Interdisciplinarity in learning about religions.
- Taking a secular approach to religion in its good and bad features; allowing students freedom to explore and draw their own conclusions.
- Learning to use academic or scholarly resources to go beyond typical knowledge to gain a more accurate perspective; removing misunderstandings.
- Studying the contributions of religion to human life; learning the connections of religion and social, economic, and political dimensions of life.
- Fostering tolerance.
- Studying the historical development of religions.
- Thinking outside the box.

2. What are your personal goals for majoring in this field?
Many students mentioned personal goals related to self understanding. Others mentioned specific career-oriented goals.

Career-oriented:
- Grief counseling. How to help people mind consolation in traumatic circumstances (PSYC dbl major)
- Preparation for ministerial training.
- Preparation for graduate school.
- Preparation for career in religious education.
- High school literature teacher (ENGL double major)
- Nursing or other medical professional

Personal/Existential:
- Interested in new religious movements.
- Seeking answers to philosophical and theological issues
- Learning to communicate across cultural boundaries

- Personal enjoyment
- Learn about my own religion
- Meeting other students from various religious traditions.
- Wanted to learn about Islam due to 9/11
- Self discovery
- To learn about religious motivations from various disciplinary perspectives.

3. Are these goals being met?
Students overwhelmingly answered in the affirmative. Several added suggestions, however, such as:

- Would like more on New Religious Movements.
- Need a course on Psychology of Religion
- Found New Testament course biased; course text was written by an atheist who wanted to disprove Christianity.
- Would like required courses to be offered at times other than after 4pm.
- Need more Latino-related courses.
- Professors should join together to create a more extensive reading list for students who want to explore topics further on their own.
- There was one negative response. One student said she had changed her goals as she completed the major; decided she was an atheist with no further interest in religion whatsoever, and that she could not remember much from her CPRL courses. Her real interests are in law enforcement and dog grooming.

4. Are you acquiring an overall grasp of how the world's religious traditions are distinct yet interrelated?
Overwhelming affirmative responses. Some specifics:

- Yes, but would like more on how religions arise, seeing a contemporary new religion actually take shape.
- The chance to meet people from different religions is especially meaningful and important.
- The major has given me a sense of being a global citizen.
- Especially the role of religion in social order and unification; the functions of religions.
- Especially the role of compassion and understanding in religions.
- Many expressed appreciation for gaining a pluralistic perspective.

5. Do you feel you are able to study worldviews other than your own comfortably and fairly?
Overwhelmingly positive. Almost every student commented on the openness of the class room and the unbiased nature of instruction and discussion. The passion of the instructors for understanding was noted repeatedly. One student, professing a "conservative" perspective, stated that the "comfort level in CPRL classes is amazing."

One student (already noted in #3 above) answered affirmatively except for the NT course. Another was also affirmative in general, but noted "bias in some professors." The nature of this bias was not specified.

6. What have you found most (a) rewarding, (b) insightful, (c) difficult in religious studies thus far?

Rewarding/insightful:
Almost every student offered numerous rewarding and insightful elements, typified by the following specifics.

- Meeting people from various religions
- Better understanding of myself
- Good professors, from varied points of view and using varied styles; passionate about the subject and about teaching,
- Intimate major: small, was able to interact with and get to know the professors.
- Individual attention of faculty to students; helpful faculty and advisers.
- Made me more compassionate; expanded my outlook, using different methods.
- Respect and openness of other students.
- Better understanding of value of dialog and tolerance.
- No pressure to convert or to be dogmatic.
- Able to increase tolerance and understanding in my own family and friends.
- Felt proud to have knowledge of religions other than my own.

Difficulties
- Extensive reading requirements and new terminologies
- Learning various methods and theories
- Religiously devout parents disapproved of adding this major (to a double major). Objected to studying different religions. (Student related that parents had become more approving over time).
- One student said she was an outsider to religion, and wanted to study it from outside, and was uncomfortable to find most of the other majors and minors were religious insiders.

Summary of Students' Assessment Essays
Fall 2006 CPRL 300
Submitted by James Santucci

Twenty-one students assessments were read, with a near equal number of minors (mainly in Christian Studies) and majors. The observations by the students were mainly positive, citing the following points:

1) The importance of presenting the functions, theories, origins, and histories of religions from a non-biased, mainly objective perspective. The importance of the academic approach, a central theme of the learning goals and mission of the Department, was stressed by many of the students in this sampling.

    a. A downside to this approach were given by one student, who observed that this method of investigating religion might cause the student to question his own beliefs, thereby leading to a disbelief in one's own tradition.

    b. Some of the students appear to have difficulty with the academic approach to the study of religion, perhaps more so than generally assumed. Most see the value of this method and attempt to practice it, but it is acknowledged nonetheless that setting aside one's beliefs was not easy for them.

    c. Most students are appreciative of their professors efforts and academic approach.

2) The emphasis on writing was recognized by some students as an important element of the course.

3) The comparative approach of the department is important and insightful for students. This is especially the case in courses that present religious themes in the discussion, such as CPRL 105, 110, and 300.

4) Some students were appreciative of the education they received in Comparative Religion classes regarding the application of critical thinking and analysis to the subject matter.

In summary, most students acknowledged a personal commitment to a religious tradition, with a majority of these students accepting the value of a neutral, objective, and scholarly approach to the subject. One or two of the students expressed difficulty reconciling this method with their own belief system, but all were accepting of the instructors' objective, informed, and open approach to the religions under review. Only one student admitted that the academic study of religion was harmful to his own belief system and so had some doubts regarding this method of investigation. On the other hand, when it was noted that a professor presented a biased or even hostile approach to the subject matter and the opinions of students, the student recognized it as a breach in the aim of the Department as reflected in its mission.

One final note. For students who take their religious background seriously, the academic study of religion can be a demanding and challenging subject, due largely on the perceived outlook of a possible conflict between one's own religious background and the non-committal approach of this field of study. The application of critical thinking techniques is crucial to establishing a balanced and reasonable approach to one's own religion and the academic study of religions in general.

APPENDIX XII. ITEMS FROM National Survey of Student Engagement

National Survey of Student Engagement (NSSE)
Spring 2009 Results Summary

As part of PPR self-study, HSS departments and programs will be asked to review items from the Student-Faculty Interaction Scale and the Educationally Enriching Experiences Scale and:
1) evaluate the level at which the program currently encourages this activity.
2) From this evaluation, programs will be asked to identify 5-8 items that they believe they can effectively advance at the program level and to specify how they expect to achieve these goals. This requirement should be institutionalized as part of the PPR process throughout campus, beginning with departments starting their PPR in Fall 2010. [Memo from Mitch Avila to the Student Academic Life Committee, *dated 12/22/10, forwarded to the Department of Comparative Religion on 1/4/11 by Claire Palmerino.]*

On January 10, 2011, the full-time faculty of the Department of Comparative Religion reviewed 17 items (below) from the National Survey of Student Engagement. We discussed the degree to which the department currently encourages each activity, and from this evaluation identified five items to advance at the department level and how the department expects to achieve these goals (see table on page 69).

National Survey of Student Engagement (NSSE) –
Spring 2009 Results Summary
Comparison to Other Large Public Nonresidential Universities
by Class Level

Item	Frosh	Senior
Items for Student-Faculty Interaction Scale		
1. **Work on a research project with a faculty member outside of course or program requirements**	Lower**	Lower**
2. **Discussed grades or assignments with an instructor**	No Diff	No Diff
3. **Talked about career plans with a faculty member or advisor**	Lower***	Lower**
4. **Discussed ideas from your readings or classes with faculty members outside of class**	No Diff	No Diff
5. **Received prompt written or oral feedback from faculty on your academic performance**	Higher***	No Diff
6. **Worked with faculty members on activities other than coursework (committees, orientation, student life activities, etc.)**	No Diff	Lower***

Items for Educationally Enriching Experiences Scale		
7. Had serious conversations with students of a different race or ethnicity than your own	Higher**	No Diff
8. Had serious conversations with students who are very different from you in terms of their religious beliefs, political opinions, or personal values	No Diff	No Diff
9. Used an electronic medium (listserv, chat room, Internet, instant messaging, etc.) to discuss or complete an assignment	Lower***	No Diff
10. Practicum, internship, field experience, co-op experience, or clinical assignment	No Diff	Lower***
11. Community service or volunteer work	Lower***	Lower***
12. Participate in a learning community or some other formal program where students take two or more classes together	Lower***	Lower***
13. Foreign (additional) language coursework	Lower***	Lower***
14. Study abroad	Lower***	Lower***
15. Independent study or self-designed major	Lower***	Lower***
16. Culminating senior experience (capstone course, senior project or thesis, comprehensive exam, etc.)	Lower*	Lower***
17. Encouraging contact among students from different economic, social, and racial or ethnic backgrounds	No Diff	Higher*

*$p < .05$. **$p < .01$. ***$p < .001$.

FIVE ITEMS Identified by the Department of Comparative Religion
to Advance at the Department Level
and how CPRL Expects to Achieve these Goals

Item	**How CPRL expects to Advance the items**
Items for Student-Faculty Interaction Scale	
2. Discussed grades or assignments with an instructor	Faculty members already hold office hours and are readily available to discuss grades and assignments. Faculty will be asked to make this explicit through verbal reminders in classes.
3. Talked about career plans with a faculty member or advisor	We have partnered with the Career Center to offer advice and mentoring to our majors. Our faculty members also write many letters of recommendation. We have prepared a list of local colleges and universities that offer M.A. and/or Ph.D. programs in religion. We will advance these practices through our plan to expand the number of faculty advisors to offer greater personalized attention to majors and minors (see I.C. above).
5. Received prompt written or oral feedback from faculty on your academic performance	CPRL faculty members strive to grade assignments and exams in a prompt and comprehensive manner. Full-time faculty will continue to discuss this issue. We plan to hire Instructional Student Assistants (ISA) to assist with inputting grades in the Blackboard grade center and grading simple short-answer assignments. Reduction to a 4-3 load should also be of assistance. In addition, our planned part-time faculty policy will address this concern.
Items for Educationally Enriching Experiences Scale	
9. Used an electronic medium (listserv, chat room, Internet, instant messaging, etc.) to discuss or complete an assignment	Most of our instructors utilize BlackBoard for posting grades, and documents. We will foster growth in these activities through encouraging our faculty to participate in FDC technology courses. In addition, with our further expansion into online courses, we anticipate growth in this area.
16. Culminating senior experience (capstone course, senior project or thesis, comprehensive exam, etc.)	CPRL 485T serves as our capstone course. Through general advisement, and specific assignments in CPRL 485T, we will strive to make this more readily apparent to our students.