

**UNIVERSITETET I BERGEN
INSTITUTT FOR ARKEOLOGI, HISTORIE, KULTUR- OG RELIGIONSVITENSKAP**

Bergen, 26.08.2018

INNKALLING TIL INSTITUTTRÅDSMØTE

Instituttrådet innkalles med dette til møte **torsdag 30. august 2018 kl. 12.15** på seminarrom1, Øysteinsgate 3.

SAKLISTE

- I Innkalling og sakliste
- II Protokoll fra forrige møte
- III Referatsaker
Ingen saker
- IV Orienteringssaker
 - a. Informasjon fra instituttlederen
 - b. Fakultetsstyresaker
- 12/18 Nettbasert master i religionsvitenskap
- Eventuelt

Sakspapir følger vedlagt.

Jan Heiret

Britt Kristin Holsen

PROTOKOLL FRA INSTITUTTRÅDSMØTE 14.06.2018

- Til stede:** Instituttleder: Heiret
Gruppe A: Harrison, Keul, Seland
Gruppe B: Halsnes til stede under sak 11/18 og t.o.m. orienteringssakene
Gruppe C: Tønsaker
Gruppe D: Ingen møtte
- Forfall:** Undheim, von der Lippe, Ågotnes, Hellesund, Akman
- Ikke møtt:** Matthiessen, Shepherd
- Sekretær:** Holsen
- Observatør:** Stausberg under sak 11/18

I **Innkalling og sakliste**

- Ingen merknader
Sak 11/18 ble behandlet først.

II **Protokoll fra forrige møte**

- Ingen merknader

III **Referatsaker**

- a. UUI 28.05.18
Ingen merknader

IV **Orienteringssaker**

- a. Informasjon fra instituttlederen
- Stillingssaker
 - Fire åpne stipend – alle tilsatt
 - Ett stipend knyttet til middelalderklyngen – tilsatt
 - Ny utlysning av åpne stipend kommer nå
 - To faste stillinger i historie, tilsetting fra 01.08.18
 - Fast stilling i steinalderarkeologi, tilsetting fra 01.01.19
 - Fast stilling i religionsvitenskap, tilsetting fra 01.08.19
- b. Fakultetsstyresaker
Ingen saker ble diskutert.
- c. Forslag til nytt reglement for styringsorganene og nytt valgreglement – høring
Instituttlederen får fullmakt til å utarbeide høringssvar. Det var enighet om
- Valgt dekan bør være hovedmodell. Valgt og tilsatt dekan bør ha likestilt myndighet

- Ordningen med mulighet for valgt instituttleder bør opprettholdes.
Valgt og tilsatt instituttleder bør ha likestilt myndighet
- Flertallet mener at
- Ordningen med instituttvise valgkretser bør videreføres
 - Listevalg bør være mulig
- Mindretallet støtter forslaget syn på valgkretser.

Sak 07/18 Regnskap pr. mai og instituttinterne tildelinger

Heiret og Holsen orienterte.

Vedtak:

Instituttrådet tar regnskapet pr. 31. mai til etterretning.

Sak 08/18 Strategi for AHKR 2018-2022

Heiret orienterte.

Vedtak:

Instituttrådet vedtar å sende utkast til ny instituttstrategi til diskusjon i fagmiljøene før ny behandling i instituttrådet til høsten.

Sak 09/18 Budsjettinnspill for 2019 fra AHKR

Heiret orienterte.

Vedtak:

Instituttrådet vedtar det framlagte innspill til budsjettforslag for 2019.

Sak 10/18 Meritteringsordning for undervisning - høring

Heiret orienterte.

Vedtak:

Instituttrådet slutter seg til det framlagte høringsutkastet fra AHKR.

Sak 11/18 Nettbasert master i religionsvitenskap

Heiret orienterte.

Vedtak:

Instituttrådet vil på sitt møte 30. august 2018 fatte vedtak angående opprettelse av et nytt digitalt masterprogram om religiøse minoriteter. Vi ber fagmøtet i religionsvitenskap komme med sin vurdering av forslaget i god tid før dette møtet.

Eventuelt

Ingen saker.

Bergen 18. juni 2018

Jan Heiret

Britt Kristin Holsen

Dersom det ikke har kommet merknader innen 30.06.18, regnes protokollen som godkjent.

**UNIVERSITETET I BERGEN
INSTITUTT FOR ARKEOLOGI, HISTORIE, KULTUR- OG RELIGIONSVITENSKAP**

Institutttrådsmøte 30.08.2018

Sak 12/18

Nettbasert master i religionsvitenskap

På møtet 14.6.2018 ble et forslag om å etablere en nettbasert master i religionsvitenskap («Religious Minorities») lagt fram for Institutttrådet som vedtok å be fagmøtet i religionsvitenskap vurdere forslaget. Fagmøtet behandlet saken 22.8.2018 og ga sin tilslutning til forslaget ut fra de forutsetningene som saksforelegget til møtet 14.6 og et notat utarbeidet av Michael Stausberg skisserte. Vedlagt ligger nå revidert notat utarbeidet av Michael Stausberg.

Instituttledelsen stiller seg meget positiv til at det etableres et slik nettbasert masterprogram. Det vil gi fagmiljøet og instituttet en mulighet til å nå nye studentgrupper og utvikle et pedagogisk og didaktisk nyskapende undervisningstilbud som også vil kunne støtte opp under lektorprogrammet og det ordinære masterprogrammet i religionsvitenskap.

Forslag til vedtak:

Institutttrådet støtter opprettelsen av et nettbasert masterprogram i religionsvitenskap («Religious Minorities») ut fra de forutsetninger som ligger i sak 11/18 og uttalelsen fra fagmøtet i religionsvitenskap 22.8.18.

Jan Heiret

Online Master's program in English: Religious Minorities

Background

The study of religion program unit at UiB comprises a number of internationally highly visible scholars who are among UiB's most productive in terms of research output. As the recent HUMEVAL report (panel 7) states, "Individual scholars achieve excellent research results". In addition, scholars from UiB hold important positions in international academic associations and are in charge of international high-prestige publications. This should make UiB an attractive place for international student recruitment. Yet, even though we offer several individual courses in English (mainly to the benefit of exchange students from a wide range of disciplinary backgrounds), our full study programs are in Norwegian only. Starting a conventional English- language study program is unlikely to be a great success given the extremely high living costs in Norway. But now there are new options that we are eager to capitalise on in a strategic initiative for growth that resonates with key strategic aims of UiB. We see us moving into entirely new territory with a study program that will be internationally visible and extend the student base to a global level. We wish to build on UiB's emphasis on digitalisation and internationalisation (if not globalisation). Our emphasis on recruiting international students is in line with a criticism uttered in a fresh OECD country report ("In-depth analysis of the labour market relevance and outcomes of higher education systems: Norway") where the very low number of international students is commented on.¹

Three main criteria

In order for a new study program in English to be successful and thereby for the study of religion unit at UiB to capitalise more on its international potential in terms of education, three criteria need to be fulfilled.

¹ [https://khrono.no/files/2018/06/04/Endelig%20versjon%20Consolidated%20Country%20Report%20-%20Norway%20\(002\).pdf](https://khrono.no/files/2018/06/04/Endelig%20versjon%20Consolidated%20Country%20Report%20-%20Norway%20(002).pdf) (June 7, 2018)

1. It has to be an online program, in order for students not having to move to Norway, which will be impossible for the vast majority of potential applicants. This would be in line with UiB's focus on digitalisation. We are looking forward to interacting with students from around the world.
2. It has to be possible to attend the program part-time, given that many potential applicants come from countries that do not offer generous study loans etc. and will need to work in addition to their studies. In fact, part-time students will probably be the rule, not the exception. The design of the program will need to accommodate this.
3. Instead of a general disciplinary program ("history of religion", "study of religions") there needs to be a thematic focus—and this focus, of course, has to be relevant, unique, and interesting for many potential applicants.

As far as we can see, we would be the first program at UiB that goes resolutely digital. This would be a pilot scheme for UiB and certainly for HF. We see our idea as potentially path-breaking for HF, which has been under pressure for several years. If the project turns out to work, it could be a model for others to follow.

Why religious minorities?

As for the third point raised above, religious minorities seem to be a particularly promising topic for the ambitious project we have in mind, both from an academic and scholarly perspective as well as a recruitment strategy.

Here are some reasons:

- Religious minorities can be found both in history and the contemporary world. This is in line with our attempt at UiB to study religion across different periods of history. Moreover, at present religious minorities is a topic of great societal relevance in various parts of the world.
- Some groups that are now minorities have formerly been majority religions (e.g., Zoroastrianism) and vice versa (e.g. Christianity, now a majority religion in many parts of the world, started as a minority religion, and some Christian groups now fear marginalization into societal minority).

- Some religions form the majority in one society (region, period, etc.), while they are minorities in another. The study of religious minorities calls for a historical and contextual perspective, in line with our focus at UiB.
- There are religious minorities even within large and majority religions (“sects”, “heresies”, “deviants”, “nonconformists”). We are thereby not restricted to the study of one type of religions, and will contribute to complicate mainstream historical narratives and essentialisms.
- Religious minorities are a phenomenon that is not limited to one area of the world. That is in line with our focus at UiB to study religions from a cross-cultural perspective.
- Religious minorities are often in tension with society, sometimes resulting in acts of violence. This provides the opportunity to discuss societal dynamics through the lenses of religious minorities.
- Dealing with religious minorities remains a societal challenge, also in Norway. This challenge needs to be addressed in public education, such as schools, which resonates with our focus on didactics.
- Religious minorities are often a seedbed of religious innovation and are agents of religious change.
- Studying religious minorities calls for engaging with a broad range of theoretical approaches, including feminist and queer theory, evolutionary theory, sociology, psychology, anthropology.
- The topic is likely to remain relevant beyond short-term academic trends.
- At UiB we have a great deal of research competence and experience; e.g., we have first-class scholarship on the Sami, on Dalit Buddhists in India, Indian religions in Norway, early Christianity, contemporary new religious movements and fringe groups, Islam in Norway, Zoroastrianism, minority groups in early modern Central Europe and in Japan. Moreover, in history – housed at the same department – we have colleagues with first-rate competence on relevant issues such as modern Judaism and antisemitism, islamophobia, Mormonism, and minority politics in Scandinavia.

- People belonging to religious minorities in various parts of the world are likely to be highly interested in such a study program; they might also be excited to study at an international university and interact with students belonging to other religious minorities.
- The study program could open for interesting new international cooperations.

Why a Masters?

Here are the main reasons why it seems more reasonable to offer a Masters program instead of a Bachelor program:

- A part-time Bachelor would take too many years (and even for the Masters, countries offering one year Masters programs have a competitive advantage)
- A Masters admits students with more of an academic ambition
- Educational difference across countries are more levelled out on the Masters than on the Bachelors
- It is easier to make better-informed judgments on the educational achievements of applicants
- It is easier to staff a Masters than a Bachelor
- Our undergraduate classes already attract many students
- A Master is oriented towards ongoing research and will enhance our research activities
- A Bachelor would not be as attractive for the Continuing Education (EVU) market

The online market

Since we are aiming at offering a full degree program, rather than single courses or MOOCS that are geared towards mass recruitment,² Studieadministrativ Avdeling at UiB drew my attention to “study portals: masters Portal”, of which UiB is a customer

² When investigating futurelearn and communicating with futurelearn via DigUiB it turned out that futurelearn requires a potential student number of 1500+ students. This will be completely unrealistic for us to handle.

(<https://www.mastersportal.com/>). This portal lists a total of 67 723 Masters programs. 4570 among them are in the Humanities, and 1 099 programs are listed under Religious Studies & Theology. When we filter for Online Learning 124 Masters show up. Almost all of them are in theology and religious education, plus a handful in religion and philosophy and two in Islamic Studies. Only four Masters programs come vaguely close to the academic profile of the study of religions as it is practiced at UiB (if at all):

1. Bangor University: Studies in Philosophy and Religion, M.Res.; 12 months, 6 399 EUR per year
2. University of Edinburgh: Philosophy, Science and Religion, MSc, PgDip, PgCert; 12 months, 13 398 EUR per year
3. The University of Winchester: Death, Religion and Culture, M.A., 12 months, 5 599 EUR per year
4. Uppsala University: Religion in Peace and Conflict, Th.M., 24 months, free of charge

Despite the large number of online Masters programs in religious studies, none is currently on offer that closely resembles the academic profile of the subject as practiced at UiB. Even the one at Uppsala, which might seem to be related to our idea, is mainly interested in moral and ethical questions, and not so much in historical and social phenomena as such.

In sum, we would be breaking new ground here, both for UiB and for the study of religion.

NB: Studieadministrativ Avdeling has asked StudyPortals for a preliminary assessment of our program outline. The answer is very encouraging (“an opportunity that we see very rarely”).

When preparing the program, we will be collaborating closely with Studieadministrativ Avdeling (SA) to optimize market outreach from the outset.

SA will also take care of marketing the program once it is up and running.

Target groups

International students are the primary target group for this program, but also UiB-Masters students who take courses from the new program as part of their own programs.

Digital teaching and learning activities will help avoiding schedule-clashes detrimental to students, in particular those from the integrated teacher programs (lektorstuderenter). These students have already expressed their desire for online courses to address some of the

complications they are facing. We also have many students who do not reside in Bergen but in surrounding areas, many of whom so far have not been able to attend lectures on a regular basis. We expect a great deal of synergy and spill-over with our master's program in the study of religion (MAHF-RELV) and the master's program in history or religion – teacher education (MAHF-LÆHR-RELV).

Students from the two target groups can take the same teaching and learning activities, but they will be marked by different codes.

We expect that most international students taking the program, especially from the Global South, will be part-time students who study besides having regular jobs. Most students would hence easily qualify for the typical EVU-admission criterion of having a two-year relevant work experience, where we need to define what we consider “relevant” in line with the profile of the program. This can, for example, include teaching/education, the legal profession, social work, health care, media.

The EVU-template

In Forskrift om opptak, studier, vurdering og grader ved Universitetet i Bergen we read under § 2.5:

(6) Erfaringsbasert mastergrad

Ved Universitetet i Bergen kan erfaringsbasert mastergrad tildeles på grunnlag av et studieprogram på 1,5-2 år, tilsvarende fullførte og beståtte emner på 90/ 120 studiepoeng etter nærmere bestemmelser i studieplanen.

I tillegg til de allmenne opptakskravene som går fram av § 4.1.1, kreves det minst to års relevant yrkespraksis. Det kan i studieplanen eller i utfyllende regler kreves ytterligere relevant praksis, likevel ikke mer enn fire år.

We propose to conceive the new program as an experience-related 1,5-year program with 90 ECTS/STP with a Master's thesis (masteroppgave) of 30 ECTS/STP. The main advantage of this is that the period of study becomes more manageable for part-time students and more similar to offerings from the UK (with one-year master's programs); the program becomes less drawn out in time. For us, the main advantage is that necessary resources to staff the program are down by a fourth. The fact that such a degree would not qualify for admission to the doctoral program at UiB is not very relevant since prospective doctoral students are

not part of our main target groups—and those UiB students who take single courses from the program would still qualify if they complete their respective master program. MAHF-RELV remains our main platform for recruiting doctoral students. (Should students become interested in applying for doctoral training, they could easily transit to MAHF-RELV after the first year.)

Program structure

Here are some key points for the framework of the future program (subject to modifications as we go along):

- The program will draw heavily on the research competency of our faculty (staff).
- Intensive supervision (“veiledning”) is integral to Norwegian Masters programs. This is a strong selling point to international students. One-to-one and group-based supervision will both be part of the program.
- As mentioned above, it will be a 1,5 years, 90 ECTS/STP program with a thesis (masteroppgave) of 30 ECTS/STP.
- The program must be completed within 1,5 years (full time) to three years (part time).
- A total of 60 credits of courses and 30 credits of dissertation within 1,5 to 3 years must be successfully taken in order to obtain the degree.
- All 60 credits of courses must be successfully completed before students can progress to the dissertation part of the program.
- The courses fall into two groups: core courses and optional courses. Core courses give a thematic/systematic coverage of the research area, while optional courses will comprise introductions to specific religious minorities, geographical units or more specific historical themes. Core courses have 10 ECTS, optional courses have 5 ECTS. (15 ECTS comes unhandy for part-time students. UiB students can combine different courses to arrive at 15 STP, for example by taking three optional courses. NB: the proposed arithmetics will fit the needs of the integrated teacher programs!)

- Typically, for 50% part-time students, one semester comprises one core course and one optional course (10+5 = 15 ECTS).
- Students must take a minimum of three core courses (30 ECTS).
- All courses will be taught through video lectures (not to be confused with streamed classroom lectures!), supervision/tutorials, virtual classrooms, assignments/quizzes/exercises, online group meetings/seminars, interviews, etc. (Læringslabben with UiB will share their vast experience in optimizing digital teaching strategies.)
- Since we cannot assume that international students have prior knowledge in the academic study of religions, the program will need to include an introductory unit to this discipline.
- Some courses will need to be geared to the EVU-market.

Tentative list of courses

Each semester, for a fully running program, we will need to offer courses equivalent to 30 ECTS. (In the start-up phase, that can be reduced somewhat.)

Here follows a tentative list to indicate the dimensions and profile of the program.

Core courses:

Two of these courses will be taught in any given term.

The core courses will be mainly the responsibility of the academic director and the program coordinator (see below), each of whom would typically teach one of these courses per semester. (This is by no means the final list, which would be subject to discussion!)

- Religious minorities and conflict / Societal responses to religious minorities
- Freedom of religion / Religious minorities and human rights
- Representations of minority religions in media and popular culture
- What is the study of religions? (Compulsory for students with no Bachelor's degree in the study of religion, to be taken in term 1)

- Research methodology and project design (in preparation for the Master's thesis, to be taken in term 2); this course could be developed in synergy with RELV306 (which then would be offered in a digital format)

Optional courses:

Minimally two of these courses will be offered in any given term.

Some courses will only be offered once every other year.

As the program unfolds, we can expect four such courses to be offered each term.

NB: This is a list that draws on research interests and competence as well as earlier and extant teaching portfolios to indicate viable options! Some of these courses can be transformed from extant courses, while others would need to be developed.

Note again that this is a first tentative list with the aim to give an idea of the thematic breadth of the program and to illustrate the competence of staff. This does not mean that we will have to launch 19 new courses right away.

If each of the following 19 courses is offered every second or third year, we would have a portfolio of 4 to 5 courses every term.

- How to teach religious minorities in public schools?
- Religious minorities in the Americas
- Early Christianity: from minority to majority
- Heresies in Christian and Islamic history
- New religious movements
- Hinduism in Europe
- Buddhism and Jainism in contemporary India
- The Yezidis
- Sami religion
- Zoroastrianism in contemporary India and Iran
- The Bahai Faith
- The Church of Scientology
- The Mormons
- Judaism between Assimilation and Emancipation

- Islamophobia
- Minority policies in Scandinavia
- Christianity in Muslim societies
- Muslims in Europe
- Pentecostalism and Evangelicalism in Catholic countries

NB: Not all of these courses will need to be in place right from the start. For the first year, and to get the program started, we will require just four such courses, where we will take care to get a good cross-cultural and historical spread.

Admission

Since the study of religion is an uncommon subject in many countries, and in order to attract interested and interesting students, admission will not require a prior degree in religious studies. Instead, any bachelor in the humanities and social sciences – possibly also law and social work – amounting to or equivalent to 180 Norwegian STP will do.

The admission process will need to include a broader documentation than just grades from prior education. Job experience is required (but we should avoid a strict interpretation of the kind of work experience). We will also ask for a motivation letter in the form of an essay of 600 words.

Based on a preliminary assessment of available resources among staff, it seems reasonable to limit admission to 20 full-time students for the first year, or 30 part-time students. (NB: actual class size will be larger since also UiB students will take some classes.)

Revenue

The program will generate two types of revenue, in conformity with the three target groups:

- International students pay a program fee, payable by semester, depending on part-time or full-time enrollment
- For UiB-students taking master's or teachers' programs STP are the currency

NB: all courses will go under different codes for the two target groups.

NBB: UiB can consider waiving admission fees from the second term onwards for particularly talented students from poorer countries; maybe we can find an external sponsor for such a scheme

Requirements and organization

- It is a general misconception that online teaching amounts to regular teaching with a camera in the classroom. That is not how this program will work. As a result, teaching staff needs to receive initial assistance and training and adapt their teaching to the virtual world. DigUiB and læringslabben are ready to provide the necessary infrastructure to achieve that end.
- Setting up the new program cannot be done as a side-business, but has to be considered a core activity with a clearly assigned responsibility.
- In order to get such a program up and running we need to recruit a program coordinator. The creation of the program needs to coordinate different angles. There are didactic, pedagogical, technical, administrative, economic and legal issues to deal with. This requires a sustained full-time effort. The coordinator also has to establish contacts to universities offering MOOCS (e.g. Harvard) and programs that are running successfully in order to gather elements of best practice for us to draw on (e.g. Edinburgh, see below). The program coordinator will also explore the ideal digital teaching and learning strategies in collaboration with available resources at UiB (DigUIB, UiB VIDERE, læringslabben, universitetspedagogikk).
- The coordinator needs to be qualified (PhD in the study of religions) in order to work with the staff to build a study program, plan courses, and take first steps to their implementation. The coordinator needs to be well-versed in spreading the word on social media and will need to have qualifications in teaching.
- During the first period of her/his appointment (autumn 18) the coordinator will work to set-up the program. During the second period (spring 19) first courses are being planned and set-up and the first admission wave is being coordinated.
- Once the program is set-up, duties of the program coordinator include: (1) coordinating the program with administration and technical support; (2) coordinating the teaching portfolio; (3) coordinating the admission process; (4) coordinating

evaluations; (5) academic networking within and beyond UiB; (6) coordinating marketing efforts.

- In addition to the program coordinator (an associate professor/førsteamanuensis to be appointed), the program will have an academic director and a vice-director. Both would be from the permanent staff. (Michael Stausberg and István Keul would be ready for this task. The position of a program coordinator will need to be advertised. We know that there are potential candidates.)
- In order to get the process running we will need to invest in appointing an associate professor/førsteamanuensis as a program coordinator. This position will require a higher share of administrative duties.
- Should the study program be approved by the university, the program coordinator will seek to get the program up and running. The coordinator will also have teaching-cum-supervision and evaluation duties/tasks, but the bulk of the teaching and supervision will be performed by the permanent faculty/staff.
- If the program proves to be highly successfully, we might need to hire additional staff for tutorials, supervision, teaching.
- If successful, potential involvement in the program will be of strategic importance for the generational renewal of the study of religion program, with half of the faculty set to retire within the next five to seven years. If the program by then is successful, the renewal process would be a strategic concern in the process of renewal.

Initial costs

- Associate professor/førsteamanuensis (program coordinator)

Cooperation with DigUiB and Læringslab

DigUiB, which offers its services for free, are a great resource to develop and run our courses.

We will collaborate with DigUiB and læringslabben to develop and finetune our program application once the program coordinator has been appointed

In particular, throughout the process, DigUiB and læringslab will

- provide technological infrastructure for high quality video or podcast production, for example in the form of Videonotes
- support the department with digital exam solutions
- advise and assist us with the appropriate implementation of digital technology to put our content and teaching philosophy across

(NB: When developing the program we want to learn from the best providers of online programs in the world. We want to draw on established best practice before taking any premature decisions.)

We will also collaborate with UPED. See the UPED Course “How to Create Effective Instructional Videos” (UPED 637) offered by Robert Gray who will be a great resource to draw on.

Some comments on technological infrastructure:

- Courses will use AdobeConnect as conferencing software for interactive sessions; it is a platform for web meetings, eLearning and webinars. This is software hosted by the IT department and is used by DigUiB managed packages.
- We will use mitt.uib.no as our main platform for student interface

It is worth pointing out that the study of religions group has already in 2014 launched a public dissemination project www.religionsoraklene.no which is still up and running. We are here working with short videos and social media.

Time-line

Autumn 2018: Opening of position of program coordinator (førsteamanuensis)

Summer 2019: Appointment of program coordinator

Autumn 2019: study trips to harvest best practice, seminars with staff to finetune the program’s academic profile, working with AHKR admin, DigUiB and SA on application for establishment of program. This entails the following steps:

Mars/april 2020: Programmet meldes inn i utdanningsmeldingen.

Juni 2020: Universitetsstyret gjør vedtak om at programmet skal utarbeides.

Oktober 2020: Ferdige planer og dokument må sendes inn

November 2020: Universitetsstyret vedtar programmet opprettet

Spring 2021 to Summer 2021: preparing courses for autumn term (collaboration with DigUiB and læringslab), working with SA on marketing and with HF on admission. In the meanwhile, in 2020 some first online courses can be launched

2021: start of program

Michael Stausberg, August 2018

Uttalelse fra fagmøtet i religionsvitenskap 22.8.2018

9/2018 Framlegg om digitalt masterprogram på engelsk: religiøse minoriteter

(a) Jan fortel at prosjektet har god stønad frå fakultetet, DigUiB og viserektor, og at AHKR truleg kan få middel på forskott til ei stilling som førsteamanuensis til å utvikle programmet saman med programstyrarane, Michael og István. Når dei første i den nåverande staben går i pensjon (dvs. Einar og Ingvild i 2021) vil ei av dei stillingane bli vikt for den som har fått stillinga som ansvarleg for det nye masterprogrammet. På spørsmål frå Jan støttar fagmøtet dette.

(b) Samstundes påpeiker Jan at blir det kravd at store delar av staben i religionsvitenskap er viljuge til å teke del i det nye masterprogrammet som lærarar. Majoriteten av fagmøtet har tidlegare stelt seg positive til å gjere dette innom ramen for undervisingsplikta. Konklusjonen av ein lang diskusjon om ulike detaljar er at majoriteten av fagmøtet er positiv og at AHKR derfor kan gå vidare med prosessen og lyse ut stillinga så snart som råd.

(c) Etter ein kort diskusjon om kva som skal bli kravd av den som får førsteamanuensisstillinga med ansvar for å utvikle det nye masterprogrammet får Håkan i oppdrag at til neste fagmøte formulere ei preliminær tekst til utlysinga.