Full Category I and Abbreviated Category I Proposal Transmittal Sheet

Submit proposals to: Office of Academic Programs, Assessment, and Accreditation, 500 Kerr Administration Building – Oregon State University

For Instructions, see [link to instructions]
Please attach Transmittal Sheet; Executive Summary, Proposal, Letters of Support (external to OSU); Accessibility Form*, Library Evaluation* (performed by the Library), Faculty CV’s*, Liaison Correspondence (internal to OSU), and Budget Information (both OSU and OUS budget sheets)

* Not required for Abbreviated Category I proposals unless requested

Full Category I

[Full Category I Final Approval: Oregon State Board of Higher Education for new degree programs; Oregon University System Provosts’ Council for new certificate programs and major changes to existing programs.]

Check one:

- New Degree Program
- New Certificate Program
- Substantive Change to Existing Program

Abbreviated Category I

[Abbreviated Category I Final Approval: OSU Provost or the Oregon University System Provosts’ Council]

Check one:

- Establish: a new college, school, department or program
- Extend: an existing program to a new location
- Merge or Split: an academic program or academic unit
- Reorganize: move responsibility for an academic program from one unit to another
- Suspend or Reactivate: an academic program or academic unit
- Terminate: an academic program or academic unit

For proposals to establish a new center or institute, contact the Research Office (541-737-3467)

Title of Proposal: Proposal to Establish a Major in Religious Studies

School/Department/Program: History, Philosophy, Religion

College: College of Liberal Arts

I certify that the above proposal has been reviewed by the appropriate Department, School, and College administrators and committees. I approve this proposal.

Print (Department/School Chair/Head; Director) Ben Mutschler

Sign (Department/School Chair/Head; Director) 01/23/14

Print (Dean of College) Larry Rogers

Sign (Dean of College) 02/10/15
Proposal for the Initiation of a
New Instructional Program
Leading to a Major in Religious Studies

Oregon State University
College of Liberal Arts, School of History, Philosophy, and Religion

Executive Summary

The attached document contains materials for a Category I proposal to establish a major in Religious Studies at Oregon State University, reviving a major field that was part of Oregon State’s curricular offerings from the 1940s through 1992.

A major in religious studies does not teach religion, it teaches about religion in an academic setting. The discipline is concerned with ensuring that the correct questions are asked by students, communities, and in policy. It emphasizes skills and values of critical thinking, discernment, deliberation, responsibility, courage, and civility in the academic setting that will extend into civic life, all necessary skills and characteristics for the leaders of tomorrow. The major thereby advances core strategic goals of Oregon State University and the Oregon University System, including educating students for global citizenship, promoting diversity, offering high quality student engagement, advancing the scholarship of learning culture presented in Oregon State’s strategic planning documents, giving impetus to current initiatives in inter-institutional collaboration, and enhancing prospects for fundraising and donor cultivation.

Collectively, our faculty represent over 250 years of teaching experience. Moreover, the teaching and research of our faculty is markedly inter-disciplinary and directly relevant to all of OSU’s areas of distinction: advancing the science of sustainable earth ecosystems, improving human health and wellness, and promoting economic growth and social progress. Our courses promote civility in discourse and open-mindedness to the varieties of religious experience, thus advancing OSU and OUS goals with respect to citizenship and diversity. Hence, the major will provide an educational experience for students that will match other programs in the State of Oregon as well as comparable land-grant institutions.

In the past five years, nearly 9,000 students have enrolled in courses pertinent to the proposed major (~36,000 credit hours). We have been encouraged by an external review observation that OSU has a “golden opportunity” to expand its course and institutional offerings in religious studies. With recent reorganizations of schools and departments at OSU, we wish to grasp this “golden opportunity” and propose a major that will be a distinctive educational program for OSU students, with statewide implications. Notably, every institution in the State of Oregon with a major in religious studies has provided support for our proposal.

Our proposal will assure comprehensive student engagement and learning through a structured program of academic assessment of learning outcomes. These evaluations will be incorporated within best practices teaching workshops to make improvements in both courses and the program as a whole.

Program faculty have made on-campus visits with department chairs and invited faculty at every university or college in the state of Oregon that has a major program in religious studies. We have received an enthusiastic reception not only about this proposal but also about the prospects for inter-institutional collaboration, involving student engagement, faculty research, and speakers or conference partnerships.

We are appreciative of your consideration of this proposal.
Proposal for the Initiation of a
New Instructional Program
Leading to a B.A. or B.S. degree in Religious Studies

Oregon State University
College of Liberal Arts
School of History, Philosophy, and Religion

SECTION 1
PROGRAM DESCRIPTION

1a) Proposed Classification of Instructional Programs (CIP) number
CIP Number: 38.0201
Title: Religion/Religious Studies

Definition: A program that focuses on the nature of religious belief and specific religious and quasi-religious systems. Includes instruction in phenomenology; the sociology, psychology, philosophy, anthropology, literature, and art of religion; mythology; scriptural and textual studies; religious history and politics; and specific studies of particular faith communities and their behavior.

1b) Brief overview (1-2 paragraphs) of the proposed program, including its disciplinary foundations and connections; program objectives; programmatic focus; degree, certificate, minor, and concentrations offered.

Secretary of State John Kerry recently stated, “if I went back to college today, I think I would probably major in comparative religion, because that’s how integrated it is in everything that we are working on and deciding and thinking about in life today.”

http://www.state.gov/secretary/remarks/2013/08/212781.htm

This proposal seeks to offer to students at Oregon State University (OSU) educational opportunities in global literacy and reflective citizenship through the academic study of religion that Secretary Kerry intimates is indispensably interwoven into the fabric of modern life. More specifically, this proposal seeks to establish B.A. and B.S. degrees in Religious Studies, and a minor in Religious Studies, at OSU.

As a result of institutional re-organization, the OSU Department of Philosophy has joined with the Department of History to form a new School of History, Philosophy, and Religion (SHPR). Faculty members from both departments recognized that the new school would have a very strong cohort of faculty with teaching and research interests relevant to the academic study of religion and decided to include the term “Religion” in the name of the School to symbolize a new academic initiative emerging from the re-organization. Following comparative research of peer universities, and conversations with colleagues at all religious studies programs in Oregon, we are confident that, given the depth and breadth of our faculty cohort in Asian religions, Western religions, religious ethics, religion in the American experience, history of religion, religion and medicine, religious liberty, religion and warfare, and the relationships of church and state, we can offer a degree program in Religious Studies comparable to similar programs at any land-grant university (LGU) in the country. We thus request authorization from the Oregon University System (OUS) to initiate a B.A. and a B.S. degree program in Religious Studies, as well as a minor in Religious Studies, at Oregon State University (Note: To avoid
Religious Studies is a humanities-based discipline that has long been a part of the American educational landscape relying on methods of critical academic study. Religious Studies does not teach religion, but develops and applies the skills of critical humanistic thinking to religion and religious experience. The academic study of religion incorporates a number of related academic disciplines, including anthropology, history, literature, philosophy, political science, sociology, and women's studies. A snapshot of our program is presented in this 2-minute promotional video directed to OSU students: https://www.youtube.com/watch?v=PhSfxqYfE_s&list=PLmA8N3ITnVI6J_WcTaJzWFyKdr-SPTINQ&index=22

There are several core objectives that this degree program in Religious Studies seeks to further:

- **Educated Global Citizenship:** This proposal will significantly advance the strategic emphasis both OUS and OSU place on preparing students for educated citizenry in an increasingly global environment (see Section 2 below). Few areas of human culture are not substantially influenced, in one way or another, by religious communities and traditions of belief. As Pulitzer Prize-winning (and Oregon native) columnist Nicholas Kristof recently argued in the New York Times: "... if we want to understand the word around us and think deeply about it, it help to have exposure to Shakespeare and Kant, Mozart and Confucius – and, yes, Jesus, Moses, and the Prophet Muhammad" (April 27, 2014).

- **Promote Diversity:** A religious studies program that examines world views and practices in cultures from every continent and all major historical time periods will advance the strategic goals of both OSU and OUS in diversity education. Through the degree program, students will have unparalleled educational opportunities for broadening their perspectives and encountering value structures different than their own.

- **High-Quality Student Engagement:** The proposed degree program is responsive to engagement with student educational needs and interests. The courses in the academic study of religion offered by Philosophy faculty are among the most popular offerings of the School (see Section 4b) and are customarily fully enrolled. The B.A., B.S., or minor curricula will expand educational opportunities for students through a distinguished and award-winning faculty.

- **Advance Institutional Areas of Distinction:** As articulated in Section 2, the academic study of religion is embedded in each of the three signature areas of distinction identified by Oregon State University in its strategic planning initiatives. This proposal will advance in important ways the “scholarship of learning culture” Oregon State University seeks to cultivate (Strategic Plan 3.0, February 2014, p. 6).

- **Inter-Institutional Collaboration:** As noted in Section 6, School faculty have had conversations with faculty members at all other Oregon universities with academic programs in religious studies. These cohort programs are fully in support of this initiative (see Appendix 4), and our conversations are full of promise for inter-institutional collaborations some of which are currently underway.

- **Institutional and Programmatic Visibility:** The School of History, Philosophy, and Religion is the academic home for the privately-endowed Hundere Endowment in Religion and Culture, which
develops forms of programming in the relation of religion and culture on-campus, in local communities, and in statewide forums. This proposal will provide greater visibility to these programs as well as display responsiveness to the interests of OSU administrators in “institutionalizing the [Hundere] gift.”

- **External Support:** In addition to the Hundere Endowment, a more visible role for religious studies on the OSU campus can assist us, in collaboration with the OSU Foundation, to cultivate donors and outside fundraising. For example, faculty expertise has been the catalyst for a donor to initiate funding for a series of lectures in Catholic Studies for AY 2014-2015.

### Summary Table

**B.A., B.S. in Religious Studies**
- CIP #: 38.0201
- CPS #: 89874
- Degree Types: Bachelor of Arts (B.A.), Bachelor of Science (B.S.)
- Program Type: Undergraduate
- Academic Home:
  - School of History, Philosophy, and Religion
- Options: NA
- Minor: Religious Studies
- Course Designator(s): REL, PHL, HST
- Courses: Several Pending Approval (submitted separately via Category II Proposals)
- Credit Hours: 48 (minimum)
- Delivery Mode and Location: On-Campus/OSU-Main
- Admission Requirements: Admission to OSU
- Enrollment Limitations: None
- Accreditation: None
- Proposed Effective Date: Fall Term 2015

### 1c) Course of study – proposed curriculum, including course numbers, titles, and credit hours.

Please find below the proposed curriculum for the B.A. and B.S. degrees in Religious Studies at Oregon State University. (New courses that have been submitted to the University's Curriculum Proposal System or are under internal review or would use an REL course designator are in italics).

**Completion of the Major requires a minimum of 48 credit hours**

**Part A:** 12 credits are required from core courses in Foundations and Concepts

**Part B:** 12 credits are required from Global Literacy in Religion courses

**Part C:** 24 credits are required from elective courses in Studies in Religion and Culture

At least 12 of the 24 elective credits must come from courses in the School of History, Philosophy and Religion

**PART A: Foundations and Concepts**

Required Core Courses (12 credits)

- PHL 160: *Quests for Meaning: World Religions (4 credits)*
- PHL 202: Introduction to Religious Studies (4 credits)
- REL 407: ^Capstone Seminar: Theories and Methods of Religion (4 credits) (under development)
PART B: Global Literacy in Religion
(12 credits from courses below)

PHL 206: *Religious Ethics and Moral Problems (4 credits)
PHL 208: Introduction to Buddhist Traditions (4 credits)
PHL/HST 210: *Religion in the United States (4 credits)
PHL 213: *Introduction to Hindu Traditions (4 credits)
PHL 214: *Introduction to Islamic Traditions (4 credits)
PHL 220: World-Views and Values in the Bible (4 credits)
REL 215: Introduction to Jewish Traditions (4 credits) (under development)

Part C: Studies in Religion and Culture
(24 credits from courses below, at least 12 from SHPR courses)

SHPR COURSES:
HST 324: Christianity to A.D. 600 (4 credits) (under development)
HST 327: History of Medieval Europe (4 credits)
HST 328: History of Medieval Europe (4 credits)
HST 330: History of Early Modern Europe (4 credits)
HST 333: Medieval and Early Modern Spanish History (4 credits)
HST 350: *Modern Latin America (4 credits)
HST 352: *Africans in Latin American History (4 credits)
HST 387: *Islamic Civilization (4 credits)
HST 388: *Islamic Civilization (4 credits)
HST 425: *The Holocaust in Its History (4 credits)
HST 466: Religion and American Foreign Relations (4 credits, under development)
HST 485: *Politics and Religion in the Modern Middle East (4 credits)
PAX 201: Study of Peace and the Causes of Conflict (3 credits)
PHL 170: *The Idea of God (4 credits)
PHL 312: *Asian Thought (4 credits)
PHL 315: *Gandhi and Non-violence (4 credits)
PHL 316: Intellectual Issues of Mexico and Mexican Americans (4 credits)
PHL 344: *Pacifism, Just War, and Terrorism (4 credits)
PHL 345: *Religious Liberty and Religious Intolerance (4 credits, pending university approval)
PHL 371: *Philosophies of China (4 credits)
PHL 411: Great Figures in Philosophy (4 credits) (approval contingent on SHPR academic advisor)
PHL 430: History of Buddhist Philosophy (4 credits)
PHL 431: Buddhism, Non-Violence, and Social Justice (4 credits)
PHL 432: *Yoga and Tantric Traditions (4 credits)
PHL 436: Philosophy and Religion (3 credits)
REL 437: Religious Dimensions of Modern Literature (3 credits, pending approval)
PHL 443: *World Views and Environmental Values (3 credits)
PHL 444: *Biomedical Ethics (4 credits)
PHL/ES 448: Native American Philosophies (3 credits)
PHL 455: Death and Dying (3 credits)
PHL 461: Art and Morality (3 credits)
REL 199: Selected Studies (4 credits maximum) (pending approval)
REL 299: Selected Topics (4 credits maximum) (pending approval)
REL 399: Special Topics (4 credits maximum) (pending approval)
REL 402: Independent Study (4 credits maximum) (pending approval)
REL 405: Reading and Conference (4 credits maximum) (pending approval)
REL 415: Selected Topics (4 credits maximum) (pending approval)
NON-SHPR COURSES:

ANTH 452: Folklore and Expressive Culture (4 credits)
ANTH 472: Contemporary Indian Issues (4 credits)
ENG 275: *The Bible as Literature (4 credits)
ENG/WGSS/PHL 295: *Feminism in the Bible (4 credits)
ENG 330: *The Holocaust in Literature and Film (4 credits)
ENG 360: *Native American Literature (4 credits)
NMC 437: New Media and Society (3 credits)
PS 361: *Classical Political Thought (4 credits)
PS 370: *Science, Religion, and Politics (4 credits)
SOC 452: Sociology of Religion (4 credits)
WGSS 223: *Women: Self and Society (3 credits)
WGSS 380: *Muslim Women (3 credits)
WGSS 420: *Hate, Resistance, and Reconciliation (3 credits)
WGSS 495: *Global Feminist Theologies (3 credits)
WGSS 496: *Feminist Theologies in the United States (3 credits)

Note 1: The OSU Curriculum Council approved on February 14, 2014 a “REL” designator for relevant courses in the major. We are in the process of proposing cross-listings for courses with a current HST or PHL designator, and the REL designator will be used for new courses in Religious Studies.

Following instructions from the OSU Office for Academic Programs, Assessment and Accreditation, presuming approval of this proposal, the curriculum would use the new REL designator in the following fashion:

### Foundations and Concepts (12 credits)

<table>
<thead>
<tr>
<th>Course Name</th>
<th>Credits</th>
<th>Current Designator</th>
<th>Cross-List Proposal</th>
<th>New Designator</th>
<th>Notes</th>
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<td>World Religions</td>
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<td>PHL 160</td>
<td>PHL 160/REL 160</td>
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<td>Bacc Core and Ecampus Course</td>
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<td>Intro. Religious Studies</td>
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<td>PHL 202</td>
<td>PHL 202/REL 202</td>
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<tr>
<td>Theories and Methods</td>
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<td>REL 407</td>
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### Global Literacy in Religion (12 credits)

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<th>Course Name</th>
<th>Credits</th>
<th>Current Designator</th>
<th>Cross-List Proposal</th>
<th>New Designator</th>
<th>Notes</th>
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<tr>
<td>Religious Ethics and Moral Problems</td>
<td>4</td>
<td>PHL 206</td>
<td>PHL 206/REL 206</td>
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<td>Bacc Core Course</td>
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<tr>
<td>Buddhist Traditions</td>
<td>4</td>
<td>PHL 208</td>
<td>PHL 208/REL 208</td>
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<tr>
<td>Religion in the United States</td>
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<td>HST/PHL 210</td>
<td>HST 210/REL 210</td>
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<td>Bacc Core Course</td>
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<tr>
<td>Hindu Traditions</td>
<td>4</td>
<td>PHL 213</td>
<td>PHL 213/REL 213</td>
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<td>Bacc Core Course</td>
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<tr>
<td>Islamic Traditions</td>
<td>4</td>
<td>PHL 214</td>
<td>PHL 214/REL 214</td>
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<td>Bacc Core Course</td>
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<tr>
<td>Jewish Traditions</td>
<td>4</td>
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<td>REL 215</td>
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<td>World Views and Values in the Bible</td>
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<td>PHL 220/REL 220</td>
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<td>Course Name</td>
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<td>Christianity: 600AD</td>
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<td>Religion &amp; American Foreign Relations</td>
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<td>PAX 201/REL 201</td>
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<td>Idea of God</td>
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<td>Special Topics</td>
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<td>Reading &amp; Conference</td>
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## Studies in Religion and Culture (continued):

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### NON-SPHR COURSES

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<td>Folklore Culture</td>
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<td>Indian Issues</td>
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<td>ENG 275</td>
<td>Bacc Core &amp; Ecampus course</td>
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<td>3</td>
<td>WGSS 496</td>
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**NOTE 2:** All School directors and instructors of the above courses in the School of History, Philosophy and Religion, as well as other Schools in the College of Liberal Arts, have been contacted regarding this proposal and agreed to have their courses in the major, and cross-listed as appropriate.

Please find below the proposed curriculum for the minor in Religious Studies at Oregon State University. The minor requirements are patterned after comparable minors in the academic units of History and in Philosophy.

**Completion of the Minor requires a minimum of 28 credit hours**

- **Part A:** 8 credits are required from core courses in Foundations and Concepts
- **Part B:** 8 credits are required from Global Literacy in Religion lower-division courses
- **Part C:** 8 credits are required from Studies in Religion and Culture upper-division courses
- **Part D:** 4 credits earned from a disciplinary elective

**PART A: Foundations and Concepts**

Required Core Courses (8 credits)

- PHL 160: *Quests for Meaning: World Religions* (4 credits)
- PHL 202: Introduction to Religious Studies (4 credits)
PART B: Global Literacy in Religion
(8 credits from Lower-Division courses below)

PHL 170: *The Idea of God (4 credits)
PHL 206: *Religious Ethics and Moral Problems (4 credits)
PHL 208: Introduction to Buddhist Traditions (4 credits)
PHL/HST 210: *Religion in the United States (4 credits)
PHL 213: *Introduction to Hindu Traditions (4 credits)
PHL 214: *Introduction to Islamic Traditions (4 credits)
PHL 220: World-Views and Values in the Bible (4 credits)
REL 215: Introduction to Jewish Traditions (4 credits) (under development)

Part C: Studies in Religion and Culture
(8 credits from Upper-Division courses below)

HST 324: Christianity to A.D. 600 (4 credits) (under development)
HST 350: *Modern Latin America (4 credits)
HST 352: *Africans in Latin American History (4 credits)
HST 387: *Islamic Civilization (4 credits)
HST 388: *Islamic Civilization (4 credits)
HST 425: *The Holocaust in Its History (4 credits)
HST 466: Religion and American Foreign Relations (4 credits, under development)
HST 485: *Politics and Religion in the Modern Middle East (4 credits)
PHL 312: *Asian Thought (4 credits)
PHL 315: *Gandhi and Non-violence (4 credits)
PHL 344: *Pacifism, Just War, and Terrorism (4 credits)
PHL 345: *Religious Liberty and Religious Intolerance (4 credits, pending university approval)
PHL 371: *Philosophies of China (4 credits)
PHL 430: History of Buddhist Philosophy (4 credits)
PHL 431: Buddhism, Non-Violence, and Social Justice (4 credits)
PHL 432: *Yoga and Tantric Traditions (4 credits)
PHL 436: Philosophy and Religion (3 credits)
REL 437: Religious Dimensions of Modern Literature (3 credits, pending approval)
PHL 443: *World Views and Environmental Values (3 credits)
PHL 444: *Biomedical Ethics (4 credits)
PHL 455: Death and Dying (3 credits)
PHL 461: Art and Morality (3 credits)

Part D: 4 credits earned from a disciplinary elective
Any HST, PHL, REL course, or Special Topics as approved by academic advisor.

1d) Manner in which the program will be delivered, including program location (if offered outside of the main campus), course scheduling, and the use of technology (for both on-campus and off-campus delivery).

We anticipate offering our degree program and at least portions of the curriculum at three venues.

- The B.A., B.S degree program, and the minor, in Religious Studies will be offered at the Oregon State University home campus in Corvallis.
- We have been strongly encouraged by the Dean of the College of Liberal Arts to integrate this proposal with online campus educational opportunities. We have initiated a process with Extended Campus Director Lisa Templeton to pursue a competitive market analysis for a more extensive Religious Studies course presence online as well as an eventual online degree.
• We have had conversations with administrators and faculty regarding offering several popular courses in Religious Studies at the OSU-Cascades campus.

The courses listed in the program of study in Section 1(c) are, with a few exceptions, currently offered as regular courses at Oregon State University. They are part of standard faculty teaching responsibilities with the expectation of being offered at least once every two years.

New courses under development that would be part of the core requirements or options within the Global Literacy in Religion requirement include Introduction to Jewish Traditions (PHL 215) and a capstone seminar in Methods and Theories of Religion (PHL 407). Such courses will complement currently existing introductory courses on Buddhism, Hinduism, and Islam. Four elective courses are at various stages of development: PHL 345 (under review in the OSU Curriculum review process), REL 437, HST 324 and HST 466 (this will be a “pilot” course in 2014-2015 as HST 415). We will also submit proposals for special topics (199, 299, 399, 415) and blanket-numbered courses (402, 405).

1e) Ways in which the program will seek to assure quality, access, and diversity.

As noted below (Section 2), providing a high quality learning experience that encompasses diversity and provides access to all students are core educational aspirations of Oregon State University and of the Oregon University System. Our degree program will further each of these aspirations as follows:

Quality:

• Our faculty members are committed to teaching excellence and to the improvement of student learning. We currently teach our courses with the expectation that the learning process will empower graduating students with knowledge that will contribute to the educated citizenry of Oregon and the world. Our courses will be offered frequently and we will convene workshops to discuss “best practices” in teaching. Faculty members will be encouraged to participate in on-campus teaching seminars and apply for teaching improvement grants.

• The integration of course offerings with our learning outcomes assessment program (see Section 5) will assure quality educational opportunities for our students. We have researched the professional literature on assessment and have reviewed assessment methods in religious studies programs at other universities, enabling us to identify best practices in the teaching of religious studies. The information obtained through the assessment methods described in Section 5 will be utilized in our “best practices” workshops to improve our program and our courses.

• We will continue to work closely with our School and College academic advising programs to provide students with an outstanding experience in student advising. Based on conversations with our colleagues at other Oregon universities (see Section 6), we anticipate that, in the initial years of the degree program, the faculty-student advising ratio would be approximately 1:4.

Access:

• Access to the B.A. and B.S. degree program in Religious Studies is comprised of a broad and accessible pathway. Among the core courses, PHL 160 is offered numerous times each term. PHL 202 and PHL 407 will be offered on at least an annual basis. Program faculty are committed to rotate course offerings in the Global Literacy and Religion and Culture portions of the curriculum, thus providing students with a wide range of courses from which to choose to complete the degree.
We concur with the OUS aspiration of stimulating life-long learning for “all Oregonians” (http://www.ous.edu/about/vision). We have already initiated conversations with academic advisors in the College of Liberal Arts to offer a “cutting edge” learning opportunity and a distinctive degree program in Religious Studies for students recruited to Oregon State University.

We have developed videos, reports, brochures and posters to provide publicity for our initiatives in religious studies (see Appendix 1). These materials have been distributed to students on-campus, to university administrators, to colleagues in Religious Studies programs at other Oregon universities, and to prospective donors. These publicity methods heighten the visibility of our program and assure access in student recruiting efforts.

We understand higher education in the humanities to be a shared good that promotes civic discourse among informed citizens rather than a commodity to be delivered to consumers based on ability to pay. Equity in access is part of our faculty commitment to socially responsive and socially responsible higher education.

Diversity:

By their deep commitments to religious liberty and non-establishment, the founders of the United States created a nation characterized in part by its religious diversity. This is especially the case in the state of Oregon, where no one religious denomination claims more than 10% of the citizenry as adherents, and the ratio of “non-affiliated” citizens is twice as high as in other states. Religious diversity is reflected in the courses offered in the Religious Studies curriculum.

We have organized in the past year the only Religious Studies Student Club (RSSC) in the state of Oregon. Our student club has and will continue to promote initiatives that manifest a commitment to diversity. Under faculty supervision, the RSSC has held two very thought-provoking discussions with the student organization “Advocates for Free Thought and Skepticism,” and undertaken field trips to a Japanese Buddhist garden, the Church of Scientology in Portland, and an LDS (Mormon) church. The RSSC collaborated with faculty to hold a regional undergraduate student conference in April 2014. We will make special efforts in the student club, in our courses, and in our publicity about the degree program to engage students from under-represented religious communities and students who identify as “free thinkers” and “skeptics.”

The Hundere Endowment in Religion and Culture will continue its very distinguished record of inviting to the OSU campus speakers from a range of religious experience, which thus far has included individuals from every classical world religion, and many minority religions.

We will make efforts to engage OSU’s increasingly large and diverse community of international students, and have had a preliminary conversation with the OSU program for international students (INTO).

1f) Anticipated fall term headcount and FTE enrollment over each of the next five years.

Our preliminary research regarding student enrollment has included:

- Conversations with academic advisors in the College of Liberal Arts;
- Establishing a Religious Studies concentration within the Liberal Studies degree at OSU;
- Revising an interdisciplinary undergraduate certificate program in Religion and Culture;
• Examining enrollment trends and projections of undergraduate majors in the OSU History and Philosophy academic units over the past five years (See Section 4b);
• Conversations with colleagues at all other Oregon universities with majors in Religious Studies (see Section 6), which indicate that a Religious Studies degree program enrolls roughly 0.3% of students at an institution.

Based on this research, we believe a reasonable aspiration at the completion of the first year of the program is five students enrolled in the degree program. Through quality teaching, advising, and student recruitment, we anticipate an increase in that number by fifteen students each year, such that after five years, we would anticipate 55-60 students enrolled in the degree program.

1g) Expected degrees/certificates produced over the next five years.

Once the program is approved, fully integrated with, and visible amongst the curricular offerings and advising programs of Oregon State University, our program goal is to build the number of students graduating in Religious Studies by five each academic year. Over the course of the next five years, we anticipate 25-30 students graduating from OSU with a major in Religious Studies.

1h) Characteristics of students to be served (resident/nonresident/international; traditional/nontraditional; full-time/part-time; etc.)

Based on two decades of experience delivering courses in religious studies through the Philosophy Department, and the geographical demographics of most students at OSU, we anticipate the majority of our students to be traditional students who reside in Oregon and are attending college full-time.

At the same time, given the administrative encouragement we have received as well as conversations with OSU’s online campus regarding courses in religious studies (Section 1d), the program could serve a different and potentially very diverse constituency of students. Most Extended Campus students reside outside Oregon, in every state and in forty countries; their average age is roughly 10 years older than undergraduate students at OSU’s campus.

The student demographic will be somewhat different at OSU-Cascades, with more historically non-traditional students (http://www.osucascades.edu/about); similarly, anticipated collaborations with the increasing international student population at OSU will mean engaging a distinct constituency.

1i) Adequacy and quality of faculty delivering the program.

Collectively, the faculty cohort participating in this degree program represents over 250 years of teaching experience. They are representative of the highest quality educators at OSU: indeed, they embody the “scholarship of learning culture” called for by the OSU Strategic Plan 3.0 (SP 3.0, p. 6). Many have received teaching awards at the college and university level, while others have been recognized for their research contributions; in short, this cohort represents the “excellent, highly recognized, and diverse faculty” that SP 3.0 calls for at OSU (p. 6). Please find below a short description of the fourteen participating faculty from the School of History, Philosophy and Religion.

David Scott Arnold, Ph.D.: A Philosophy academic advisor is an adjunct instructor who teaches comparative religions and conducts research in religion and literature. He served as chair of the Department of Black Religion at Paul Quinn College and has taught courses in African-American religious culture.

James Blumenthal, Ph.D.: An associate professor who specializes in historical and contemporary Indian and Buddhist intellectual thought and practice. His research and outreach includes providing translation assistance for His Holiness the Dalai Lama on two visits to the State of Oregon.
Courtney S. Campbell, Ph.D.: The Hundere Professor in Religion and Culture, he specializes in comparative religious ethics, conscience and religious liberty, and ethical aspects of biomedicine. He has written reports on comparative religious traditions for the National Bioethics Advisory Commission, and is a frequent resource for public media on religious and ethical dimensions of public issues.

Gary Ferngren, Ph.D.: A professor who specializes in the history of Western antiquity, including the emergence of Christianity in the context of its interactions with Hellenistic and Roman cultures. A highly-regarded scholar of cultures of antiquity, he organizes lectures on the OSU campus and coordinates The Socratic Club, a popular student-led forum to discuss controversial issues in Christian thought and practice.

Hung-Yok Ip, Ph.D: An associate professor who specializes in modern Chinese intellectual and cultural history. Her research interests include Communism, democracy, revolutionary politics, modernity, and religion, as well as ancient Chinese thought.

Jonathan Katz, Ph.D: A professor whose teaching and research concentrates in Middle East and North African history. A specialist in Islamic thought and society, his research interests include Sufism, Muslim responses to European colonialism, and Jewish-Muslim relations. His publications deal with sainthood in North Africa and the role of dreams as well as French rule in Morocco.


Paul Kopperman, Ph.D: A professor who specializes in medical and military history, and organizes the annual Holocaust Remembrance Week, a singular program on the OSU campus and the Corvallis community. He has overseen the development of the Religious Studies Student Club.

Rena Nechama Lauer, Ph.D: An assistant professor who will join the OSU faculty in Fall 2014, Professor Lauer has taught at Harvard and at Miami University (Ohio). She does research on minority communities, including Jewish communities, at the boundaries of medieval Christendom.

Ben Mutschler, Ph.D.: The Director of the School of History, Philosophy, and Religion, Professor Mutschler’s teaching and research concentrations include colonial and revolutionary history of America and its interweaving with religious belief and practice.

Christopher McKnight Nichols, Ph.D.: An assistant professor whose teaching and writing focuses on American diplomatic history and foreign policy, including the role of religious values in foreign policy considerations.

Kevin Osterloh, Ph.D.: An assistant professor who will join the OSU faculty in Fall 2014, Professor Osterloh has most recently taught at Miami University (Ohio), where he specializes in history of antiquity, Jewish studies, and the Hellenistic world.

Stuart Ray Sarbacker, Ph.D.: An associate professor whose teaching and research specializes in Hinduism, yoga and tantric traditions, and religions of South Asia, including Islam. He has been recognized for as an emerging leader in scholarship on South Asian religions.

Nicole Von Germeten, Ph.D.: An associate professor who specializes in Catholicism and African religions in Latin America. Her research has considered African and Afro-Latin American participation in social/religious institutions, Jesuit missions to Africans in colonial Columbia, and Spanish American sexuality in the context of religion and honor.
1j) **Faculty resources – full-time, part-time, adjunct.**

Of the fourteen faculty identified in (1i) above, thirteen faculty members are full-time, and one is a full-time adjunct instructor and academic advisor. All have doctoral degrees.

In addition to these fourteen faculty within the School of History, Philosophy, and Religion, there are several faculty members within the College of Liberal Arts who have expressed their commitment to participate in various religious studies initiatives, including course offerings.

**Chris Anderson, Ph.D.:** A professor of English, Prof. Anderson teaches a very popular course on “The Bible as Literature.” An author or editor of fourteen books, Prof. Anderson’s research interests include literary aspects of sacred texts, religion and literature, spiritual autobiography, and Dante.

**Vicki Tolar Burton, Ph.D.:** A professor of Rhetoric and Writing, Professor Tolar Burton is the Director of the Writing Intensive Curriculum program at OSU. She has published books and articles on rhetoric and spiritual literacy on John Wesley, the founder of Methodism.

**John Edwards, Ph.D.** The Director of the School of Psychological Science, Professor Edwards has received numerous federal grants for his research in social cognition. He engages in research on concepts of motivation, including the relationship of concepts of karma to perspectives on other persons. Professor Edwards was the keynote speaker at our 2014 regional undergraduate conference.

**Sally Gallagher, Ph.D.** A professor in Sociology, Prof. Gallagher teaches, does research, and organizes lectures pertaining to the sociology of religion.

**Sunil Khanna, Ph.D.** A professor in the College of Public Health and Human Sciences, Prof. Khanna engages in teaching and research on biology, culture, gender, ethnicity, and health in South Asia and the U.S. He has served as Associate Provost in OSU’s Division of International Programs.

**Susan Shaw, Ph.D.,** The Director of the School of Language, Culture and Values, Professor Shaw teaches courses on diversity and global feminist theologies. A widely-published author on feminism and religion, she has collaborated with Prof. Campbell and the Hundere Endowment on programs on religious liberty and on religious dimensions of gender.

With twenty faculty members contributing to the program initiatives in Religious Studies, we have unparalleled breadth, depth and collaboration in research and teaching in the academic study of religion that is comparable to, or exceeds, the land-grant peer institutions of Oregon State University. ([http://oregonstate.edu/admin/aa/ir/sites/default/files/Peer-Inst-List-Aug-2006.pdf](http://oregonstate.edu/admin/aa/ir/sites/default/files/Peer-Inst-List-Aug-2006.pdf))

1k) **Other staff.**

The Hundere Endowment in Religion and Culture provides funding to support part of the positions of Ms. Dwanee Howard, assistant to the Director of SHPR, and Mr. Robert Peckyno, publicity coordinator for the School. The Hundere Endowment also provides funding support for two student interns who assist with publicity; prepare a “weekly epistle” distributed to faculty, students, and colleagues in the Pacific Northwest on academic events; coordinate programs with the Religious Studies Student Club; invite speakers to the OSU campus; and assist in organization of student-oriented conferences.

We do not anticipate a need for additional staff funded centrally at this time.

1l) **Facilities, library, and other resources.**

We have coordinated with Ms. Jane Nichols, the OSU library liaison for the School of History, Philosophy, and Religion, to conduct an assessment of library resources, including books and hard-copy and online subscriptions to relevant journals. Ms. Nichols and the library staff have completed a 14-page
assessment (Appendix 2), based on a comparison of OSU holdings and access to on-line publications relative to similar programs in the state. The current library holdings have been evaluated as “adequate” to support students taking courses in the major as well as to assist faculty in their research.

At this time, we do not anticipate a need for facilities funded centrally.

1m) Anticipated start date.
We have consulted with Mr. Louie Bottaro, the head advisor in the College of Liberal Arts (CLA), about our program planning. Based on his experience with prior programs that developed into majors within CLA, we have initiated an “incubation” period for our program for an academic year through the Liberal Studies major. This has meant that beginning in the fall of 2013, students may take a concentration in Religious Studies within the Liberal Studies major.

With this incubation period, as well as revisions to the undergraduate Certificate in Religion and Culture, which were approved by the Oregon State Curricular Committees in October 2013, we submit this proposal with the expectation of initiating the B.A. and B.S. degree program in Religious Studies for OSU students in Fall 2015.
SECTION 2
RELATIONSHIP TO MISSION AND GOALS

2a) Manner in which the proposed program supports the institution’s mission and goals for student access; student learning; research, and/or scholarly work; and service.

As stated in all three iterations of the OSU Strategic Plan (SP) (SP 1.0 from 2004-2008, SP 2.0 from 2009-2013, and the current SP 3.0 draft) a primary goal of OSU is to “to foster intellectual, professional and personal development to prepare OSU graduates for life and careers in a global society,” thus enabling OSU move into the realm of the best land grant universities in the country” (See SP 1.0, 2004, p. 8; SP 2.0, 2009, p. 1, 18, SP 3.0, p. 12). The proposed B.A. and B.S. degree program in Religious Studies furthers these university commitments through:

**Fostering opportunities for student access by:**
- providing a broad, diverse path for students to complete the degree program through numerous course alternatives for global literacy in religion and in studies in religion and culture;
- ensuring that SHPR courses in the degree program are taught on a regular basis, at least every other year;
- organizing (2012-present) an active Religious Studies Student Club;
- fostering student writing excellence through awards for outstanding undergraduate student papers in the field of religious studies; and
- promoting student engagement with the broader academic field, such as organizing and attending student-oriented academic conferences. Faculty and students coordinated the first undergraduate religious studies conference in the Pacific Northwest in April 2014.

**Fostering excellence in the student learning environment through:**
- offering a distinctive curriculum that is comparable to, or exceeds in breadth and depth, any Religious Studies major in the State of Oregon, and is the academic equivalent of any Religious Studies major at any of OSU’s peer institutions (see Sections 1, 6);
- developing curricular features, especially the variety of course alternatives within the Global Literacy in Religion requirement of the degree program, so that they support Goal 2 of the 2009-2013 Strategic Plan initiative of OSU: “ensur[ing] that all students explore, experience, and reflect upon world views, life situations, and cultures that are different from their own, and create opportunities for students to apply their skills and knowledge to complex problems and real-world challenges” (SP 2.0, 2009, p. 18);
- inviting student engagement with a remarkably distinctive faculty (Section 1) that represents diversity in methods and content in the academic study of religion and embodies the “scholarship of learning” culture at OSU. This faculty interest group has convened over six quarters to organize student programs, faculty reading groups, and campus or community lectures;
- promoting opportunities for students to consider different “world views” and “cultures” (OSU SP 2.0, 2009, p.18, Goal 2) through the curriculum’s distinctive strengths in studies in eastern religions, including Buddhism, Hinduism, and South Asian Islam. The global scope of the curriculum advances the overarching institutional imperative to “promote understanding and improvement in human interactions within and across cultures” (SP 2.0, 2009, p. 10);
- presenting education explorations with “real world” challenges and problems. A “real world” challenge for the Corvallis community has been ensuring civic tolerance and religious freedom
following an arson attack on the local Islamic mosque. In response, faculty and the Hundere Endowment organized various forums, speakers and workshops on-campus and in the community. More broadly, “real world” challenges are embedded in Secretary Kerry’s comment (Section 1) that few aspects of human culture are so interwoven with global issues than its religious dimensions. An education in religious studies examines the complexity of these issues through on-campus programs and outreach opportunities in historical study and ethical application of religious values;

**Promoting the research and scholarly endeavors of students through:**

- encouraging presentations by undergraduate students at conferences designed to attract students from across the Pacific Northwest, and which are supported inter-institutionally within Oregon (see Section 6, and Appendix 1);
- Hundere Endowment award programs to promote student excellence in writing;
- Hosting special dinners for students to meet with prominent speakers from off-campus;
- Mentoring students developing thesis projects through the University Honors College;
- Hundere Endowment student scholarships to sponsor student attendance at conferences at other institutions (e.g., a Wheatley Institution February 2014 conference on “Diplomacy: Bridging Religious Divides; a May 2014 workshop on “Ideal Medical Care and Spirituality”);
- promoting “high-impact learning” (HIP) learning experiences for students, including writing-intensive courses, community learning projects, collaborations with other students, and the culminating experience of a capstone course (see, e.g., [http://oregonstate.edu/admin/aa/apaa/assessment/undergraduate-majors-assessment/high-impact-practices#Liberal%20Arts%20-%20HIP%202010](http://oregonstate.edu/admin/aa/apaa/assessment/undergraduate-majors-assessment/high-impact-practices#Liberal%20Arts%20-%20HIP%202010));
- Teaching development and research awards sponsored by the Hundere Endowment to encourage faculty to develop cutting-edge courses responsive to student needs and interests.

All of these initiatives advance the University’s mission for its students to create critical thinkers, global citizens, and skilled professionals (see SP 2.0, 2009, p. 4). The degree program in Religious Studies is a pathway to cultural literacy, global understanding, and participatory citizenship for students.

2b) Connection of the proposed program to the institution’s strategic priorities and signature areas of focus.

**Priorities and Core Values**

As stated in the OSU Strategic Plans, university priorities, signature areas, and initiatives are to be guided by the institution’s core values: **diversity, integrity, respect, social responsibility, and accountability** ([http://oregonstate.edu/leadership/strategicplan/](http://oregonstate.edu/leadership/strategicplan/); SP 1.0, 2004, p. 3; SP 2.0, 2009, p. 15). Each of these values is embedded within the academic study of religion. Here we provide just three brief examples:

**Diversity:**

- OSU students that enroll in the Religious Studies degree program will be exposed to a curriculum that is uniquely characterized by *diversity* and by exposure to world-views other than those within which they have been socialized. The proposed degree program will promote the “central” value of diversity (SP 3.0, p. 10) through its distinctive curricular emphasis on the religious dimensions of eastern cultures and faith traditions. For example, Prof. Jim Blumenthal has presented life-transforming educational opportunities to OSU students through his
collaboration with, and translations of, writings of His Holiness, the Dalai Lama, the spiritual leader of Tibetan Buddhism. Similarly, Prof. Stuart Sarbacker’s courses on the philosophical background and contemporary enactment of yoga traditions have been prominently featured on the OSU website.

• The major will provide a rigorous foundation of knowledge of sub-cultures of diversity in other traditions and in new religious movements, some of which have been very influential in the recent history of Oregon. Prof. Courtney Campbell has published professional articles and been called as an expert witness in cases regarding faith healing in Oregon, and has proposed a new course under review in the OSU curricular system that addresses (in)tolerance and inclusion in religious traditions with respect to race, gender, disability, indigenous traditions, and homegrown religious movements.

• The School of History, Philosophy, and Religion has prominently on-campus visibility in religious studies discussions through organizing events such as Holocaust Memorial Week (Prof. Paul Kopperman), the OSU Socratic Club (Prof. Gary Ferngren), as well as numerous guest lectures sponsored by the Hundere Endowment.

• Various religious traditions have historically struggled with diversity and inclusion/exclusion in many respects. Academic analysis of how various religious communities have addressed diversity and developed methods of inclusion can provide a microcosm for the institutional goals delineated by OSU.

**Respect:**

• The academic study of religion is in part a critical examination of evolving concepts of respect for other persons, cultures, and traditions with whom a person may find to be “different” or “other” or in disagreement. Students will learn various methods by which religious traditions have encountered other traditions (religious and non-religious, such as science and secular societies), including marginalization, persecution, evangelization, (forced) conversion, assimilation, tolerance, pluralism, and ecumenism.

• Prof. Amy Koehlinger’s course in Religion in the Unites States (HST/PHL 210), which addressed different approaches in American religiosity to utopian communal life, has been taped by C-Span: [http://www.c-span.org/video/?316177-1/modern-religious-utopias](http://www.c-span.org/video/?316177-1/modern-religious-utopias). The curriculum will provide avenues to explore the unique experiment with religious liberty and non-establishment of religion in the United States, and how this has been enacted socially, historically, and judicially in the nation’s history.

• The University can be a microcosm of broader societal contexts, as intimated in OSU’s “Religious Accommodation” policy: [http://oregonstate.edu/oei/religious-accommodation-policy](http://oregonstate.edu/oei/religious-accommodation-policy) There are few better examples for students to gain wisdom regarding real-life human struggles than to see their own institution modeling commitments to religious freedom and liberty, and respect for diverse world-views and belief systems, while ensuring that religion is not given special accommodation or exemptions in a public university or a secular society.

**Social Responsibility:**

• The concept of “social responsibility” is pervasive in OSU Strategic Plan 3.0. Moreover, the current iteration of the OSU mission statement (SP 2.0, 2009, p. 15) expresses the core value of social responsibility by committing OSU to “promote economic, social, cultural, and environmental progress ...” (reformulation of SP 1.0, 2004, p. 3). Our curriculum places social responsibility and notions of progress under critical scrutiny, relying on culturally- and globally-transforming examples of the promotion of religious liberty and equality in the 18th century,
religious involvement with the abolitionist movement in the 19th century, and advocacy of civil rights for minority populations in the 20th century, led by the Rev. Dr. Martin Luther King, Jr.

- More contemporaneously, the advent of “green religion” in all major faith traditions is illustrative of innovative re-thinking and reflection within religious traditions on environmental changes, including climate change.
- The academic study of religion does more than “cheerleading” for progress: it (a) indicates where religious traditions fall short of their own constitutive values in such areas as religious intolerance or fails to embody such values as equality of persons and equality of opportunity, and (b) likewise questions the ideology of progress and prosperity in the economic realm when it is promoted as an end-in-itself, rather than expressing a commitment to social responsibility.
- Our courses promote empowerment of students’ leadership and citizenship capacities through information, dialogue, and participation (see Section 4e).

Priorities and Signature Areas of Distinction
In the most recent (SP 3.0 draft; SP 2.0 for 2009-2013) iteration of its Strategic Plan, OSU has identified three signature areas of distinction: Advancing the Science of Sustainable Earth Ecosystems; Improving Human Health and Wellness; Promoting Economic Growth and Social Progress. The challenges identified for OSU are partly comprised by issues at “the intersection of cultures, economy, and values,” which necessitate drawing in part on OSU’s strengths in “the humanities” (SP 3.0, p.8). Few social factors influence the development of cultures, values, and even economies as religious world-views, and this highlights the relevance of the academic study to OSU’s strategic initiatives.

There are several ways the academic study of religion advances OSU’s signature areas:

Advancing the Science of Sustainable Earth Ecosystems
- The first “relevant” issue identified by the 2009-2013 Strategic Plan in this signature area is that of human population growth (SP 2.0, 2009, p. 11). Many religious traditions, for different reasons, have encouraged procreation and resisted contraceptive methods, thus contributing to the global issue. The academic study of religion can articulate for students the religious rationales for procreation imperatives, and simultaneously identify values within the faith traditions that may promote a more environmentally sustainable theology of procreation. Ultimately, this is a research project just waiting to be undertaken by scholars (and students) in religious studies, social sciences, and the life sciences.
- More broadly, a significant debate within the academy, and to some extent in the culture as a whole, has examined whether the roots of our current ecological crisis should be attributed to Judeo-Christian understandings of the natural world. Several courses in our curriculum address this issue as well as present alternative ways for understanding nature and human intervention in the natural world. The Hundere Endowment has sponsored numerous speakers, most recently in Fall 2013, to examine such issues. Some modern religious traditions now identify environmental pollution as among the “seven deadly sins.” These shifts in religious understanding necessitate teaching and scholarly exposition.
- Equally significant, there are legitimate questions to be considered regarding the relationships of religious world views with secularized scientific understandings that, in the modern world, have become the dominant interpretative and explanatory cultural authority. Religious world views can unquestionably be an obstacle to scientific study (e.g., Galileo), but can also promote science as a vehicle of human stewardship by which the mysteries of the natural world are gradually unfolded to human understanding. Islamic thought, for example, understands science
as a method to reveal the workings of the divine in nature. Einstein maintained that both science and religion originated from the same source, the experience of awe and wonder before mystery. These obstacles and overlaps raise questions about the significance of religion in a scientific age and require the critical light shed by the academic study of religious traditions informed by the inter-discipline of science and religion.

- One explicit measure of OSU’s success in this signature area is that OSU’s research reflects values of social responsibility and “social justice for all people” (SP 2.0, 2009, p. 11). That means that while advancing scientific research and sustainable ecological practices are intrinsically valued, they also point beyond themselves to a broader societal goal of justice that is a core value of all prominent religious traditions. Further, SP 3.0 calls on the OSU community to exercise “responsible stewardship” (p. 9) regarding the environment and society as well as “sustainable stewardship” in prioritization and resource use (p. 11). The “stewardship” metaphor has deep grounding almost in every religious tradition, and faculty in our program have both taught and engaged in scholarship on this concept.

**Improving Human Health and Wellness:**

- A Religious Studies degree program contributes to understanding different fundamental concepts of this signature area, such as “health,” “wellness,” “disease,” “illness,” and “disability.” Each of these terms is value-laden and communally-constructed; sensitivity to different cultural and religious understandings is a necessary pre-requisite to advancing this OSU area of distinction, and is likewise embedded in OSU’s commitment to diversity. In Spring 2013, the Hundere Endowment sponsored a visit to OSU by award-winning author Anne Fadiman, who presented her research on precisely these issues in the context of conflict between the world-views of the Hmong community of California and those of western biomedicine.

- Program faculty teach heavily-enrolled courses and contribute important scholarship on the roles of religion and spirituality within patient-physician relationships, in medicine more generally, and in public health contexts in which religious traditions can at times pose obstacles to public health initiatives. Faculty members provide multiple learning opportunities through mentoring students writing their senior theses on human health and medicine to fulfill the requirements of a University Honors Degree. Student learning and faculty research frequently address human health issues specific to Oregon, for example, questions about exemptions from vaccinations, faith healing, rationing of health care, issues in aging, research on life-extension, and dignity in end-of-life care, all of which embody the values of Oregon State University.

- Revisions to the medical school admissions exam and to medical competencies will soon (2015) require the “science” of medicine to be balanced with the “art” of healing. As a humanistic discipline, the academic study of religion illustrates ways to strike this balance, and moreover, provides interpretative analyses of how feasible recommendations on living healthily can be incorporated within communal and personal living practices.

- The Hundere Endowment for Religion and Culture has originated and oversees what the current Strategic Plan refers to as a “singular Medicine, Writing, and Humanities initiative” (SP 2.0, 2009, 13; note, this reference is omitted in SP 3.0), the first Undergraduate Certificate in Medical Humanities in the nation. Approved by OUS, this certificate cultivates various skills and perspectives in students, including empathy, critical thinking and writing, and reasoning on ethical dilemmas. Now in its fourth year, this program has been recognized at national medical school advising conferences as a model for humanities education for pre-medical students.
Promoting Innovation and Economic Prosperity

- The relation of religious communities and economic growth has long been a concern of academic studies of religion, as most prominently illustrated by the proposal that the Protestant work ethic of reformed Calvinism contributed in significant ways to the emergence of the western capitalist economy. More recently, academic discussion in Religious Studies has addressed “prosperity theology” as a way to understand the relationship of economic growth and faith commitments.

- Our program includes classes that critically examine the ways western faith traditions have commonly emphasized notions of “calling” or “vocation” in contradistinction to “career.” The more religion-oriented language implies that economic growth, prosperity, and personal aspirations must be tempered by concerns of community need and social responsibility.

- Insofar as this signature area emphasizes the importance of a “socially responsible … solutions” to common problems, (SP 3.0, p. 10), these foci can be promoted through religious studies analysis of a “living wage,” or critiques of outsourcing commodity manufacture of consumer goods to employees in “sweatshop” workplace conditions.

- The Hundere Endowment, in collaboration with Corvallis city officials (mayor, city council members), has already instituted an educational workshop for high school students on “ethical decision-making in the workplace.” This has become a source of civic and school pride and is an important learning forum for future Oregon leaders.

This proposal contends that the academic study of religion is already intertwined and embedded within OSU’s mission, priorities, values, and signature areas. This provides a very compelling case for a B.A. and B.S. degree program in Religious Studies at OSU.

2c) Manner in which the proposed program contributes to Oregon University System goals for access; quality learning; knowledge creation and innovation; and economic and cultural support of Oregon and its communities.

The State Board of Higher Education has identified five goals for OUS to pursue to “produce the highest level of educational attainment for Oregonians” (www.ous.edu/about/vision). To paraphrase, these goals include: (1) create an educated citizenry and ensure student access; (2) foster high quality student learning leading to success; (3) create original knowledge and advance innovation; (4) contribute positively to Oregon communities; and (5) promote initiatives in diversity and equal opportunity.

The proposed degree program in Religious Studies contributes to these OUS goals in several ways:

Citizenship and Access:

- As a humanities discipline, the central concern of the academic study of religion is to educate students for responsible citizenship in a democratic society. To be very clear, a Religious Studies major does not teach religion, it teaches about religion in an academic setting. There are central virtues and skills of citizenship the degree program will cultivate in students, including critical thinking, discernment (diverse ways of seeing the world), deliberation and reasoning about practical problems, responsibility, including accountability for one’s actions in student and civic life, courage and integrity to be both teachable and to stand firm when core values are contested, and civility in discourse.

- As noted above (Section 2a), faculty committed that required and elective courses in the degree program will be taught on a regular basis, at least every other year. Students have a very rigorous but also adaptable to completion of their degree; the diversity of courses permits
students to pursue the issues and questions of most relevance and interest for their education. In addition, the degree program will provide for student excellence awards, and develop academic opportunities, such as student conferences.

**Quality Education:**
- Students who complete the major in Religious Studies will have opportunities to be partners in learning with award-winning teachers and with faculty that are on the cutting-edge of research in their respective fields (Prof. Campbell has mentored three published articles co-written with students). Our faculty cohort uses various methods of interactive pedagogy to ensure exceptional quality student interaction.
- Students will have numerous outside-of-classroom opportunities to enhance their learning, including special lectures, dinner with speakers, collaborative student research with faculty, writing excellence achievements, and academic conference coordination, to name a few.
- Since religious studies cultivates significant skills important to citizenship and to professional life, this degree program provides excellent preparation for numerous vocations, including business, education, the health professions, human rights advocacy, journalism, law, global non-governmental organizations, and non-profit organizations (see also Section 4)

**Original Knowledge**
- Original knowledge in religious studies, and the humanities generally, is primarily dialogical in nature. Of central importance in getting to answers that have practical applicability is asking the right questions in the first place, which in turn presupposes the skills of critical thinking, discernment, and imagination emphasized in our curriculum.
- Moreover, social progress is possible, and is motivated frequently, by religious-based convictions: critiques of the status quo that require reform of the world as it is are based on a world-view of what it can be. The academic study of religion brings these world-defining and world-transforming patterns – religion and liberal democracy, religion and abolitionism, religion and civil rights -- into context and greater understanding for students.

**Diversity**
- OSU students that enroll in the Religious Studies degree program will be exposed to a curriculum that is uniquely characterized by diversity and by exposure to world-views other than those within which they have been socialized (see also Section 2b above). Because of the diverse educational backgrounds of its faculty, crossover faculty in history, philosophy, and religious studies, and faculty affiliated in other liberal arts and humanities disciplines (Section 1), Oregon State is uniquely positioned to offer one of the most diverse curricula in Religious Studies available at peer land-grant institutions.

**2d) Manner in which the program meets broad statewide needs and enhances the state’s capacity to respond effectively to social, economic, and environmental challenges and opportunities.**

As identified in both the OSU and OUS strategic plans, as well as in the 2013 state legislative session, the State of Oregon faces numerous challenges in the 21st century. Among these challenges are competitiveness in a global economy, financial allocations to meet the basic needs of all state citizens, including access to higher education, the promotion of health among citizens, and environmental practices that are sustainable over time and address responsibilities to future generations.
Wise political leadership, in concert with policy, industry, and academic leaders, as well as participatory citizens, can transform these challenges into opportunities. The establishment of our proposed degree program in Religious Studies will contribute to this transformation in the following ways:

**Informed and Participatory Citizenship:**

Each of the statewide needs identified above presumes citizens who understand that our challenges are not simply technical or scientific in nature, but strongly informed by diverse sets of value orientations. The academic study of religion educates students who will be the leaders of tomorrow, as well as current citizens and policymakers, about the important values presupposed in policy decisions and their implications, applications, and limitations for the resolution of practical problems. Many of our faculty members are already engaged in citizenship education outside the classroom in state, regional, and national forums.

**Increasing Diversity:**

A Religious Studies degree program will provide Oregon’s future citizens and leaders with familiarity with cultures different than their own, as well as professional cultures into which they are socialized (science, medicine, education, etc.). This cultivates greater understanding and recognition of the importance of diversity for society’s institutions and professions in a democratic society that must rely on participatory citizenship. This is especially important in Oregon, where there is no dominant religious tradition, where most citizens identify themselves with “spirituality” rather than a religious tradition, and where the so-called “nones” (persons who respond to public opinion surveys about religious affiliation with “none”) are proportionately higher than in other states.

The multiplicity of world-views is increasingly relevant on-campus, as well as in public discourse and policy settings, a pluralism informed in many respects by background religious convictions. The connections between religion and the political realm, economic dimensions, and policy will be a feature of our program, both in courses and in extracurricular events, such as guest speakers and lecture series.

**Civility:**

Our public discourse and politics, nationally, and to some extent state-wide, has been characterized recently by a noteworthy lack of civility. This is, unfortunately, a phenomenon that religious traditions have substantial experience with, but also one that, as many global examples illustrate, the traditions continue to work at and make progress on. As noted in Section 2b above, there are many modes by which religious traditions engage “other” cultures or tradition, and hence the academic study of religion offers a lens on our discourse and perceptions of “otherness” that has, in contexts of difference and even intolerance, much to offer civic discourse.

**Global Learning:**

The state of Oregon (and its institutions of higher education) is increasingly immersed in a culture of globalization and internationalization. Developments within this culture are often influenced by underlying religious world views and motivations. Faculty participating in the program can impart to students and to the Oregon citizenry methods of understanding, interpretation, and integration based not only on their academic research but also their life experiences and on-site research; members of our program scholars frequently visit Buddhist ashrams in Nepal, Thailand, and India, or do archival research in various Latin American countries. This practical-based research provides inroads to global learning for students and for the civic community.
Framing Common Questions:

Certain challenges encountered by Oregonians, including those presented by increasing diversity, can reflect significant cultural divides and polarization. These social and cultural divisions are ultimately traced back to different understandings of the world, the role of government, human relationships with nature, etc. The academic study of religion can help students, and through public outreach such as lectures and community programs, provide insight for Oregon citizens into both distinctive and overlapping world views. This provides educational opportunities that both inform different opinions and also create a context for finding shared ground. Religious Studies provides one way contextualize current issues; the discipline may not always have answers for concrete problems, but it does require students and citizens to frame the common and core questions.

National Leadership:

Oregon is a state that by all national surveys has among the fewest number of citizens with explicit religious affiliations and at the same time is very heterogeneous with respect to the range of religions in the state. Thus, to use language from the U.S. Supreme Court, Oregon provides an exceptional “laboratory of the states” to examine cultural trends regarding both religiosity and increasing religious pluralism. A robust program of teaching and research in Religious Studies will make OSU a regional and national leader in academic study and explication of this cultural trend. Indeed, materials from our program are distributed to all thirty-three Religious Studies degree programs in the Pacific Northwest.

Social and Economic Justice:

A major theme of all world religions is a commitment to the socially vulnerable and marginalized populations; this is often described in religious discourse as a “preferential option of justice” for the poor. In a time of difficult economic circumstances, and budget belt-tightening at local, state, and national levels, the academic study of religion can be a witness to religious communities and to the broader society of its fundamental commitment of “justice for all.”

SECTION 3
ACCRREDITATION

3a) Accrediting body or professional society that has established standards in the area in which the program lies, if applicable. Not Applicable.

3b) Ability of the program to meet professional accreditation standards. If the program does not or cannot meet those standards, the proposal should identify the area(s) in which it is deficient and indicate steps needed to qualify the program for accreditation and date by which it would be expected to be fully accredited. Not Applicable.

3c) If the proposed program is a graduate program in which the institution offers an undergraduate program, proposal should identify whether or not the undergraduate program is accredited and, if not, what would be required to qualify it for accreditation. Not Applicable.

3d) If accreditation is a goal, the proposal should identify the steps being taken to achieve accreditation. If the program is not seeking accreditation, the proposal should indicate why it is not. Not Applicable.
SECTION 4
NEED

4a) Evidence of market demand.

Religious Studies offers opportunities for graduate education and career development similar to opportunities presented through other fields in the humanities and social sciences. The influential Princeton Review makes the point this way for its student readers:

“Religious Studies, like other liberal arts majors, provides an extraordinary opportunity to think about the core beliefs of civilizations past and present. Regarding the more practical problem of finding work after college, a Religious Studies major will significantly improve your critical thinking and writing skills. And, it makes for an interesting topic during job interviews. Trust us on this one. Employers will invariably find the major fascinating when they see it on your resume, and they'll ask about it, and you'll get to impress them with your knowledge and insight about the world.”

(http://www.princetonreview.com/Majors.aspx?cip=380201)

Our degree program will likewise provide these “extraordinary” opportunities for students to understand the global context of our world, become more critical thinkers and writers, and prepare students to graduate with skills transferable to future careers. These are three outcomes envisioned by the OSU mission to prepare students for participatory citizenship.

A recent survey of undergraduate religion majors reported by one institution revealed that following graduation:

- 35% are professionals of various kinds -- city managers, bankers, engineers, journalists, etc.
- 19% are in a variety of ministerial professions -- clergy, directors of religious education, etc.
- 18% are medical professionals -- doctors, dentists, or other health professionals
- 14% are educators -- teachers, college professors
- 8% are in legal professions -- attorneys, judges
- 6% are in other fields

(http://religiondepartment.duke.edu/undergraduate)

Such diversity of careers is illustrative of the breadth of career pathways opened to students in a Religious Studies degree program.

Our research has indicated several universities and programs, including OSU peer institutions, have information on career paths for majors in Religious Studies:

The American Academy of Religion:
(http://www.studyreligion.org/where/skills.html)
Princeton University:
http://religion.princeton.edu/main/undergraduate/undergraduate-program/career-paths/
Indiana University:
http://indiana.edu/~relstud/undergrad/careers
University of California, San Diego:
http://religion.ucsd.edu/undergraduate/faq.html
Michigan State University:
http://www.religiousstudies.msu.edu/index.php/students/frequently-asked-questions/

An undergraduate education in a Religious Studies degree program provides a set of skills that are transferable to numerous graduate education and career fields. Such skills include:
Classroom: Communication and dialogue; Collaboration with peers in small groups; Deliberative processes; Civility; Presentation skills.

Research: Critical analysis; Methods of textual interpretation; Clear and concise writing; Expository and argumentative writing; Independent thought; Responsibility and accountability.

Drawing on our research from other universities, as well as our own experience in placing students we have mentored, we will provide information through our brochures, School website, videos about career paths for students who enroll in the Religious Studies degree program.

4b) Student interest and demand
From Fall Term 2009 through Winter Term 2014, 4,027 OSU students have enrolled in PHL 160, our basic introductory course in world religions, and ~9,600 OSU students have enrolled in all philosophy courses that are incorporated into the proposed major. This level of enrollment has generated ~36,500 student credit hours. This presents strong evidence of student interest and demand for courses in the degree program and, through the cohort of faculty participants in our new School, makes a compelling case for seizing what one external reviewer, in a 2006 OSU Office of Academic Affairs review of the Philosophy Department, characterized as “a golden opportunity” to offer a broadened program in Religious Studies.

Please find below the number of undergraduate students who have taken introductory and upper-division courses in religious studies through the Philosophy Department from AY 2009-2014 (through Winter 2014). NOTE: The data does not include enrollment in major-relevant History courses.
<table>
<thead>
<tr>
<th>Course</th>
<th>AY 2009</th>
<th>AY 2010</th>
<th>AY 2011</th>
<th>AY 2012</th>
<th>AY 2013</th>
<th>AY 2014 (per Winter term)</th>
<th>Total Students</th>
<th>Credit Hours</th>
</tr>
</thead>
<tbody>
<tr>
<td>PHL 160: World Religions</td>
<td>701</td>
<td>860</td>
<td>909</td>
<td>889</td>
<td>454</td>
<td>214</td>
<td>4,027</td>
<td>16,108</td>
</tr>
<tr>
<td>PHL 170: Idea of God</td>
<td>94</td>
<td>55</td>
<td>154</td>
<td>183</td>
<td>39</td>
<td>525</td>
<td>2,100</td>
<td></td>
</tr>
<tr>
<td>PHL 202: Intro to Religious Studies</td>
<td>31 (New course)</td>
<td>19</td>
<td>13</td>
<td>NA</td>
<td>23</td>
<td>86</td>
<td>344</td>
<td></td>
</tr>
<tr>
<td>PHL 208: Intro to Buddhism</td>
<td>40</td>
<td>41</td>
<td>24</td>
<td>39</td>
<td>NA</td>
<td>49</td>
<td>193</td>
<td>772</td>
</tr>
<tr>
<td>PHL 210: Religion in US</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>21 (New course)</td>
<td>57</td>
<td>78</td>
</tr>
<tr>
<td>PHL 213: Hindu Traditions</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>35 (new course)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>PHL 214: Islamic Traditions</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>37 (newcourse)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>PHL 220: World Views and Bible</td>
<td>74</td>
<td>86</td>
<td>156</td>
<td>85</td>
<td>81</td>
<td>482</td>
<td>1,928</td>
<td></td>
</tr>
<tr>
<td><strong>Total: Lower Division Courses</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td><strong>5,463</strong></td>
<td><strong>22,164</strong></td>
</tr>
<tr>
<td>PHL 312: Asian Thought</td>
<td>89</td>
<td>100</td>
<td>125</td>
<td>137</td>
<td>67</td>
<td>518</td>
<td>2,072</td>
<td></td>
</tr>
<tr>
<td>PHL 313: Gandhi</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>18 (new course)</td>
<td>18</td>
<td>72</td>
</tr>
<tr>
<td>PHL 344: Pacifism, War</td>
<td>34</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>35</td>
<td>69</td>
<td>276</td>
</tr>
<tr>
<td>PHL 371: China</td>
<td>31</td>
<td>26</td>
<td></td>
<td></td>
<td>6</td>
<td>63</td>
<td>252</td>
<td></td>
</tr>
<tr>
<td>PHL 430: Buddhist Phil.</td>
<td>29</td>
<td>29</td>
<td></td>
<td></td>
<td></td>
<td>85</td>
<td>340</td>
<td></td>
</tr>
<tr>
<td>PHL 431: Buddhism, Justice</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>28 (new course)</td>
<td>22</td>
<td>50</td>
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<tr>
<td>PHL 432: Yoga and Tantra</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>19 (new course)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>PHL 436: PHL and Religion</td>
<td>13</td>
<td>20</td>
<td></td>
<td></td>
<td></td>
<td>33</td>
<td>99</td>
<td></td>
</tr>
<tr>
<td>PHL 443: Environmental Values</td>
<td>301</td>
<td>459</td>
<td>486</td>
<td>441</td>
<td>272</td>
<td>113</td>
<td>2,072</td>
<td>6,216</td>
</tr>
<tr>
<td>PHL 444: Medical Ethics</td>
<td>108</td>
<td>170</td>
<td>251</td>
<td>193</td>
<td>305</td>
<td>78</td>
<td>1,105</td>
<td>4,420</td>
</tr>
<tr>
<td>PHL 448: Native America PHL</td>
<td>25</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>22</td>
<td>47</td>
<td>141</td>
</tr>
<tr>
<td>PHL 455: Death and Dying</td>
<td>28</td>
<td>29</td>
<td></td>
<td></td>
<td></td>
<td>57</td>
<td>171</td>
<td></td>
</tr>
<tr>
<td><strong>TOTAL: Upper Division Courses</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td><strong>4,136</strong></td>
<td><strong>14,335</strong></td>
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<tr>
<td><strong>Total: All Courses</strong></td>
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<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td><strong>9,599</strong></td>
<td><strong>36,499</strong></td>
</tr>
</tbody>
</table>
Our assessment of student interest in a Religious Studies degree program has included:

- Discussions with students in our new Religious Studies Student Club;
- Faculty discussion of the above enrollment trends in introductory religious studies courses to assure access;
- Comparison of enrollment trends with other OSU programs in years prior to the establishment of a new major;
- Reports of learning opportunities students experience from their classes;
- Student interest and participation in on-campus events, including meetings with lecturers;
- Conversations with chairs and faculty members at every university and college in Oregon that offers a major in Religious Studies (see Section 6).

Our findings from these various sources include:

- Enthusiasm among participating students in the Religious Studies Student Club, as illustrated by the following comment:
  “Taking a class about religion at a non-religious university allows students of all backgrounds to discuss the subject from all perspectives. This allows people of different backgrounds to gain more knowledge of the subject from an academic point of view. It also allows people to learn the differences between religions and to become more tolerant of different peoples. Having more courses and an expanded program would allow students to expand their knowledge further.”

- A consistently high level of enrollment (and meaningfully high student assessments) in introductory religious studies courses, such as PHL 160, Quests for Meaning: World Religions. These courses open up new questions and worlds for students, as illustrated by the following post-graduation message from an OSU alumnus:
  “I found the class in world religions to be extremely enlightening, challenging, and thought-provoking. I find myself returning to the wonderful course text by Huston Smith constantly, each time gaining more from his words than the last. This class truly changed the way I look at the world, myself, and those around me. I have been digging deeper and deeper into religious philosophy after taking this course, and I want to thank you for sparking this adventure.”

- Our enrollment figures for the 2009-2013 period presented above are very close (95%) to the overall enrollment figures of the Women Studies program at OSU in the three years (2006-2009) prior to the initiation of the Women Studies major; courses in religious studies have a slightly larger enrollment in upper-division courses (data available upon request).

- Some students experience a form of intellectual “awakening” or “enlightenment” through their courses, as typified by the following comment:
  “This class has opened a new door of opportunity for me and my family. I’ve always thought of myself as a Christian and a follower of God, but this class has expanded my view of religion as a whole. Understanding others and how they perceive “God” and “the world” has been one of the most enlightening experiences in my lifelong search for answers. I now have not only a better understanding of the world’s perception and practices of religion, but I have more respect for others and their viewpoints on religion and its rituals and practices.”

- We publicize our numerous on-campus and extracurricular programs, including activities of the Student Club and lectures from invited speakers, through on-campus fliers, email notifications, and social media, such as the “Religious Studies at OSU” page on Facebook.
In addition, our School publicity coordinator, Bob Peckyno, has developed a 2-minute promotional video for recruiting and enrolling students in religious studies.

• Prof. Campbell and Prof. Koehlinger have visited with department chairs and other faculty at every university or private college in the state with a major program in Religious Studies—University of Oregon, Lewis and Clark, Linfield, Reed, and Willamette -- to gain insights into “best practices,” including recruitment of students into the major, construction of the curriculum, and prospects for collaboration. Based on comments from these colleagues regarding need for a state-wide “clearinghouse” for events, educational opportunities, and relevant news pertaining to religious studies, we initiated a “Weekly Epistle” that is distributed to faculty at all thirty-three Religious Studies programs in the Pacific Northwest. Some of these practices and insights pertaining to inter-institutional collaboration are elaborated on in Section 6. With regard particularly to student demand, we found:
  o Students who major in Religious Studies typically enroll in the degree program in their 2nd or 3rd year of college, following a particularly engaging introductory course.
  o At the smaller private colleges, the number of Religious Studies majors ranges annually from 4-10, or approximately 0.2% to 0.7% of the student body.
  o At the University of Oregon, the number of Religious Studies majors ranges annually from 40-65, which represents approximately 0.3% of the student body.
  o Each of these programs is seen by college or university administrators as vital to the institution’s purposes.

• Based on these conversations with students, our colleagues, our college administration, Religious Studies faculty in the Willamette Valley, and with our guest speakers, we have developed a B.A. and B.S. degree program in Religious Studies with the following considerations:
  o Students generally do not come to a university/college with the intent to major in Religious Studies, but are drawn to the major sometime later in their college education through a compelling learning experience in an introductory course. We have thus restructured our basic introductory course, PHL 160, to teach more students and provide more opportunities for student engagement.
  o We have organized a distinctive Religious Studies curriculum that emphasizes global literacy with special depth and breadth in non-western religions. Our program will, as articulated in Section 2 and in the following paragraphs in Section 4, advance the strategic planning goals of Oregon State University, and thus provides a compelling case for initiating a Religious Studies degree program at Oregon State University.
  o We have support from every Religious Studies program in the state of Oregon for developing a B.A. and B.S. degree program in Religious Studies at Oregon State University (see Section 6 and letters in Appendix 3).

4c) If the program’s location is shared with another similar OUS program, proposal should provide externally validated evidence of need (e.g., surveys, focus groups, documented requests, occupational/employment statistics and forecasts). Not Applicable

4d) Manner in which the program would serve the need for improved educational attainment in the region and state.
Oregon State University promotes an increased degree of educational attainment among its students through high-quality programs that assist students in becoming “critical thinkers, global citizens, and skilled professionals” (SP 2.0, p. 4). A degree program in Religious Studies, with our distinctive curriculum and cohort of faculty will contribute to these educational aspirations.

- **Religious Studies and Critical Thinking:** The academic study of religion is necessarily involved in advancing critical thinking methods. Courses in the degree program require students to address world-views, ideas, and practices through careful reading of texts, contextual understanding, and open-mindedness to what psychologist William James referred to as the “varieties” of religious experience. Our faculty members provide students with opportunities to be well-informed and independent thinkers who develop life-lasting skills while addressing perennial issues of social, legal, and ethical concern.

  Students in our classes apply the methods of scholarly research — including collecting information and careful analysis in research, critical skills of interpretation, deliberation, civil dialogue, and application of these methods to issues in contemporary life (e.g., religious intolerance). Students apply critical analysis and interpretation of literary and experiential findings, and learn to communicate learning conclusions clearly and effectively through expository and analytical writing and oral presentations. We encourage students to understand the resolution of practical problems that is intrinsic to OSU’s mission first requires **asking the right questions**.

- **Religious Studies and Global Citizenry:** In light of Secretary of State Kerry’s observation that familiarity with religion is essential to effective citizenship in the world, we present three specific dimensions of citizenship below (Section 4e) that our program will advance. Empowering students to assume roles as “global citizens” as envisioned by OSU requires the critical examination of background world views, ethical norms, cultural customs, and community practices of diverse historical and contemporary cultures. In addition our degree requirement of Global Literacy (Section 1c), courses that address diverse religious responses to climate change, the role of religious values in American foreign policy, or the relationship of religion and violence promote our objectives of global citizenship. Equally important, students acquire broadened perspectives on the perennial occasions when religious traditions are in tension with broader cultural practices, including the so-called “culture wars” in this country, or in deep, perhaps violent, conflict with other traditions. Moreover, education about the pluralism of American religiosity is a microcosm for appreciating and respecting global religious diversity.
• **Religious Studies and Professional Preparation:** As articulated in our previous delineation of skills developed through religious studies courses (Sections 2c, 4a) as well as in our subsequent discussion on learning outcomes (Section 5a), our faculty and our courses develop in students a number of important, valuable, and transferable skills required by any profession or career position (See, e.g., [http://www.studyreligion.org/where/skills.html](http://www.studyreligion.org/where/skills.html)). A B.A., B.S. degree program in Religious Studies will provide students with a skill-set and knowledge base that will enable them to excel in a wide variety of careers, such as law, teaching, counseling, business, journalism, politics, writing, medicine, and the arts, and even the kind of diplomacy intimated by Secretary Kerry (see [http://www.state.gov/s/fbci/](http://www.state.gov/s/fbci/)).

Through the degree program in Religious Studies, graduating students who will enter a challenging world of diversity and rapid change will possess the knowledge base and skills to advance educational and global literacy in the state of Oregon and the Northwest region. Clearly, in the Pacific Northwest, with its cultural and economic affiliations with Asian nations, familiarity and engagement with various Asian cultures can be facilitated by understanding of religious traditions such as Buddhism, Hinduism, Islam, Shinto, Taoism, or Confucianism, as well as indigenous religiosity.

We indicated in Section 2c, with respect to the OUS strategic mission to produce “the highest level of educational attainment for Oregonians,” several ways a degree program in Religious Studies at Oregon State University will contribute to OUS aspirations for regional and state-wide education. We wish to emphasize here that the degree program will reach beyond the classroom; the funding and reputation of the Hundere Endowment for Religion and Culture provides us and our students with opportunities to develop educational outreach programs for broader communities, including guest speakers, lecture series, and conferences of broad public interest. The Hundere Endowment provides leadership on-campus and within the community on religious pluralism to promote awareness, civility, and respect, and can become a hub for inter-institutional collaboration.

**4e) Manner in which the program would address the civic and cultural demands of citizenship.**

We present here three levels of participatory citizenship that are advanced through a degree program in Religious Studies. First, the academic study of religion at OSU will provide students an opportunity to meet a minimal criterion for citizenship, namely, being informed about the world they live in and which they will shape in the future. Religion is a major source of inspiration, meaning, and controversy in human culture, informing history, politics, economics, art, and literature. Through patterns of migration, evangelization, and war, it rivals trade as a major trans-national force across the globe. Neither students nor citizens can hope to understand world history and literature or current events such as conflict in the Middle East without knowledge of religious traditions. Controversies over science and religion or religion and law in a secular democratic society are not academic abstractions; they are lived experiences that become front-page news.

A second-level element of public discourse necessary to citizenship, civic dialogue amidst difference, is advanced through our curriculum, faculty, and related programs (lectures, student club, student conferences, writing awards, etc.). Our society is permeated by polarization and incivility, and a breakdown over public and communal goods. Religious experience in America has in its own way contributed to the diminishment of civil public discourse and public virtue, as exemplified in the so-called “culture wars.” However, the academic study of religion offers ways to maintain critical but respectful conversation on matters of interpretation and practice in society. For example, our classes encourage students to: (a) Find common ground amidst difference; (b) Avoid “sound-bite” slogans; (c)
Fairly represent the views of positions with which one disagrees; (d) Critique ideas, but not character; (e) Differentiate ideal world scenarios from real-world possibilities; and, (f) Incorporate the voices of the socially marginalized.

Our program provides opportunities for students to experience a third and higher level of citizenship, that of participatory community. Our Student Club convenes students for academic discussion, planning, and weekly film programs. Students participate in the planning of various programs, talks, and lectures for the university and the civic communities, as well as inter-institutional collaborations. Undergraduate students helped organized our first undergraduate conference, “Religion, Culture, and Experience,” held at OSU on April 12, 2014, drew students from five institutions in Oregon and Washington. Students thus engage in building the infrastructures necessary for civic discourse.

It is rather remarkable, and speaks to the interest in our program, that students have undertaken such initiatives in the absence of a major in Religious Studies. We want to seize on this momentum, this “golden opportunity.”
SECTION 5
OUTCOMES AND QUALITY ASSESSMENT

5a) Expected learning outcomes of the program.
As noted in Section 1, the BA and BS degree program in Religious Studies will provide education in critical thinking skills about the study of religion. Our program will promote several core learning outcomes, emphasizing both procedural skills and content skills. A student completing the major in Religious Studies will achieve the following outcomes:

1. **Critical Thinking Skills:** Acquire and further develop core humanities skills of critical thinking, textual analysis, expository and persuasive writing, and organized research, that displays academic knowledge of religious studies;

2. **Citizenship Skills:** Articulate the roles of religiosity in a secular democratic society and cultivate characteristics of engaged citizenship—accommodation, awareness, collaboration, compromise, deliberation and dialogue, integrity, public presentation, tolerance -- that are important for religious communities to live peaceably in a diverse world;

3. **Global Literacy Skills:** Demonstrate sufficient familiarity with three classical world religions, including knowledge of at least one religious cultural tradition outside of European/American culture, and identify how these global religious traditions interact with other religions and contribute to cultural, scientific, and social processes;

4. **Methodological Skills:** Develop sufficient proficiency and utilize various disciplinary approaches – including historical, literary, philosophical, religious, ethical – as a foundation for articulating the concept and meaning of “religion” and the nature of its academic study;

5. **Problem-Constructing and Problem-Solving Skills:** Apply scholarly methods to understand how religious communities address concrete issues such as environment, gender, violence, and secularity.

As identified in Section 4a, each of these skills are transferable to many different professional careers.

5b) Methods by which the learning outcomes will be assessed and used to improve curriculum and instruction.

**Sources for Assessment:**
Our assessment of student learning in the program draws on various sources, including:

- Over 250 years of cumulative teaching experience among our faculty;
- Discussion of learning outcomes and assessment methods with the OSU Office of Academic Programs, Assessment, and Accreditation;
- Organization of a Religious Studies Assessment sub-committee within our School;
- Research on “best practices” for undergraduate student writing in religious studies at distinguished institutions around the country (e.g., [https://writingcenter.unc.edu/](https://writingcenter.unc.edu/), [http://wic.oregonstate.edu/](http://wic.oregonstate.edu/);
- Discussion of assessment methods used by colleagues in Religious Studies programs throughout Oregon;
- Research on assessment methods in programs in Religious Studies at comparable (LGUs) universities outside Oregon;
- Ongoing examination of professional literature on assessment (e.g., [http://www.lonestar.edu/multimedia/SevenPrinciples.pdf](http://www.lonestar.edu/multimedia/SevenPrinciples.pdf)).
**Forms of Assessment:**
The skills delineated above (Section 5a) are cultivated throughout the courses in the proposed major. We identify here several assessment methods, some of which will occur (a) throughout the major, and/or (b) the three core required courses, and/or (c) elective courses in the major, and/or post-completion of the major. In the following, our assessment methods are (1) briefly described, (2) coordinated with our learning outcomes through a schematic table, and (3) set within the purview of an assessment committee with responsibility to use the information gathered to improve the program.

**Brief Description of Program Assessment Instruments**

1) **Student Portfolios:** Many Religious Studies majors nationally, as well as our colleagues at Linfield College, use a student portfolio as a “best practice” assessment method. Some of our faculty also use student portfolios in their classes.

2) **Fieldwork Research:** Students in introductory courses in the major will engage in a research and writing project through visiting a worship site such as a denomination, synagogue, mosque, temple, indigenous sacred ground, or other worship site.

3) **Global Literacy Test:** We have modified a “religious literacy” test developed by Boston University professor Stephen Prothero (*Religious Literacy: What Every American Needs to Know—and Doesn’t*, 2007), and have “pilot tested” this method in some courses and in some community forums.

4) **Polished Research Paper:** Students in upper-division courses and the methods core course (PHL 407) will emphasize an intensive experience in academic research and writing that culminates in an academically polished suitable presentation before student peers (including our undergraduate student conference).

5) **Critical Thinking Course Assignments:** Critical thinking, argumentative and expository writing, and responsible citizenship are embedded within the learning assignments of specific course content.

6) **Student Assessments:** We will gather information from the standardized OSU post-class survey instrument of student course evaluations, student exit interviews, and eventually, tracking and surveys of alumni for program improvements.
<table>
<thead>
<tr>
<th>Learning Objectives</th>
<th>Assessment Instrument</th>
<th>Assessment Measures</th>
<th>Assessment Context</th>
<th>Assessment Responsibility</th>
</tr>
</thead>
<tbody>
<tr>
<td>Critical Thinking</td>
<td>Student Portfolio</td>
<td>Portfolio: Three 1-page student statements of self-reflection on major.</td>
<td>Portfolio: Beginning, mid-point, end of major.</td>
<td>Religious Studies Assessment Committee</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Course Assignments: Standard course evaluation processes.</td>
<td>Course Assignments: Courses in major</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Student Assessments: 4-6 on student survey instruments</td>
<td>Student Assessment: Post-course</td>
<td></td>
</tr>
<tr>
<td>Citizenship</td>
<td>Fieldwork Research</td>
<td>Fieldwork Research: Submission of report on site visit and new insights on religion</td>
<td>Fieldwork: Primarily core introductory courses</td>
<td>Instructors in introductory courses in consultation with Religious Studies Assessment Committee</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Course Assignment: Standard evaluation processes for writing</td>
<td>Course Assignments: In major courses addressing religion, culture and pluralism</td>
<td></td>
</tr>
<tr>
<td>Global Literacy</td>
<td>Global Literacy Test</td>
<td>Global Literacy Test: 50% at declaration of major, 100% upon completion</td>
<td>Literacy: Pre- and Post-Major</td>
<td>Global literacy instructors in consultation with Religious Studies Assessment Committee</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Course Assignments: Standard evaluation processes</td>
<td>Course Assignments: In major courses</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Student Assessments: 4-6 rating on student survey instruments</td>
<td>Student Assessment: Post-class and post-major instruments</td>
<td></td>
</tr>
<tr>
<td>Problem-Creating and –Solving</td>
<td>Course Assignments</td>
<td>Successful application of 6-step process in moral reasoning in religious studies</td>
<td>Primarily in ethics and values courses</td>
<td>Ethics instructors in consultation with Religious Studies Assessment Committee</td>
</tr>
</tbody>
</table>

Learning Outcomes and Methods Coordination
Context and Mechanisms for Program Assessment

We have formed a Religious Studies Assessment Committee composed of four faculty members (Campbell, Katz, Koehlinger, Sarbacker) to gather and collate information from the above assessment methods and to develop recommendations for program improvement. The responsibilities of the Assessment Committee include:

- Determining which set of skills the program will focus on in each academic year;
- Analyzing information collated from the assessment methods to provide insight on program development;
- Incorporating “best practices” for the cultivation of various skills from OSU and national programs;
  1) OSU WIC program: [http://wic.oregonstate.edu/](http://wic.oregonstate.edu/)
  2) OSU Philosophy Writing Guide (developed by faculty in philosophy and religious studies): [http://oregonstate.edu/cla/shpr/sites/default/files/images/phil_writing_guide.pdf](http://oregonstate.edu/cla/shpr/sites/default/files/images/phil_writing_guide.pdf); 
  3) U. of North Carolina: [http://writingcenter.unc.edu/handouts/religious-studies/](http://writingcenter.unc.edu/handouts/religious-studies/)
- Coordinating with the Office of Academic Programs, Accreditation, and Assessment, and with OSU faculty who have expertise in assessment programs in the humanities, for consultations;
- Presenting a summary of this information for our “best practices” teaching workshop;
- Making recommendations and modifications to the program to enhance student learning.

5c) Program performance indicators, including prospects for success of program graduates (employment or graduate school) and consideration of licensure, if appropriate.

In Section 4a, we identified several educational and career prospects for religious studies majors. In light of those observations, we will incorporate the following performance indicators to assess the direction of the program and make changes as appropriate:

- Recruiting majors to revitalize a discipline that has been in abeyance at Oregon State University for two decades following a distinguished history of over 50 years;
- Establishing an engaging academic community for our students through an energetic and lively student association, and ongoing collaboration with students and faculty at other Oregon Religious Studies programs;
- Coordinated advising of students regarding progress towards their major degree and developing student-tailored plans for post-graduation education and careers;
- Developing literature, brochures and website information for students (and others) that identify the value of a religious studies major and the careers for which religious studies provides excellent preparation. A model for our efforts in this regard is presented at [www.whystudyreligion.org](http://www.whystudyreligion.org);
- Continuing communication with graduating students to assess the value of their academic program at OSU for their educational and career aspirations;
- “Best practices” workshops (see Sections 1e, 5b) to evaluate information gained from the assessment methods and performance measures and make modifications as necessary.
5d) Nature and level of research and/or scholarly work expected of program faculty; indicators of success in those areas.

As this initiative proposes a new undergraduate major (and minor), the primary contribution expected of program faculty involves regularly teaching courses in the major and advising majors. In numerous instances, the scholarly work of program faculty—research projects, published essays, conference presentations— is introduced into the classroom experience, providing a form of cutting-edge learning for students. Moreover, the Hundere Endowment for Religion and Culture encourages faculty to develop both research and teaching interests through two awards, the Hundere Publishing Fellowship, that assists program faculty with the completion of a publishable manuscript, and the Hundere Teaching Fellowship, that assists faculty with the development of new courses in religious studies or with research to enhance current courses pedagogically.
SECTION 6
PROGRAM INTEGRATION AND COLLABORATION

6a) Closely related programs in other OUS universities and Oregon private institutions.

Prior to initiating this proposal, program faculty undertook research on Religious Studies major programs at the peer institutions of Oregon State University, as well as at OUS universities and private institutions in Oregon. We have in addition made on-campus visits with department chairs and invited faculty at every university or college in the state of Oregon that has a major program in Religious Studies or Religion: Lewis and Clark, Linfield, Reed, University of Oregon, and Willamette (we have not sought consultations with programs in ministry at universities or colleges with a direct religious affiliation—Concordia University, George Fox University, Marylhurst University, University of Portland—although they are recipients of some of our publicity information). Our activities manifest the SP 3.0 commitment to cultivate “relationships with other academic institutions and colleagues …” (p. 3).

Our conversations helped us assess the state of the academic study of religion in Oregon, learn of “best practices” at other institutions, and determine the prospects for inter-institutional collaboration. Our research and conversations bear out that the course of study we have proposed (Section 1) for a B.A. or B.S. Religious Studies degree program at Oregon State University is at least the academic equivalent of majors at other universities and colleges in the State of Oregon, and is comparable to majors at OSU and OUS peer institutions. At the same time, our considered conclusion is that the efforts of all Religious Studies programs in Oregon would be enhanced through inter-institutional collaboration and that such collaboration would be welcomed by the chairs of every Religious Studies program.

A summary of our discussions with each program is available on request. The major requirements for each school may be located at the following websites:

Lewis and Clark College: http://docs.lclark.edu/undergraduate/religiousstudies/#text
Linfield College: http://www.linfield.edu/religious-studies/major.html
Reed College: http://academic.reed.edu/religion/requirements.html
University of Oregon: http://pages.uoregon.edu/religion/undergraduate/
Willamette University: http://www.willamette.edu/cla/religion/info/index.html

6b) Ways in which the program complements similar programs in other Oregon institutions and other related programs at this institution. Proposal should identify the potential for collaboration.

We have received letters and/or expressions of support for developing a Religious Studies program at Oregon State from every chair of every academic Religious Studies program in the State of Oregon. The letters of support are provided in Appendix 3.

These colleagues in religious studies have been especially enthusiastic about inter-institutional collaborations. Our conversations in the summer and fall of 2013 revealed several substantial areas of interest for inter-institutional coordination and collaboration:

• Intensive weekend courses, drawing on faculty expertise at other institutions, as well as guest lecturers;
• Sponsorships and coordination of a state-wide or regional undergraduate student conference in religious studies (NOTE: Students from four Oregon universities, as well as one program in Washington State, presented papers at our April 2014 conference);
• A clearinghouse for events sponsored by these Religious Studies programs (NOTE: we have initiated this during AY 2013-2014 through our “Weekly Epistle”);
• Best practices in teaching;
• Inter-institutional faculty colloquia;
• Partnerships on guest lecturers with national reputations.

We have taken the initiative to start some of these collaborations, while others are aspirational objectives. For example, the Hundere Endowment in Religion and Culture has invited faculty members from three Oregon institutions to make classroom presentations, working paper presentations to our faculty, and public talks. This was initiated in February 2014 with a visit and presentation by Susanna Morrill, chair of the Religious Studies department at Lewis and Clark College. David Fiordalis, chair at Linfield, will make a presentation in May 2014. Mark Unno, chair at the University of Oregon, will provide a workshop for our teaching assistants for our PHL 160 course in Fall 2014. These and other colleagues at these institutions have been most gracious in sharing their time and ideas to give us insights about creating a robust Religious Studies degree program at Oregon State University. Our in-person conversations make us confident that the formation of a genuine academic community or consortium in religious studies would be a welcome development at all institutions.

Secondly, our program will complement and integrate its initiatives with current strategic initiatives at Oregon State University. The Hundere Endowment in Religion and Culture sponsors numerous academic programs and lectures with many academic units outside SHPR, including public lectures with classes and scholars in Anthropology, English, Sociology, and Women, Gender and Sexuality Studies, among others. Each of these programs has approved courses for inclusion in the current Religion and Culture undergraduate certificate, and the proposed major would continue these affiliations by permitting students to take 12 of their 48 required credits in relevant courses outside SHPR. As described in Section 1j, faculty from several other disciplines in the College of Liberal Arts have indicated their support for our proposal and for broadening the scope of collaboration. Letters of endorsement and support from OSU administrative leaders and faculty members can also be found in Appendix 3 of this proposal.

Finally, a primary academic rationale for this proposal is the consolidation in 2011-2013 of the Department of History and the Department of Philosophy at Oregon State University into a single academic unit, the School of History, Philosophy, and Religion (SHPR). The language of “Religion” in the naming of the new School emerged from faculty discussions in which it was recognized that SHPR would be an academic home for over a dozen professors with primary or secondary interests in religious studies. Collaboration with other academic programs at OSU, including history and philosophy, is already embedded in the proposed major.

The proposed course of study and program complements the programs in Religious Studies at Oregon institutions in many ways, including:
• Comprehensive study in areas common to other programs and necessary to a credible major in Religious Studies, including courses on methods in the academic study of religion, the study of the major world religions of the world (our major specifies this as a requirement under the “Global Literacy in Religion” category), and a capstone seminar;
• Distinctive breadth and depth at OSU in the global religious traditions, including Buddhism, Hinduism, and Islam, at both introductory and advanced levels of study. This provides every Religious Studies major an opportunity for intellectual diversity by engaging in study of world
views different than his or her own, in concert with the strategic plan of Oregon State University and the goals of the Oregon University System (Section 2);

- A distinctive emphasis on the religious experience of the Americas, including but not limited to religion in the United States. Majors will also have an opportunity to examine the influence of religion within Latin American contexts, mystic religious experience in Afro-Caribbean cultures, as well as the profoundly sacral world view of native traditions;
- A specific orientation on how religion informs ways of acting in the world, especially through a focus on the ethics and values of various traditions in relation to peace and social justice, non-violence and war, the environment, and medicine. Students thereby will have opportunities to engage with religious thinking in the context of concrete and practical problems, an educational aspiration of the OSU Strategic Plan;
- Compelling learning opportunities regarding the roles of religion in relationships between cultures and nations, as exemplified in courses on American foreign relations, and on peace, just war and terrorism. Such courses will assist students in their preparation for citizenship in a global world, another feature emphasized in the OSU Strategic Plan.

6c) If applicable, proposal should state why this program may not be collaborating with existing similar programs. N/A

6d) Potential impacts on other programs in the areas of budget, enrollment, faculty workload, and facilities use.

The curriculum is an initiative that builds on currently existing expertise in the new School of History, Philosophy, and Religion. There are six new courses under development, with one such course under review in the Oregon State Curriculum Proposal System (see Section 1). Otherwise, participating faculty will teach courses that they are currently teaching on a regular basis (at least every other year) through History or Philosophy course (and cross-listed REL) designators; thus we do not anticipate any diversion or diminishment of faculty workload. For the same reason, there should be minimal change to currently existing use of classrooms and other facilities at OSU (see Appendix 6, Capital Development and Planning review).

We have discussed with our Dean, our School leadership, and with our Extended campus leaders plans for further developing courses in religious studies for online instruction.

We have also had discussions with our philosophy colleagues as to whether establishing a B.A. and B.S. degree in Religious Studies would impact the enrollment of undergraduate majors in philosophy. While a full answer to this question is clearly speculative at this point, statistical analyses provided by our School academic advisor, David Bishop, have revealed that philosophy students come into the philosophy major by a different set of pathways than taking the academic unit’s courses in religious studies. Our philosophy colleagues are fully supportive of this initiative.

In short, there should be minimal impact on other programs in our School and its majors, or on faculty workload and facilities use. We have a strategic plan in place to ensure funding for adequate instruction of lower division core courses and to maintain the sustainability of the program over time, and thus believe there will be negligible budgetary impact on other programs in the School.
SECTION 7
FINANCIAL SUSTAINABILITY
(attach the completed Budget Outline)

(7a) Business plan for the program that anticipates and provides for its long-term financial viability, addressing anticipated sources of funds, the ability to recruit and retain faculty, and plans for assuring adequate library support over the long term.

Financial Viability
The proposed major will not divert funds from current allocations within the College of Liberal Arts or within the School of History, Philosophy, and Religion. It will instead build on existing funding sources, for example, current faculty expertise, and the Hundere Endowment in Religion and Culture. We have in addition the full support of the Dean of the College of Liberal Arts, Larry Rodgers, for our various initiatives, and meet with him regularly to assess our progress and new projects.

Anticipated Sources of Funds
We reiterate that the proposed degree program does not require any new budgetary resources for the academic and curricular aspects of the major. There are several sources of funds to support the various student recruitment, engagement, and outreach programs identified in this proposal:

- The Hundere Endowment in Religion and Culture, which annually devotes substantial resources to student and faculty research, student conferences, student writing awards, student scholarships, faculty writing and teaching awards, new course development, campus and community lectures, promotion and publicity, and staff support.
- Following consultation with the OSU Arts and Sciences Business Center in January 2014 (see below), the Hundere Endowment will provide $5,000/annually, adjusted for inflated by a 5% increase each year, in support for new resources for this proposal (see OSU and OUS Budget Outlines). These will be allocated as follows:
  o $3,000 annually for teaching support and awards;
  o $1,000 annually for supplies to initiate and publicize the program;
  o $500 annually for library acquisition support;
  o $500 annually for “best practices” teaching workshops.
- As noted in Section 1b, a donor working with Prof. Koehlinger, in consultation with CLA Dean Larry Rodgers and the OSU Foundation, has provided “seed funding” to begin a lecture series in Catholic studies starting in AY 2014-2015. We are hopeful about the prospects for further funding development of this program.
- We are optimistic that potential collaborations with Oregon State’s Extended campus will generate revenue to both teach courses and eventually have an online major.

Recruitment and Retention of Faculty
- Many scholars in both History and Philosophy inevitably address matters pertinent to religious studies to some degree in their teaching and research. As noted in Section 1, two recent searches within the History academic unit (Winter 2011, Fall 2013) led to the hiring of three faculty, a North American religious historian, and a dual-career couple in medieval history and in ancient history, all of whom have expertise in Jewish studies and are very interested in program-building of Religious Studies and Jewish Studies. This provides compelling evidence that a developed Religious Studies degree program can actually enhance prospective faculty interest in Oregon State University.
• The Hundere Endowment in Religion and Culture provides various incentives in professional development funds for faculty to develop new courses and to complete research projects. These opportunities are rarely available in other academic units and provide a mechanism for retaining faculty. Ultimately, faculty retention will hinge on School initiatives and policies, and reasonable financial compensation from the university.

**Library Acquisitions**

• As indicated in section 1l, we have worked closely with Ms. Jane Nichols, the Valley Library acquisitions liaison for our School, to ensure sufficient library resources, or access to resources through programs like J-Store, for students and faculty. This will include making recommendations for purchase or online access to journals and books.

• The Hundere Endowment has made a commitment to provide $500 in annual financial support for library acquisitions.

7b) Plans for development and maintenance of unique resources (buildings, laboratories, technology) necessary to offer a quality program in this field.

This program does not require any unique resources.

7c) Targeted student/faculty ratio (student FTE divided by faculty FTE).

As noted in Section 4b, long-standing Religious Studies programs at other state or private schools oversee majors that comprise a range of 0.2% to 0.7% of the student body. Assuming an enrollment of 25,000 students at Oregon State University, our initial five-year target will be to have a comparable range of 0.25% of OSU students enrolled as Religious Studies majors. This would mean an enrollment of approximately 60 majors, making the faculty ratio/student approximately 1:4 by 2020, the projected fifth year of the program.

7d) Resources to be devoted to student recruitment.

Most majors in religious studies (as well as philosophy and history for that matter) do not enroll in the major until mid-way through their college career. With this in mind, a better strategy for recruiting students into the major will occur through on-campus events, e.g., student activity fairs, as well as through our introductory classes. These efforts complement those of our School Public Information Representative, Robert Peckyno, who has developed a short video that aims to show students the exciting educational opportunities in a Religious Studies degree program.

https://www.youtube.com/watch?v=PhSfxqiYE_s&list=PLmA8N3lTnVI6U_WcTaJzWFyKdr-SPTINQ&index=22

The program will work closely with the College of Liberal Arts Advising Office to provide information to incoming OSU students, transfer students, and students in the Liberal Studies major, as well as other students on campus.

As specified above, the Hundere Endowment will provide funding support to promote the major program to students on the OSU campus through publicity, fliers, and student-oriented events. Moreover, the proposers of the degree program have engaged in consultations with the SHPR director regarding student scholarships as a recruitment method.
Budget Narrative

Professor Campbell met with the Arts and Science Business Center (ASBC) budget preparation staff on January 6, 2014 and on April 25, 2014 to identify new or additional activities to be undertaken as a part of the major proposal, and the sources for funding such activities.

As noted throughout this proposal, many activities relevant to the major proposal are already undertaken through courses in Philosophy and in History program and through the Hundere Endowment for Religion and Culture. Those activities identified by the ASBC staff as “new or additional” activities pertinent to this proposal include:

a) Hundere Teaching Awards for the development of new courses for the major and for “best practices” teaching workshops;

b) Acquisition of library materials to provide additional resources for teaching and research;

c) Expenditures related to publicity about and promotion of the new major, including brochures, participation in student activity fairs, website presence.

d) Expenditures for the coordination of “best practices” teaching workshops as part of our commitment to assessment and program improvement.

These activities were determined to have a combined cost of $5,000 annually (adjusted annually at 5% for inflation). All these activities will be supported from the Hundere Endowment for Religion and Culture for the first five start-up years of the degree program.

Please note the OSU and OUS Budget Outlines for this proposal are provided in Appendix 5.

SECTION 8

EXTERNAL REVIEW

NOT APPLICABLE: The proposed program is not a graduate level program.

APPENDICES

Appendix 1: Sample Flier for the Religious Studies Program at Oregon State University

Appendix 2: Valley Library Assessment

Appendix 3: Letters of Endorsement and Support

Appendix 4: Transmittal Form

Appendix 5: Budget Outline

Appendix 6: Capital Development and Planning Space Review
APPENDIX ONE
Oregon State University Religious Studies Program

The Religious Studies Club @ OSU

Bachelor of Arts in Liberal Studies with a focus in Religious Studies

Oregon State University
APPENDIX TWO: LIBRARY ASSESSMENT

OSU Libraries
Collection Development

Library Evaluation for Category I Proposal

Major in Religious Studies
Title of Proposal

School of History, Philosophy, and Religion
Department

Liberal Arts
College

The subject librarian responsible for collection development in the pertinent curricular area has assessed whether the existing library collections and services can support the proposal. Based on this review, the subject librarian concludes that present collections and services are:

[ ] inadequate to support the proposal (see budget needs below)
[ ] marginally adequate to support the proposal
[X] adequate to support the proposal

Estimated funding needed to upgrade collections or services to support the proposal (details are attached)

Year 1: Ongoing (annual):
$300 annually

Comments and Recommendations:

The Hundere Endowment will contribute $300 annually to The Valley Library for the purchase of materials recommended in and relevant to this Category 1 and subsequent program.

Date Received: 1/14/2014
Date Completed: 1/14/2014

Laurel Kristick
Collection Assessment Librarian
Signature

Steven Sowell
Head of Collections & Resource Sharing
Signature Date

Faye Chadwell
University Librarian
Signature Date
Oregon State University Libraries Evaluation of the Collection supporting a Proposal to Initiate a New Instructional Program Leading to a Major in Religious Studies

This Oregon State University Libraries' (OSUL) assessment reviews the print monographic, e-book, and electronic serials collections as related to broad science information needed to support the proposed religious studies program. As stated in the Cat 1 proposal, the proposed program "is a humanities-based discipline that has long been a part of the American educational landscape founded in the critical academic study of religion. Religious studies does not teach religion, but focuses on the skills of critical thinking about religion and religious experience. The academic study of religion includes a number of related academic disciplines, including anthropology, history, literature, philosophy, political science, sociology, and women's studies, as well as in the academic study of religion, to name just a few." From the OSUL perspective, students and researchers will tap various components of the library collections. This makes it challenging to make recommendations on adequacy and funding needs as multiple elements of the humanities and social sciences collection must be maintained to provide adequate access to information. In 2007, a library review was completed for the Certificate in Religious Studies; at that time, the library collection was deemed adequate to support a certificate program (see Appendix 1 for that review).

Summary of Recommendations
The monographic collection appears to be adequate to support the collection.

The journal collection is currently marginally adequate, and will require the addition of this title identified by faculty in the School of History, Philosophy, and Religion.

*Journal of the Society of Christian Ethics* ISSN 1540-7942 $120/year

Print Monographs and E-Books

Library evaluations of proposed programs have traditionally included the analysis of OSUL's print monograph collection. Comparing the monograph collection with other universities' collections is routine. This analysis includes a comparison of the monograph collection with peer institutions with a program similar to the one proposed.

Table 1: Monographic Comparison between OSU and Peer Institutions

<table>
<thead>
<tr>
<th>Subject Headings</th>
<th>OSU (ORE)</th>
<th>Lewis &amp; Clark College (OLP)</th>
<th>Linfield College (OLC)</th>
<th>Reed College (ORC)</th>
<th>Univ. of Oregon (ORU)</th>
<th>Willamette Univ. (OWS)</th>
<th>OSU Rank Among Peers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Africa -- Religion</td>
<td>45</td>
<td>33</td>
<td>14</td>
<td>36</td>
<td>89</td>
<td>22</td>
<td>2</td>
</tr>
<tr>
<td>Buddhism</td>
<td>814</td>
<td>825</td>
<td>408</td>
<td>687</td>
<td>2,907</td>
<td>531</td>
<td>3</td>
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<tr>
<td>Christianity</td>
<td>2,527</td>
<td>1,454</td>
<td>838</td>
<td>1,854</td>
<td>4,817</td>
<td>1,919</td>
<td>2</td>
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<tr>
<td>Environmentalism -- Religious</td>
<td>5</td>
<td>7</td>
<td>5</td>
<td>3</td>
<td>14</td>
<td>3</td>
<td>3</td>
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<tr>
<td>aspects</td>
<td></td>
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<td></td>
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<tr>
<td>Ethics, medical</td>
<td>713</td>
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<td>116</td>
<td>155</td>
<td>375</td>
<td>265</td>
<td></td>
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<tr>
<td>Feminist theology</td>
<td>62</td>
<td>33</td>
<td>59</td>
<td>28</td>
<td>97</td>
<td>60</td>
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<tr>
<td>Hinduism</td>
<td>187</td>
<td>167</td>
<td>47</td>
<td>163</td>
<td>461</td>
<td>115</td>
<td></td>
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<tr>
<td>Human rights -- Religious aspects</td>
<td>30</td>
<td>19</td>
<td>10</td>
<td>23</td>
<td>62</td>
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<tr>
<td>Islam</td>
<td>1,350</td>
<td>1,070</td>
<td>560</td>
<td>1,522</td>
<td>2,905</td>
<td>905</td>
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<tr>
<td>Indians of North America -- Religion</td>
<td>164</td>
<td>88</td>
<td>77</td>
<td>113</td>
<td>243</td>
<td>133</td>
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<tr>
<td>Nature -- Religious aspects</td>
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<td>40</td>
<td>37</td>
<td>38</td>
<td>91</td>
<td>39</td>
<td></td>
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<tr>
<td>Philosophy and religion</td>
<td>165</td>
<td>75</td>
<td>58</td>
<td>174</td>
<td>366</td>
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<td></td>
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<tr>
<td>Religion</td>
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<td>2,737</td>
<td>1,570</td>
<td>3,889</td>
<td>9,409</td>
<td>2,980</td>
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<td>Religion and culture</td>
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<td>62</td>
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<td>73</td>
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<td>91</td>
<td>314</td>
<td>73</td>
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<td>Religion and politics</td>
<td>163</td>
<td>170</td>
<td>109</td>
<td>183</td>
<td>451</td>
<td>135</td>
<td></td>
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<td>Religion and science</td>
<td>510</td>
<td>268</td>
<td>157</td>
<td>253</td>
<td>609</td>
<td>274</td>
<td></td>
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<tr>
<td>Religion and sociology</td>
<td>203</td>
<td>112</td>
<td>60</td>
<td>164</td>
<td>350</td>
<td>108</td>
<td></td>
</tr>
<tr>
<td>Religion in literature</td>
<td>161</td>
<td>56</td>
<td>31</td>
<td>105</td>
<td>357</td>
<td>66</td>
<td></td>
</tr>
<tr>
<td>Religions</td>
<td>405</td>
<td>225</td>
<td>128</td>
<td>248</td>
<td>620</td>
<td>264</td>
<td></td>
</tr>
<tr>
<td>Religious pluralism</td>
<td>38</td>
<td>32</td>
<td>25</td>
<td>37</td>
<td>91</td>
<td>41</td>
<td></td>
</tr>
<tr>
<td>Religious tolerance</td>
<td>49</td>
<td>20</td>
<td>21</td>
<td>60</td>
<td>121</td>
<td>44</td>
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<tr>
<td>Science -- Philosophy</td>
<td>1,561</td>
<td>667</td>
<td>323</td>
<td>923</td>
<td>1,732</td>
<td>594</td>
<td></td>
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<tr>
<td>Yoga</td>
<td>88</td>
<td>52</td>
<td>23</td>
<td>27</td>
<td>147</td>
<td>31</td>
<td></td>
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<tr>
<td><strong>Total</strong></td>
<td>11,638</td>
<td>6,954</td>
<td>3,911</td>
<td>9,234</td>
<td>22,546</td>
<td>7,347</td>
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</tr>
</tbody>
</table>

Overall, the OSUL collection for monographs on religion is second among the peer institutions and definitely adequate for a degree program. However, OSUL has been lagging in the acquisition of
new materials, and ranks 4 among the 6 institutions for titles published in the last ten years. This trend needs to be monitored to ensure the collection continues to support the program.

The growing availability of e-books makes it possible to expedite access to more information from various locations. This obviously better serves our distance learners and is a convenience for our on-campus students and faculty. As the proposed program will have students scattered across the Corvallis campus, facilitating access is essential. Through the OSUL patron-driven acquisition program and a related Orbis/Cascades Alliance e-book acquisition program, students and researchers have access to over 3,300 e-books on religious topics, which are immediately available, but are only purchased if they are used.

OSU is served well by the OSUL investment in the Orbis/Cascades Alliance, whose combined collection is substantial. Students and faculty can order from the collections of all the libraries in the Orbis Cascade Alliance through the Summit catalog. University of Oregon, Portland State University, University of Washington and Washington State University are some of the larger research libraries represented in the Summit catalog. Books requested through Summit are delivered to OSU within three to five working days.

Serials/Journals
The OSUL maintain a marginally satisfactory collection of journals appropriate for this program. There is concern that with regular price increases to our licenses and a flat budget that access may be eroded over time. The OSUL already have sacrificed timely access to some titles in favor of an embargo period to cut costs. Based on the Religion category of the Arts and Humanities Citation Index, 134 titles of possible interest to those involved in the proposed program were identified (Appendix 2). We have current access to 30 titles, including 7 Open Access journals that are freely available. OSUL also has archival or embargoed access (embargoed titles have a 6-12 month delay before an issue is available) to an additional 42 titles. Faculty in the School of History, Philosophy and Religion have identified 11 essential titles including 1 not on the Arts & Humanities Citation Index list (U. S. Catholic Historian). OSUL has current subscriptions to 2 of these titles and 3 are new subscriptions already scheduled to begin in 2014. 4 titles are available with a 1 year embargo -- we recommend monitoring usage of inter-library loan for current issues of those titles under embargo and see if usage justifies licensing of current content. OSUL recommends new subscriptions to the remaining 2 titles identified as essential.

<table>
<thead>
<tr>
<th>Journal of the Society of Christian Ethics</th>
<th>ISSN 1540-7942</th>
<th>$120/year</th>
</tr>
</thead>
<tbody>
<tr>
<td>Politics and Religion</td>
<td>ISSN 1755-0483</td>
<td>$300/year</td>
</tr>
</tbody>
</table>

Indexes and Databases
Relevant OSU Libraries subscription databases include:

- **Academic Search Premier**: provides full text for nearly 4,600 scholarly publications, including full text for more than 3,500 peer-reviewed journals for all disciplines. There are 301 covering Religion. Coverage spans virtually every area of academic study and offers information dating to 1975.

- **Philosophy & Religion Collection**: This database provides extensive coverage of topics such as world religions, major denominations, biblical studies, religious history, epistemology, political philosophy, philosophy of language, moral philosophy and the history of philosophy. Religion & Philosophy Collection offers more than 300 full text journals,
including more than 250 peer-reviewed titles, making it an essential tool for researchers and students of theology and philosophical studies.

- **American Periodicals Series**: APS contains digitized images of the pages of American magazines and journals that originated between 1741 and 1900. This database will be relevant for students focusing on historical aspects of Religious Studies.

- **Lexis Nexis Academic**: Comprehensive full text newspaper and magazine article database. Includes current general and Religion related news up to the last 10 years.

- **Project Muse**: 13 journal titles related to Religion are available in full-text access. Project Muse offers access to many additional full-text journals covering many disciplines.

- **JSTOR**: archival access to 84 journal titles related to Religion. JSTOR also offers archival access to many additional full-text journals covering many disciplines. Of particular value to students focusing on historical aspects.

- **Arts and Humanities Citation Index** (part of Web of Science database): Indexes 134 journals on religion, plus a large number of other humanities-based disciplines. Subscription to begin January 2014.

These databases combined with OSU Libraries’ other holdings can support many of the listed courses for the program in Religious Studies.

**Key library services & librarian expertise**

Expertise within the OSUL is covered by Jane Nichols. In that capacity, she provides instruction as requested either in-class or via the web, responds to reference inquiries, and develops materials to assist faculty members and students in their research.

The collection in religion is built by Jane Nichols. Providing access to items not owned by OSUL is the domain of the Interlibrary Loan and Summit staff both at OSUL and at lending libraries. Print articles located in the OSU Libraries collections may be requested via the Scan and Deliver service, which provides PDF's of the requested articles. Additional services for students include the physical attributes of the libraries including excellent computer facilities, study areas for individual and group work, and practice rooms for students.

Respectfully submitted,

Laurel Kristick
Collection Assessment and Science Librarian
December 11, 2013
APPENDIX THREE:
LETTERS OF SUPPORT AND ENDORSEMENT

Oregon State University (internal)
Chris Anderson, Ph.D., Professor, School of Literature, Writing, and Film

John Edwards, Ph.D., Director, School of Psychological Science

Sally K. Gallagher, Ph.D., Professor of Sociology

Sunil Khanna, Ph.D., Professor, International Health Program, School of Biological and Population Health Sciences

Larry Rodgers, Ph.D., Dean, College of Liberal Arts

Susan M. Shaw, Ph.D., Director, School of Language, Culture and Society; Professor, Women, Gender, and Sexuality Studies

Vicki Tolar Burton, Ph.D., Professor of English
Courtney S. Campbell  
Hundere Professor  
Oregon State University  
School of History, Philosophy, and Religion  
Corvallis, OR 97331

Dear Courtney,

Thank you for your invitation to participate in the Initiatives in Religious Studies you are developing through the Hundere Endowment and your new school in History, Philosophy, and Religion. As you know, I have written extensively on the issue of how personal religious beliefs and professional academic interests can be balanced in the context of a secular university like Oregon State. I write to endorse your efforts to develop these initiatives and to offer my support especially for your proposal to revive a major program in Religious Studies at Oregon State.

My course in the "The Bible as Literature" continues to be a very popular and often transforming course for my students. I am most welcoming of the collaborative prospects in teaching, sponsorship of speakers, and teaching and research grants that are advanced in the Hundere program and through the initiatives in religious studies.

Our university and our students in major can only benefit from mutual interaction and cooperation in providing additional learning opportunities for students. Please let me know how I can contribute to these educational and teaching opportunities.

Sincerely,

Chris Anderson, Ph.D.  
Professor  
School of Literature, Writing, and Film
Dr. Courtney Campbell  
Hundere Chair of Religion and Culture  
School of History, Philosophy, and Religion  
Oregon State University

Dear Courtney,

On behalf of OSU’s School of Psychological Science, I am writing to offer my strong support for your proposed major in Religious Studies. Religion is a core aspect of human experience, culture, and behavior and, in my opinion, its study deserves not only representation but “pride of place” at any comprehensive research university. Many of the most pressing issues of our times cannot be adequately understood without knowledge of people’s religious beliefs. Such beliefs have been shown to affect outcomes as varied as work productivity, war and its conduct, both pro- and antisocial behavior, eating behavior and agriculture, and attitudes towards the environment. These sorts of topics are central to OSU’s mission as a land-grant university. Therefore, we owe it to our constituents to promote Religious Studies at our campus.

The centrality of religious belief and experience in human life has been recognized by psychologists since the very beginnings of Psychology as a field, as seen in the work of William James. The American Psychological Association has a division devoted to the psychology of religion. Collaborative relationships already exist between faculty and students of OSU’s School of Psychological Science and religious studies faculty. In fact, I have personally had three of my Masters advisees in the last three years use Religious Studies as their secondary area.

We have a strong interest in bolstering religious studies at OSU. In fact, plans for programmatic partnerships are already underway, but we need a strong Religious Studies program to make them bear fruit. A Religious Studies major would provide the core for such a program. It would offer new opportunities for our psychology undergraduate students, for our existing MAIS students, and for future psychology PhD students (should our graduate proposal be approved).

We wish you the best of luck with your proposal, and look forward to future collaborative efforts.

Sincerely,

John Edwards  
Director  
School of Psychological Science
February 4, 2014

Dear Courtney,

I’m pleased to write in support of the proposed major in religious studies. Religion is both increasingly important and increasingly misunderstood dimension of personal, community and social life in a globalized world — so it seems critical to me to provide opportunity for more focused study. While students now have opportunity to take discrete courses in religion there is no sustained focused concentration available for those who see the value in digging deeper into this important topic.

I believe that the program you are proposing builds on the strengths of the Hundere Program and sets of courses available across campus in Philosophy, Religious Studies, Sociology, Anthropology and Literature on campus. As you may know, much of my recent research has had religion and religious identity at the center and I would welcome the opportunity to work with religious studies students and to have them in class. Both my own research and their careers (I hope) would benefit!

Good luck with your proposal. Let me know when I can add “religious studies faculty” to my CV!

Kind regards,

Sally K Gallagher
Professor of Sociology
School of Public Policy
Oregon State University
Corvallis, OR 97331
(541)737-5367
February 18, 2014

Courtney Campbell  
Hundere Professor in Religion and Culture  
School of History, Philosophy, and Religion  
Millam 314B  
Oregon State University

Dear Courtney,

I am writing to fully support the proposal to offer a Major in Religious Studies at Oregon State University. The major will help build our students’ capacity to think critically and holistically about global citizenship, diversity, and tolerance. The School of History, Philosophy, and Religion has a strong cohort of faculty who are established scholars in the field of the academic study of religion. I am very impressed with the care and thoroughness with which the School’s faculty have conceptualized this new major.

Finally, I strongly believe that the overall goals of the proposed major are consistent with the OSU’s mission to prepare talented young people from all backgrounds to be effective leaders and members of a global society.

Thank you for all your work on this.

Sunil Khanna  
Professor, International Health Program  
School of Biological and Population Health Sciences  
College of Public Health and Human Sciences  
Oregon State University
Oregon State University  
School of History, Philosophy, and Religion  
Corvallis, OR 97331

Dear Courtney,

I'm writing to offer my most enthusiastic support for all of the initiatives you and your colleagues are developing in support of Religious Studies. I know that during the early 1990s, during the funding cuts brought on by Oregon’s Measure 5, our strong area of Religious Studies at OSU suffered catastrophic cuts. It's time to do what we can to rectify that unfortunate episode. In light of the very high level of faculty talent together with the enormous demand of today’s students for courses and curriculum in religious studies, I am convinced that this is one of the most important areas of future development across the entire university. I endorse your efforts to revive a major program in Religious Studies via the Hundere Endowment and the new School of History, Philosophy and Religion.

In supporting your efforts, I note the strategic way in which you have planned to elevate the excellence of the program by focusing on OSU's comparative strengths, including, but not limited to, Studies in Catholicism, Eastern Religious Studies and Practices, and History of American Religion. I note all of the collaborative prospects you have proposed regarding student engagement, teaching, sponsorship of speakers, and research grants that are advanced in the Hundere program that not only will advance the program on the OSU campus, but can provide statewide coordination. I'd also note that there are significant prospects for fundraising, as is already evident by the creation of the Hundere Chair you now occupy.

I genuinely believe that we can become a regional and national leader in religious studies at OSU, and I am committed to continuing to allow the college to supply as much support and as many resources as our collective budget will allow. Thank you for providing the leadership, energy and forward motion for developing this rich opportunity for our students and our campus community.

Sincerely,

Larry Rodgers  
Dean, College of Liberal Arts  
Oregon State University
February 10, 2014

Dear Curriculum Council Members and Faculty Colleagues,

I am writing to support the Category I proposal for a new major in Religious Studies. This major will both develop a course of study that already exists within the School of History, Philosophy, and Religion, and give a stronger identity to students and faculty whose academic interests lie in this area.

A major in Religious Studies will strengthen the Liberal Arts at Oregon State as students are able to explore religious histories and cultures as they have impacted Eastern and Western cultures in the past and as they impact and define major issues in the world today. As the designer of the Baccalaureate Core Playlists through which students can expand the breadth of their studies and at the same time begin to focus interests, I am especially proud of OSU’s ability to support a collection of courses called “Go Global-Pacific Rim.” Courses in Religious Studies contribute to this themed curricular list, and I can well envision a number of students who begin with lower division courses on the Pacific Rim list wanting to continue to explore Eastern religions and cultures as a major. The major in Religious Studies will enable them to do this.

I can imagine some faculty members questioning whether a public university should offer Religious Studies as a major. Knowledge of religious heritages, beliefs, and cultures is not something reserved only for those who can afford a private university education. A land grant university is perfectly positioned to offer a broad and non-sectarian perspective on the important topic of religions in the world today.

This new major builds on a strong tradition of intellectual inquiry into religious topics exemplified by the scholarly work of OSU Professor Emeritus Marcus Borg, an internationally known scholar studying the historical Jesus, and the ongoing intellectual contributions of the Hundere Endowment in Religion and Culture, as well as the notable scholarship of faculty like Courtney Campbell, James Blumenthal, and Stuart Sarbacker. I look forward to connecting my own work in the role of literacy and rhetoric in religious traditions to scholarly work and student interests in the new Religious Studies major.

I strongly encourage the Curriculum Council and the Faculty Senate to approve the major in Religious Studies at Oregon State University.

Sincerely yours,

Vicki Tolar Burton
Professor of English
Oregon State University
January 9, 2014

Courtney Campbell
Hundere Chair
School of History, Philosophy, and Religion

Dear Courtney:

I am writing with great enthusiasm to support your proposal for a major in Religious Studies at OSU. I understand that OSU once had a program in Religious Studies that fell victim to budget cuts in the early 1990s, despite having one of the most recognized religious scholars in the world on its faculty. I have been thrilled in recent years to watch the program revitalized as CLA units have realigned, and I am so glad the program is proposing a major.

As you know, my background is in Religious Studies, and I have been a program faculty member for Religious Studies since it was restored. Religious Studies is a vibrant and important field of study, particularly at a university that embraces a commitment to diversity and social justice. Many of the problems faced within our nation and across the globe have religious roots, as do many of the solutions. Creating an appreciation for religious diversity and enhancing understanding and acceptance across religious and non-religious traditions is an essential part of the work of social justice and global progress. A Religious Studies major provides an essential avenue for addressing larger social issues such as poverty, globalization, war, terrorism, abortion, medical ethics, gender and race discrimination, gay rights, the environment, and a host of other key concerns related to the quality and sustainability of life for individuals, groups, and the global community.

As a professor of Women, Gender, and Sexuality Studies who teaches courses in feminist theologies and feminist biblical criticism, I see firsthand the profound impact the academic study of religion has on students. Research by UCLA on the spirituality of college students indicates that across differences of gender, race, and religion, students on the whole are very interested in discussing "The Big Issues." They want to ponder the meaning of existence; they are highly interested in spirituality. Religious Studies provides a place where students can pursue these interests directly. Additionally, Religious Studies is a discipline in which the development of critical thinking skills is paramount. Again, research indicates this is an area in which universities often fail. Religious Studies requires close examination of issues and nuanced explanations of important matters.

Despite the fact that we live in the most "unchurched" state in the country, our students are interested in religion as an area for academic study. Often the students in my theology courses have little or no background in religion, and yet they come to the classes simply because they are intrigued with the questions we ask in Religious Studies.
A major in Religious Studies would be an excellent addition to the humanities curriculum in the College of Liberal Arts and would directly address the University's commitment to a better society. You have my full support for your proposal.

Sincerely,

[Signature]

Susan M. Shaw, Ph.D.

Professor of Women, Gender, and Sexuality Studies
Director of the School of Language, Culture, and Society.
APPENDIX THREE:
EXTERNAL LETTERS OF SUPPORT AND ENDORSEMENT

Marcus Borg, Ph.D., Emeritus Professor, Hundere Professor of Religion and Culture, Oregon State University

David Fiordalis, Ph.D., Co-Chair, Department of Religious Studies, Linfield College

Raymond Haberski, Jr., Ph.D., Professor of History, Marian University

Mindy Haidle, M.A.T., Portland State University; Consumer Advocate, Waggener Edstrom Communications

Su’ad Abdul Khabeer, Ph.D., Professor, Anthropology and African-American Studies, Purdue University

William R. Millar, Ph.D., Co-Chair, Department of Religious Studies, Linfield College

Richard Miller, Ph.D., Provost Professor, Department of Religious Studies, Indiana University

Susanna Morrill, Ph.D., Chair, Religious Studies Department, Lewis and Clark College

Mark Unno, Ph.D., Department Head, Religious Studies, University of Oregon State University

Xijuan Zhou, Ph.D., Chair, Department of Religious Studies, and Stephen J. Patterson, Ph.D., Atkinson Chair of Religious and Ethical Studies, Willamette University
To: Courtney Campbell, Hundere Professor of Religion and Culture

From: Marcus Borg, Hundere Professor of Religion and Culture (1994-2007)

RE: Endorsement of OSU Major in Religious Studies

Dear Courtney,

For more than one reason, I am very pleased that OSU is considering reinstating a major in Religious Studies.

When Religious Studies was eliminated as a department and as a major in the early 1990s because of Proposition Five, I was grateful to be kept on in the Philosophy Department, even as I was deeply dismayed by the disappearance of a department of and major in religious studies. So I am delighted by the possibility that a major in religious studies might again be part of OSU’s offerings.

To say the obvious, awareness of and study of the religions of the world is perhaps more important now than ever, given our increasingly global community. Religions continue to shape the lives of billions of people, and thus a basic understanding of them matters for anybody engaged in global activity. Such awareness also matters for all Americans, given that we are the most religious and most religiously pluralistic and diverse country in the world. I wish that religious studies were taught in public schools.

A second reason is the legacy and history of religious studies at OSU. When I came to OSU in 1979, the lore within the department was that OSU in 1927 (then OAC, of course) was the first land-grant college in the country to offer courses in religious studies. I do not know if that is factually true – but it was our story.

And in the 1980s, I heard from a number of publishers of books in religious studies that OSU had one of the two best departments on the West coast (the other being UC Santa Barbara). So there is a heritage here as well as a future.

A third reason is the intention of Al Hundere whose major gift in 1993 established the chair that you and I have shared in sequence. His motivation was to promote the academic study of religion in a non-sectarian context like OSU (from which he graduated as an engineer in the 1930s when it was OAC). To quote one of his memorable lines, “I’m sick and tired of fundamentalists.” The academic study of religion is the antidote to all fundamentalisms.

A first-rate university should have a major in religious studies. It matters for OSU’s students, our country, and the world.

Yours truly,

Marcus Borg
OSU professor from 1979 to 2007
January 8, 2014

Courtney S. Campbell, Ph.D.
Hundere Professor
Oregon State University
School of History, Philosophy, and Religion
Corvallis, OR 97331

Dr. Campbell,

It was a pleasure to meet with you this past month and learn of your plans to develop several initiatives in religious studies at Oregon State University. My colleague, Bill Millar, and I were appreciative of your interest in our program at Linfield College, and our collegial discussion about some of our curricular and student-oriented practices, such as the student portfolio, that support our major at Linfield.

In addition, we are most welcoming of the prospects for collaboration between our programs that we discussed, including faculty colloquia, co-sponsorship of prominent speakers, and an undergraduate student conference. We are impressed with the commitment of you and your faculty to develop a broader academic community in religious studies in the Willamette valley, and we appreciate your willingness to include our program at Linfield as a partner in some of your initiatives.

Our department stands behind and encourages your efforts to develop a program in religious studies at Oregon State University. Our university and our major can benefit from mutual interaction and cooperation in providing additional learning opportunities for students. We wish you success.

Sincerely,

David Fiordalisi
Co-Chair
Department of Religious Studies
Linfield College
dfiordal@linfield.edu
Courtney Campbell  
Hundere Professor of Religion and Culture  
School of History, Philosophy and Religion  
Oregon State University  
Corvallis, OR 97331

November 12, 2013

Dear Professor Campbell:

I welcome the chance to endorse your proposed major in religious studies at Oregon State University. As you well know, I greatly enjoyed my visit to your campus as a speaker in the Hundere lecture series and had a chance to meet a good number of students and faculty in your department. I think my discussion with the faculty and graduate students was among the most rewarding professional moments of my academic year and such an instance makes me confident that you have a critical mass of faculty and students ready to generate a dynamic major in religious studies. I also thank you for sending me the curriculum proposal for the new major. It looks both rigorous and lively and includes the kind of disciplines that will attract a wide variety and healthy number of students. I need to add, that as a faculty member in American Studies, History, and an affiliate with the Center for the Study of Religion and American Culture at IUPUI, I find your proposal a model for the kind of revisions we are beginning to undertake in American Studies here.

I congratulate you on this exciting initiative and, honestly, hope I get a chance to visit with you all again.

Sincerely,

Raymond Haberski, Jr.  
Visiting Professor of American Studies  
Institute for American Thought  
IUPUI  
Professor of History  
Marian University
January 16, 2014

Dear Courtney,

I loved getting your message that Oregon State is considering adding a Religious Studies major. I graduated from with a Degree in Philosophy in the Spring of 2001. My years in that department were spent asking the big questions and taking time to find the answers. At least the best one can do at age 19.

You and Marcus Borg offered so many opportunities for me, as a student of faith, to dig deeper. Out of the Hundere Endowment, Marcus paid for me to take a trip to Washington, D.C., for the National Prayer Breakfast with the President and Members of the Senate and Congress. You sponsored me to design several of my own seminar classes, looking at the interplay of religion and America’s government. When I conducted my Thesis for the Honors College, you supported me in my research on Alexis de Tocqueville and the role of religion in early America. You provided countless hours of guidance around interpreting the texts and making my own conclusions.

My exposure to religious studies profoundly impacted my personal life, as I went on after OSU to continue to study religious texts, beliefs and practices in my adult life. Marcus Borg continues to be one of my life mentors, as does his wife, Rev. Marianne Wells Borg. Together, they’ve modeled to me that religious studies can be both intellectual and personal. When hard moments have entered my life—as they do for us all—I have found tremendous solace and encouragement in my faith. It has been especially supportive in my battle with rheumatoid arthritis. In addition to attending healing services, I have also taken up a daily yoga practice and am beginning to study Sanskrit and the history of yoga. Without the help of knowing how to navigate the complexities of history, religious structure, holy texts and daily practices, I’m not sure I would have maintained such a strong connection to religious communities the way I do. Moreover, I might have dealt with my RA diagnosis—at the age of 25—quite differently. I am convinced—and my doctors agree—that my daily yoga practice has been a direct contributor to my remission and cessation of all medicines. This is extremely, extremely rare for people with my severity of RA.

On a more professional note, as a consumer advocate for Waggener Edstrom, a large communications firm in the Portland-area, I interview consumers on behalf of brands like Microsoft, Volvo, and T-Mobile. I don’t just ask questions about where they buy their products, but focus more on questions about their relationships, commitments and worldview. Knowing how to ask these types of questions and how to truly understand what motivates humans is a central part to my job. While I never studied anything like advertising or public relations at OSU, my background in philosophy and religious studies enables me to be an expert in this type of question asking at my firm.

As I write this letter, I am in the final stages of publishing research that will go directly to the Chief Marketing Officer at Microsoft to directly inform their consumer strategy in the device industry this year. This type of research, called consumer insights, is one of the most hotly demanded skills in the marketplace right now. I have more work than I can possibly undertake and am actively training others in my company to do this type of research because it is so helpful to our clients. Last week I spent three days in Las Vegas at CES (Consumer Electronics Show) conducting research on the future of technology, specifically as it pertains to health and wellness.

My training in the Philosophy Department, especially in the religious studies area, is responsible for my ability to 1) know how to ask big questions in a personal, but non-threatening way, 2) understand and analyze human behavior, including ethics and motivation, 3) comprehend varying worldviews and how they impact human behavior in a historical context, and 4) think, read, write, and speak thoughtfully. I strongly encourage you make Religious Studies a major at Oregon State University and would encourage any undergraduate pursue this course of study.

Very best,

Mindy Haidle
Consumer Advocate, Microsoft Account, Waggener Edstrom Communications

62
January 9, 2014

Dear Courtney and Amy,

I was recently reflecting on my visit to OSU and I just wanted to thank you once again for the invitation. I was impressed with the interests shared by faculty, staff and students around about religious studies in general but also the particular case of Islam in the US. I found a real eagerness to learn and willingness to engage meaningful scholarship and dialogue.

Moreover, as an emerging scholar I was really encouraged the thoughtful engagement with my own work. I expect that you will have much success at OSU in further developing your initiatives in religious studies and I really look forward to many important contributions to religious studies scholarship coming out of your program at OSU in the very near future!

Sincerely,

Su’ad

Su’ad Abdul Khabeer
Assistant Professor
Anthropology and African American Studies
Purdue University
Anthropology Department
700 West State Street
West Lafayette, IN 47907
Courtney S. Campbell  
Hundere Professor  
Oregon State University  
School of History, Philosophy, and Religion  
Corvallis, OR 97331

Professor Campbell,

It was a pleasure to meet with you this past month and learn of your plans to develop several initiatives in religious studies at Oregon State University. My colleague, David Fiordalis and I, were appreciative of your interest in our program at Linfield College, and our collegial discussion about some of our curricular and student-oriented practices, such as the student portfolio, that support our major at Linfield.

In addition, we are most welcoming of the prospects for collaboration between our programs that we discussed, including faculty colloquia, co-sponsorship of prominent speakers, and an undergraduate student conference. We are impressed with the commitment of you and your faculty to develop a broader academic community in religious studies in the Willamette valley, and we appreciate your willingness to include our program at Linfield as a partner in some of your initiatives.

Our department stands behind and encourages your efforts to develop a program in religious studies at Oregon State University. Our university and our major can benefit from mutual interaction and cooperation in providing additional learning opportunities for students. We wish you success.

Sincerely,

[Signature]

William R. Millar  
Co-Chair  
Department of Religious Studies  
Linfield College  
wmillar@linfield.edu
December 21, 2013

Dear Courtney,

I hope this finds you well. I am pleased to learn that Oregon State University is moving toward the creation of a Religious Studies major. During my visit last year, I found my conversations and interactions with Oregon State faculty and students to be sophisticated and informative. Given the breadth and depth of resources at OSU, the development of a Religious Studies major would seem to be both desirable and feasible. The academic study of religion is an essential component of higher education today. That is because religion is a ubiquitous feature of human society, history, politics, and culture. And, unlike more prosaic features of human life and culture, this ubiquity is of the sort that demands scholarly focus and attention. As a source of motivation and set of values, religion helps explain human behavior and social arrangements. This is not to say that religion is always a good thing for individuals or society, only that religion cannot be plausibly excluded from historical or contemporary descriptions of society, political arrangements, personal commitment, and culture. Good or bad, religion is pervasive and important. It is — and has been — an intimate feature of many people’s experience of community, identity, space, memory, and visions of social life, among other things.

In my mind, the institutional and educational implications of this ubiquity are plain: Colleges and universities that exclude the study of religion from their curricula, or make a half-hearted effort to offer coursework in Religious Studies, make a weak claim to offer a comprehensive body information and set of resources for understanding human behavior. They consciously or naively endorse the idea that modern societies have fully undergone the process of secularization, contrary to the facts of society, politics, and culture.

The proposed plan of study at OSU is commendable for combining (a) courses that examine theoretical approaches to religion, (b) a range of courses across the span of specific religions, and (c) courses that explore the practical implications of religious commitments, beliefs, and practices. Theoretical, cross-cultural, and practical dimensions of the study of religion are all present in your plan. This framework for studying religion shapes the curricula of top-shelf departments and programs today.

I wish you success as you move forward with this initiative at OSU. Public universities have a unique and, in my mind, privileged role in advancing the public understanding of religion. I hope that OSU moves forward in joining that cause in a way that has institutional support and vision.

Best wishes,

Rich

Richard Miller
Provost Professor
Department of Religious Studies
Sycamore 230
Indiana University
Bloomington, IN 40475
http://indiana.edu/~relstud/
To Whom it May Concern,

I am writing to express my strong support and excitement that the Religious Studies program at Oregon State University is expanding. I sincerely hope that Professors Courtney Campbell and Amy Koehlinger will be successful in getting a major in Religious Studies quickly approved. Last Tuesday, I and two other members of my department, Professors Rob Kugler and Paul Powers, had the opportunity to meet with Professors Campbell and Koehlinger and exchange ideas about curriculum and opportunities to collaborate in the future. It was a mutually helpful and exciting discussion. We were able to review the proposed curriculum for the Religious Studies major at OSU. It is a strong and rigorous curriculum with both breadth and depth. It accomplishes well the main aim of Religious Studies: To explore and understand the religious traditions of many cultures with a view to creating informed citizens who are able engage in civil public dialogue in whatever career or endeavor they enter into in this increasingly pluralistic society. I look forward to working with my colleagues at OSU in the future. We discussed possible collaborations on sponsoring educational public lectures, symposia for students, and visits between students and faculty on our two campuses. I know that Professors Campbell and Koehlinger are also in conversation with other universities and colleges around the region and are actively looking at ways to forge connections between these institutions. I am hopeful and excited about how these connections will enhance the educational experience and opportunities for students at all of our schools and will also allow us to educate the general public even more effectively. We are happy to offer whatever support we can to Professors Campbell and Koehlinger as they work to expand and formalize their strong curriculum. They are both excellent, accomplished scholars and educators who will continue to lead the Religious Studies program at OSU in positive directions. Please feel free to contact me with any questions, I would be happy to expand on the above comments.

Sincerely,

Susanna Morrill
Chair, Associate Professor
Religious Studies Department
Lewis & Clark College
Portland, OR 97217
503-768-7481
smorrill@lclark.edu
January 22, 2014

Dr. Courtney Campbell  
Hundere Professor  
History, Philosophy, and Religion  
Oregon State University  
Corvallis, OR 97331  

Dear Professor Campbell,  

It was a pleasure to meet you and your colleague, Professor Amy Kochlenger, last month and learn of your plans to develop several initiatives in religious studies at Oregon State University. My colleague, Daniel Falk and I, were appreciative of your interest in our program at the University of Oregon, and your openness to discussing some of our curricular and student-oriented practices that sustain our major. 

In addition, we are most welcoming of the prospects for collaboration between our programs we discussed, including joint faculty colloquia, co-sponsorship of prominent speakers, and an undergraduate student conference. I want you to know we have already communicated information about the April conference your program is coordinating to our students. We hope this will be the first of many successful collaborations.

Our department stands behind and encourages your efforts to develop a program in religious studies at Oregon State University. Both universities, and our students, can benefit from greater interaction and cooperation. We wish you great success.

Cordially,

Mark Unno  
Department Head, Religious Studies  munno@uoregon.edu  
Associate Professor, East Asian Religions, Affiliate, Department of Philosophy  
Thomas P. Herman Faculty Achievement Award for Distinguished Teaching
Professor Campbell,

It was a pleasure to meet with you this past term and learn of your plans to develop several initiatives in religious studies at Oregon State University. My colleague, Stephen Patterson, and I were appreciative of your interest in our major program at Willamette University. Through the common interests and concerns we shared in our conversation, we feel there would be great benefit to collaborative efforts.

We anticipate that through the programs and initiatives sponsored by your Hundere Chair in Religion and Culture, your program can contribute quite a lot to the critical study of religion in the state and region. Thus, we are most welcoming of the prospects for collaboration between our programs that we discussed, including faculty colloquia, co-sponsorship of prominent speakers, and an undergraduate student conference. We are appreciative of your willingness to include our program at Willamette as a partner in some of your initiatives.

Our department stands behind and encourages your efforts to develop a program in religious studies at Oregon State University. Our university and our major can benefit from mutual interaction and cooperation in providing additional learning opportunities for students. We wish you success.

Sincerely,

Xijuan Zhou
Chair
Willamette University
Department of Religious Studies
xzhou@willamette.edu

Stephen J. Patterson
Geo. H. Atkinson Chair of Religious and Ethical Studies
Willamette University
spatters@willamette.edu
Category I Proposal
Guidelines for Addressing Accessibility of New Programs

Section 504 of the Rehabilitation Act of 1973 and the Americans with Disabilities Act of 1990 prohibits discrimination against individuals with disabilities and mandates the provision of reasonable accommodations to ensure access to programs and services. Oregon State University is committed to providing equal opportunity to higher education for academically qualified students without regard to a disability.

For questions and assistance with addressing access, please contact the Office of Disability and Access Services (737-4098) or the Office of Affirmative Action and Equal Opportunity (737-3556).

Title of Proposal: Establish Major in Religious Studies

Department/Program: School of History, Philosophy and Religion

College: College of Liberal Arts

☐ Faculty Guidelines (http://ds.oregonstate.edu/facultystaff.aspx?Title=ResponsibilitiesFacultyStaff)
☐ Information Technology Guidelines (http://oregonstate.edu/accessibility/)

By signing this form, we affirm that at we have reviewed the listed documents and will apply a good faith effort to ensure accessibility in curricular design, delivery, and supporting information.

Sign (Dept Chair/Head; Director) 01/22/14
Date

Print (Department Chair/Head; Director)
NOTE: Faculty CVs are available on request, per instruction from OSU Office of Academic Programs, Assessment, and Assessment, January 9, 2014.
APPENDIX FIVE:
OSU BUDGET FORM
OUS BUDGET FORM

See Attached Documents
**PROGRAM TITLE:** B. A. & B. S. in Religious Studies

**BUDGET PERIOD:** From FY 2016 to FY 2019

### SUMMARY

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**Note:** Please include budget narrative describing items listed above.
## OSU Internal Budget Outline Form

### Estimated Costs and Sources of Funds for Proposed Program

Total new resources allocated to the Proposed Program, if any. If no change in resources is required, the budgetary impact should be reported as zero.

**PROGRAM TITLE:** B. A. & B. S. in Religious Studies  
**BUDGET PERIOD:** From FY 2016 to FY 2019

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## OSU Internal Budget Outline Form

Estimated Costs and Sources of Funds for Proposed Program

Total new resources allocated to the Proposed Program, if any.
If no change in resources is required, the budgetary impact should be reported as zero.

<table>
<thead>
<tr>
<th>PROGRAM TITLE:</th>
<th>B. A. &amp; B. S. in Religious Studies</th>
</tr>
</thead>
<tbody>
<tr>
<td>BUDGET PERIOD:</td>
<td>From FY 2016 to FY 2019</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Fiscal Year 1</th>
<th>Fiscal Year 2</th>
<th>Fiscal Year 3</th>
<th>Fiscal Year 4</th>
</tr>
</thead>
</table>

### Personnel
- Faculty, Tenured/Tenure-track
- Faculty, fixed-term

**Sub-total, Faculty**
- Graduate Assistants
- Support Staff
- Fellowship/Scholarship
- OPE

**Personnel Subtotal**
- - - -

### Other Expenses
- Library, Printed
- Library, Electronic
- Services & Supplies
- Capital Equipment
- Facilities Renovation

**Other Expenses Subtotal**
- - - -

**Total Cost of Program**
- - - -

### Resources
- Current Budget, unit
- Tuition
- Fees/Sales
- Other, describe:

**Total Resources**
- - - -

*Note: Please include budget narrative describing items listed above.*
Institution: Oregon State University
Program: B. S. & B. A. in Religious Studies
Academic Year: 2015-2016

<table>
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<td>From Current Budgetary Unit</td>
<td>Institutional Reallocation from Other Budgetary Unit</td>
<td>From Special State Appropriation Request</td>
<td>From Federal Funds and Other Grants</td>
<td>From Fees, Sales and Other Income</td>
<td>LINE ITEM TOTAL</td>
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<tr>
<td>Personnel</td>
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Budget Outline Form
Estimated Costs and Sources of Funds for Proposed Program

Total new resources required to handle the increased workload, if any. If no new resources are required, the budgetary impact should be reported as zero.

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<thead>
<tr>
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<th>Indicate the year:</th>
<th>First</th>
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<th>Second</th>
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Prepare one page each of the first four years

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<th>Column C From Special State Appropriation Request</th>
<th>Column D From Federal Funds and Other Grants</th>
<th>Column E From Fees, Sales and Other Income</th>
<th>Column F LINE ITEM TOTAL</th>
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## Budget Outline Form

**Estimated Costs and Sources of Funds for Proposed Program**

Total new resources required to handle the increased workload, if any. If no new resources are required, the budgetary impact should be reported as zero.

Institution: Oregon State University  
Program: B. S. & B. A. in Religious Studies  
Academic Year: 2017-2018

Prepare one page each of the first four years

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<td>From Fees, Sales and Other Income</td>
<td>LINE ITEM TOTAL</td>
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### Personnel

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**Personnel Subtotal**

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### Other Resources

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**Other Resources Subtotal**

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### Physical Facilities

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**Physical Facilities Subtotal**

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**GRAND TOTAL**

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5,461 5,461
### Budget Outline Form

**Estimated Costs and Sources of Funds for Proposed Program**

Total new resources required to handle the increased workload, if any. If no new resources are required, the budgetary impact should be reported as zero.

#### Institution:
Oregon State University

#### Program:
B. S. & B. A. in Religious Studies

#### Academic Year:
2018-2019

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<th>Personnel</th>
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<tr>
<td>From Current Budgetary Unit</td>
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<tr>
<td>Faculty (Include FTE)</td>
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**Personnel Subtotal**

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**Other Resources Subtotal**

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**Physical Facilities Subtotal**

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Prepare one page each of the first four years
April 23, 2014

Courtney S. Campbell, Ph.D.
Hundere Professor of Religion and Culture
School of History, Philosophy, and Religion
Oregon State University

Dear Courtney Campbell,

We appreciate the opportunity to review the OSU proposal to offer a degree program in religious studies. Given that the program utilizes current faculty and facilities, and additional space resources are not anticipated for five years or more, Capital Planning and Development supports this proposal.

Sincerely,

[Signature]
Jean Duffett, AIA
Architectural Space Planner

Cc: Larry Rodgers, Dean of College of Liberal Arts
    Kirk Pawlowski, Executive Director of Capital Planning and Development