

**Institution:** University of St Andrews



**Unit of Assessment:** UoA 31: Theology and Religious Studies

## Section 1. Unit context and structure, research and impact strategy

### A. Unit context & structure

**Context.** St Mary's College, the School of Divinity at the University of St Andrews, is a world-renowned centre for research in Divinity. The School of Divinity maintains a place among the top 100 universities in the QS World Rankings for our discipline (24<sup>th</sup> in 2018; 18<sup>th</sup> in 2019; 17<sup>th</sup> in 2020) placing us above prestigious programs in the discipline like Ruprecht-Karls-Universität Heidelberg, Emory University, Edinburgh University, and University of Toronto. We characteristically rank as one of the top three UK departments of Theology and Religious Studies in the Guardian table (2<sup>nd</sup> in 2019 and 2020).

Divinity has been taught at St Andrews since the foundation of the University in 1413. Our school is a research community of 23 permanent academic staff, 12 fixed-term academic staff (postdocs), 3 teaching fellows, ≈85 postgraduate research students, ≈65 taught postgraduate students, and ≈85 undergraduate students. Together we strive to produce world leading research, train exceptional postgraduate students, share our research generously, and enrich society within the context of a thriving and inclusive research culture.

**Distinctives.** The research culture of School of Divinity has two distinguishing characteristics. (1) We are committed to the theoretical, historical, and linguistic competencies of the classical disciplines of Divinity. This shapes our research, our school structure, and our curriculum at all levels. These competencies allow clear patterns of discourse between disciplines. (2) We are characterised by fruitful interaction between disciplines, by intra- and interdisciplinary engagement that is distinguished by a pluralist ethos, respecting the integrity of each discipline and its methods. This pluralism enables approaches to cooperate, contest, and correct one another. Convivial contestation, productive encounters between different research methods and disciplines are at the heart of our research culture. These characteristics will be apparent in every section below.

**Structure.** The School is structured to facilitate and encourage fluid relations between disciplinary, intra-disciplinary, and interdisciplinary research (see Institution-Level Environment Statement, ILES, 2.5). Our design is apparent in the organisation of the staff in disciplinary subject units and interdisciplinary institutes and one centre, which have been strategically developed over the last twenty years as research in the Humanities has become increasingly collaborative. It is also apparent in our progression from undergraduate (disciplinary and intradisciplinary) to postgraduate (intra- and interdisciplinary) curriculum.

The academic staff are organised into units corresponding to the classical disciplines, which are divided at St Andrews into Hebrew Bible & ancient Judaism, New Testament & early Christianity, church history & historical theology, systematic & philosophical theology, and practical theology & ethics. Two weekly research seminars (Theology and Biblical Studies) are dedicated to the dissemination of new research in these disciplines. The majority of our staff and research postgraduates (PGRs) participate in one or both of these seminars.

Collaborative, intradisciplinary, and interdisciplinary research is the particular focus of our research institutes and centre. (Institutes host a taught postgraduate programme; a centre does not.) In addition to a subject area affiliation, nearly all of our research staff (and most PGRs) belong to at least one of the School's institutes or centre and participate in one or more of their seminars. Our institutes and centre are described below under "interdisciplinarity."

Many of our staff and PGRs also contribute to research institutes, seminars, and projects hosted by other departments, expanding an already rich interdisciplinary environment. These include but are not limited to: Classics, History, Medieval Studies, English, International Relations, Social Anthropology, Modern Languages, Philosophy, Institute for Gender Studies, Institute of Legal and

Constitutional Research, Institute of Intellectual History, Institute of Medieval Studies, the Reformation Studies Institute, Centre for Research in Equality, Diversity, and Inclusion, Centre for Higher Education Research, and the Centre for Late Antique Studies.

Research and impact activities in the School are overseen by the Head of School (HoS), Director of Research (DoR), Director of Impact (DoI), Research Committee, Impact Committee, and Research Ethics Committee, with the support of the University's office of Research and Innovation Services.

## B. Research & impact strategy

Our strategic objective is to ensure that St Mary's continues to be a centre for outstanding research with strong links to the international academic community, while ensuring our research and expertise can be shared liberally inside and outside of the academic world. At the same time, we are committed to academic freedom, to undirected research and freedom of expression. Staff are free to pursue whatever research questions or impact activities they find compelling, or urgent, or worthy, and to communicate them in any appropriate media or forums. No research topics, modalities, or impact activities are privileged, and none are discouraged. In pursuit of our strategic objective, we have aimed:

- to recruit and retain excellent researchers
- to promote and advance the linguistic, theoretical, and historical competencies of our classical disciplines
- to foster interdisciplinary and collaborative research
- to create an inclusive and supportive research environment for all members of our academic community
- to cultivate a new generation of excellent researchers
- to widen access to the results of our research and to diversify our impact activities.

Our efforts in these six areas are detailed in sections 2-4 below. A number of markers of success indicate that this has been a fruitful direction of travel.

**Research outputs.** Within this REF-cycle, our School can boast the publication of 34 monographs and text editions, 48 edited collections, 426 peer-reviewed articles and chapters, 25 encyclopaedia articles, and 48 musical compositions. This quantity of outputs is due to our recruitment and retention of exceptional staff, to our grant successes (particularly with large research projects), to our organisation of and participation in many international conferences and workshops, to our many productive collaborations, and to the provision of staff development, including mentoring, research leave, and administrative support. The quality of our research is reflected in the many markers of our staffs' prominence in the academy like: scholarly awards, fellowships, project grants, editorships, presidencies and executive officer positions, honorary degrees awarded, and academic promotions. (Detailed below.)

**Funded projects.** Our School is host to a number of ambitious new research and impact projects. Some are traditional projects, pursuing particular research questions and culminating in published outputs (e.g.: "Texture: Historical Poetics of Ancient Jewish Literature," \$168,000). Others establish networks of researchers who strive collectively to resolve urgent research questions in a discipline (e.g., "New Directions in Philosophical Theology, £174,000). Some are impact-oriented (e.g., "Scientists in Congregations, Scotland" £391,246), and some aim to widen access to the results of research ("St Andrews Encyclopaedia of Theology," £3,360,473). Still others are a mixture of these possibilities (e.g., "New Visions in Theological Anthropology: Engaging with the Behavioural Sciences," £2,216,881). Large-scale project grants are developed with assistance from the school's Research Committee, a dedicated liaison officer in the financial advice and support office (FAS), and the University's Research Funding Office. Our funded projects have generated 153 research outputs within the REF-period (15 monographs, 20 collections, and 118 articles), employed 13 post-doctoral researchers, and helped develop several impact initiatives. (See section 4)

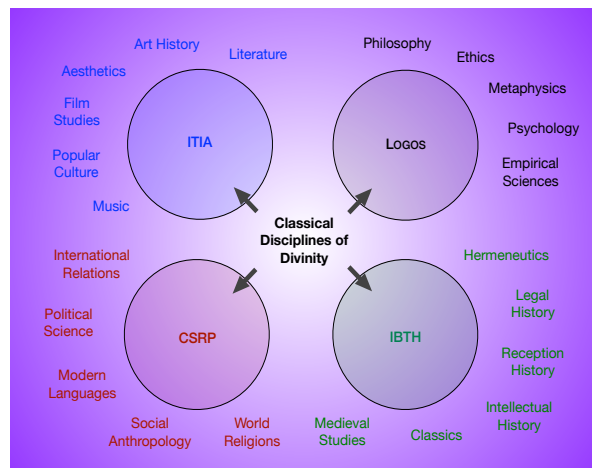
**Interdisciplinarity.** Our interdisciplinary institutes and centre are integral to the structure of the School. They are a central part of academic life in the school, especially for staff and PGRs, and

they are thriving. Their robust health is evidence of the energy and productivity surrounding interdisciplinarity in the School. The participation of our staff in our institutes and centre is at an all-time high (95%) as is the formal participation (e.g., on advisory committees) of scholars from other departments and universities (50+).

**ITIA:** The Institute for Theology, Imagination, and the Arts engages with ‘art’ in its broadest sense: with the fine arts, with pop art, with craft, and theorisations of creativity. It moves beyond theoretical study to encompass the production and performance of art as religious practice. (No institution in the world that has a similar focus can boast a breadth comparable to ITIA’s.) ITIA has five permanent staff (4.2 FTE), and ≈30 PGRs are closely involved in its activities. ITIA is home to two MLitt programmes, one longstanding (Theology & the Arts) and one new (Sacred Music; joint with Music Centre), and its own seminar, welcoming about 20 presenters per year. It hosts numerous themed conferences (e.g., The Offence of Beauty, Theatrical Theology), a monograph series (Ashgate Studies in Imagination, Theology, and the Arts), an annual artist-in-residence (Nora Kirkham for 2020-21), an annual art festival, numerous exhibitions and poetry readings, and a student art-makers group (Transept). Examples of ITIA’s research, access, and impact activities include the TheoArtistry impact case study, an open access book and music-CD (both titled *Annunciations: Sacred Music for the Twenty-first Century*), a peer-reviewed journal (*The Journal of Inking Studies*), and an award-winning blog (*Transpositions*).

**CSRP:** The Centre for the Study of Religion and Politics was founded in 2004 in order to conduct interdisciplinary research on all areas regarding religion and politics. It is located in the School of Divinity but has members from many other schools in the University (e.g., International Relations, Modern Languages, Social Anthropology, Management). The CSRP community includes five staff from our school ≈20 PGRs. CSRP has its own weekly research seminar. CSRP staff direct or participate in several funded international research networks (e.g., Religion and Politics in Tibet, 1931-2009; the Surveillance and Religion Network), and staff attached to the centre consult with advocacy groups, on heritage projects, and with government on issues of asylum, surveillance, and religious tolerance. Many of these activities include or lead directly to impact, including two major impact initiatives: *Declaration on a Shared Humanity* and *God Tied in Knots*.

**IBTH:** The Institute for Bible, Theology, and Hermeneutics is dedicated to intradisciplinarity between biblical studies, theology, and church history, and to interdisciplinary research with classics, history, law, and hermeneutics. As a research institute, IBTH maintains two international conference series (the St Andrews Seminar in Ancient Jewish and Early Christian Studies; the Scripture and Theology Conference), a monograph series (Scripture and Theology MS), and an MLitt programme (Biblical Languages and Literature). The Institute has a particular emphasis on PGR academic and professional development through collaborative enterprises. Permanent partners include the University of Zürich and the University of Regensburg, and we participate in a term collaboration (2016-22) for PGR and ECR development with the Centre for Jewish Studies at the University of Manchester. Nine staff and ≈20 PGR students are actively involved in the institute. Collaboration is central to the university’s strategic plan, and IBTH has recently received new strategic investment from the University to cultivate its activities in this regard (£9000 per annum).



Structure of disciplinary relationships

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**Logos:** The award of a £1,600,000 grant enabled the foundation of a new interdisciplinary research institute in 2016, the Logos Institute for Analytical and Exegetical Theology. The Institute’s research projects and programmes bring philosophy into productive engagement with

systematic and analytic theology. The institute is a significant presence in the School, having three full-time Category A staff, two fractional staff (diversifying the Institute's expertise), three research fellows, an MLitt programme, a bespoke research seminar, and a cohort of ≈20 PGRs. Considering its youth, Logos is already a significant presence in the international landscape. Both the Oxford Series of Analytic Theology and the Journal of Analytic Theology are under the chief editorship of Logos staff. Logos staff are also involved in significant impact and access activities. For example, institute staff have featured regularly on the PBS documentary series *Closer to the Truth* (see Section 4), and Logos staff developed one of our Impact Case studies ("Scientists in Congregations, Scotland").

**International links and profile.** The School has strong international ties and a prominent international profile. This is evidenced by our QS World Ranking, the number of international academic visitors to the School each year (120+ per annum), the number of countries from which we attract PGRs (29 at 31 July, 2020), the number of international research staff that we recruit (15 of 23 permanent Staff), and our commitment to funding international collaborations and visiting academics (roughly £200,000 per annum since 2016). Since REF2014, we have actively sought to translate our international connections into permanent collaborations for research, mobility, and PGR development (see Section 4), which supports the University's strategic ambition 'global St Andrews.'

**Impact and access activities.** As a School, we have always been involved in public activities widening access to scholarship and delivering impact. Our strategy is bottom-up. Members of staff are encouraged to be entrepreneurial and pursue impact and access opportunities that flow naturally from personal research agendas, institute activities, and networks in which we participate. The result is that many of our initiatives are lasting, rooted in permanent structures and long-term projects. Also, our impact and access activities are considerably greater than can be reflected in our case studies. For example, we have cultivated six impact projects as possible REF2021 submissions, though only three were required from our UoA. All six projects—TheoArtistry, God Tied in Knots, Scientists in Congregations (Scotland), Declaration for a Shared Humanity, New Perspectives, and the Pilgrim Ways ('Promoting Pilgrimage' in REF2014)—have been supported by the University with investment of advice and expertise, and, where needed, with finance from the University's and the School's impact funds. Four of the six will continue beyond the REF-period, and two are permanent initiatives (TheoArtistry, Pilgrim Ways).

The School's Director of Impact (DoI) meets regularly with staff to help develop, coordinate, and facilitate impact and engagement activities. All researchers who are leading on an impact initiative (even if that initiative will not be submitted as a REF case study) serve on the School's Impact Committee (IC). Committee members assist one another with current impact activities and developing REF case studies. The DoI and IC report directly to the School Council (made up of all staff members), where they invite staff to consider how their own activities might contribute to existing initiatives and to assist with securing funds for the development of new impact initiatives. (See section 3).

**Open Access (OA) and Research Integrity (RI).** Our staff dedicate time to OA publications, place our publications in OA journals and with OA publishers, and deposit all article-length publications in PURE, a Green OA platform (ILES, 2.4). Five of our staff are editors on OA journals, and the new *St Andrews Encyclopaedia of Theology* (see 4C below) is entirely free to access. During the REF-period, our School has published over 80 monographs (edited and authored), and over 500 research articles and chapters. Of these, 59 are Gold OA (with Creative Commons Licences).

The school's ethics committee comprises six members of staff who scrutinise ethics applications from staff and students. The chair provides mandatory training in research ethics for all students (as the University does for staff) and assists those making ethics applications. All ethics applications are approved centrally and receive three rounds of scrutiny, before research activities can proceed.



**C. Research and impact: next five years.** Over the coming five years, we will ensure that St Mary's continues to be known for its outstanding research outputs and research projects, vibrant international research culture, robust intra- and interdisciplinarity, and impact and access initiatives. We plan to meet this ambition by maintaining the five aims described above. We do not believe that we can predict which research strands will be most ground-breaking or yield the greatest impact, and the freedom granted to our researchers reflects that belief. We will continue to champion the freedom of each academic to pursue the research questions and impact activities that she finds compelling. We do expect to further increase resources devoted to impact over the next REF-period, particularly as impact has become a vital part of our research activities.

Due to our new research and impact projects in the domain, Science, Sustainability & Theology has become a significant research stream in the School, percolating through to the PGT and UG curriculums. The School is exploring the possibility of drawing the various strands of this research domain together into a centre.

The arrival of new staff in the REF-period, creates new research strength in interreligious dialogue, an interest shared by new arrivals Schwöbel, Bosse, and S. Hyland with continuing staff Aguilar, Perry, J Wolfe, and Davila. This has already resulted in new collaborations (see 4A) and will continue to be an area of strategic action.

## Section 2. People

Our objective is to enrich St Andrews' international research culture by recruiting outstanding people for all positions and by cultivating a new generation of excellent researchers, empowering them to reach their full potential as researchers and professionals, by creating a diverse and inclusive research environment for all members of our academic community.

### A. Staffing strategy.

St Mary's has enjoyed a period of growth during the current REF-cycle. Since REF2014, we have added to our number of permanent staff (20→23), post-doctoral researchers (1→12), and teaching fellows (0→3). This growth has come as a result of an increase in PGT numbers (PGT ≈20→≈65), increase in grant capture, and the implementation of a strategic staffing policy.

Regarding Category A staff, the School's core strategy is that there should be at least four colleagues who can teach and train postgraduates in each of the disciplines. Four people in a discipline with their post-docs and PGR students creates a critical mass for a research culture. It is sufficient to sustain a research seminar in the discipline and to develop impact and access initiatives. Ideally, at least one person in a discipline will be at chair level to provide leadership in the recruitment and development of staff and PGRs.

The School's commitment to four people in each discipline does not require them all to be full-time. In some areas we have determined that fractional appointments best suit the School's needs, particularly when developing new programs (e.g., MLitt in Sacred Music, MLitt in Analytical and Exegetical Theology), or during periods of transition within a discipline.

### B. Staff Appointments, Training, & Development

**Seminar culture & visiting scholars.** Our school seminars are a vibrant part of the School's life as a community of scholarship. Seminars provide key opportunities to extend our disciplinary knowledge, contest approaches and ideas, and explore intra- and interdisciplinary potentialities. We maintain five permanent seminars that are convened weekly during the semester: Theology; Biblical Studies (joint in the Autumn; split into ancient Judaism and early Christianity in the Spring); ITIA; Logos; and Religion & Politics. Our seminars feature presentations by scholars from other universities. In any semester the school may host 50 or more seminar speakers. Although numbers vary widely, roughly 6-12 staff and 15-30 PGRs attend each seminar.

The School also regularly hosts Visiting Scholars for periods from one semester to two years. A VS is expected to contribute to a seminar and to the life of an Institute or Centre. As an act of service to the academy, the School provides each VS with office-space, IT, and library facilities.

During this REF-cycle, we have benefitted from the presence of 29 VS. Two others have deferred until 2021-22 due to COVID-19.

**Appointments.** We conduct an impartial and transparent process with all appointments (ILES, 3.2). Gender balance and diversity awareness are critical considerations when the HoS invites staff to sit on appointment panels. For transparency and inclusion, all colleagues in the School have access to application portfolios during the process of shortlisting. Shortlisted candidates are invited to the School for an academic presentation and interview. Presentations by shortlisted candidates are open to all staff and PGRs. They are very well-attended. The attendees' assessments are collected and reported to the appointment committee before interviews.

Our ability to attract exceptional researchers is reflected in the international makeup of applicants for every post. E.g., the last search for a permanent staff member included applicants from eight countries on three continents.

**New staff & early career researchers (ECRs).** New permanent staff have an initial 4 year review period. In consultation with the HoS, new appointees set objectives for the review period. This process assures that targets are specific to each individual's career stage, experience, and needs. Permanent status is confirmed at the successful conclusion of the review.

The School supports the attainment of these aims by allowing new staff and ECRs a reduced teaching load, a light service requirement during their first year, and by providing new staff with a mentor who offers support, guidance, and advice. ECRs, in particular, are encouraged to become fellows in institutes and research centres to develop their professional and leadership skills: organising seminars and conferences, and collaborating on grant applications and projects. Two special mentoring schemes are available to ECR and female researchers (Teaching, Research & Academic Mentoring Scheme; Elizabeth Garrett Mentoring Programme).

Our success in recruiting outstanding ECRs and fostering their professional development is attested by the fact that all but one staff member who completed terminal-contracts with us in the last 6 years have continued with us or moved on to permanent employment in the sector (15 of 16).

**Professional development & promotion.** Staff Reviews are conducted annually with the HoS allowing staff to reflect on progress since their last review, to plan future activities (in research, impact, development, and wellbeing), and to set new goals. In support of these efforts, two University centres—Organisational and Staff Development Services (OSDS), Centre for Educational Enhancement and Development (CEED) —offer a comprehensive portfolio of staff development opportunities, including more than 150 training courses in a typical year.

The University's annual promotions round is advertised centrally. The promotion policy was thoroughly revised in 2017 to give greater weight to impact and ED&I activities. The HoS offers guidance to staff considering an application for promotion. A completed application is forwarded with the HoS's recommendation to the Arts & Divinity Promotion Panel. Clear criteria of achievement required at each rank are published on the university website, and University Court is responsible to assure that promotions are open, fair, and equitable in keeping with the university's ED&I Policy.

There have been a number of promotions in the School since REF2014: 7 staff have been promoted from Lecturer to Senior Lecturer, 1 from Senior Lecturer to Reader, and 3 from Senior Lecturer or Reader to Professor (i.e., 36% of permanent staff).

**Research and impact leave & Deas fund.** Research and impact leave (R&IL) is a crucial aspect of the University's support for academic research and impact, particularly in the humanities where time is the most important research resource (ILES, 2.3). The School's leave allocation model is one in which academic staff may reasonably expect to be granted 1 semester of leave after their first 8 semesters in post, and 1 semester in 7 thereafter. ECRs, though, receive their first semester of leave after their first 4 semesters in post. Applications for R&IL are reviewed by the HoS and the Research Committee and approved by the VP of Research.

Category A staff may apply to the Deas Fund (a School endowment) for assistance with research and impact activities. About £20,000 is allocated to our staff from the fund each year.

**C. PGR training & supervision.**

We aim to recruit and train excellent PGRs, who can propel their discipline(s) and contribute richly to the academy and society. Our PGR community is provided with expert supervision, a rich seminar culture, robust exchange and training opportunities, dedicated study facilities, and mentoring. The School's international reputation and the appeal of these provisions is evidenced by the number and nationalities of PhD students we recruit. We awarded 123.9 PhDs (FTE) during the REF-period, the majority of whom were international scholars.

**Supervision and mentoring.** In our school, each PGR student is assigned a supervisor and a mentor. The supervisor has principal responsibility for supporting, guiding, and assessing the student's thesis, academic skills, and professional development. The mentor's role is pastoral, advising PGRs on matters of personal wellbeing that may not be directly related to their research projects.

Supervision is taken seriously. The first year of PhD study is probationary. At the end, the student submits a research portfolio for review. Successful examination of the portfolio advances the student to full PhD status. Following the first year, the student's progress and development are assessed at an annual review meeting with two members of staff (neither of whom is the supervisor or mentor). In addition to regular supervision meetings, within our school many supervisors meet with their PhDs as a group on a weekly or fortnightly basis. These meetings commonly are used for widening disciplinary knowledge and developing technical skills.

There are robust resources available for personal support of PGRs from the University. Within the School, the postgraduate council serves as a mechanism for voicing and responding to PGR group needs, and our Wellbeing Officer invigilates systemic issues related to the health and wellbeing of our PGR community.

**Professional training.** PGRs start their doctoral degrees with different research and transferable skills. First year PGRs undertake a compulsory Postgraduate Research Essentials training to make a smooth transition from Masters study or the workplace to PGR study. This training also covers research ethics and the ethics application process. At the beginning of each academic year, every PGR meets with their primary supervisor to draw up a plan for skills development. The plan considers linguistic competence, disciplinary knowledge, teaching and administrative skills, public engagement, and impact.

Abundant professional development opportunities are provided by the School, some elective, some mandatory. The School has a robust seminar culture (described above). Seminars offer opportunities for networking and for PGRs to learn how to engage in academic debate as professionals. PGRs in their final year of study are offered the opportunity to present their research to the School in a seminar. PGRs are encouraged to serve as tutors in larger modules, both in the School and in other departments. One biennial conference—the St Andrews Symposium for Early Jewish and Christian Studies—and numerous occasional conferences are organised and managed by the School's PGR students with guidance from relevant staff. PGR training in the School is coordinated by our Postgraduate Training Officer.

The University offers a suite of professional development opportunities to PGRs through the GRAD-skills programme and provides funding for PGRs to undertake training in transferrable skills. Writing workshops are provided every semester. Four to ten semesters of study in eight languages are available to PGRs through the University's evening language program at a charge of £110 per semester. Our School pays for one semester of language study for all our PGRs. The University Chaplaincy also provides professional development opportunities for PGRs considering entering or returning to ecclesial service.

Dedicated study facilities are provided to all our PGR students (see Section 3), and several of our collaborations provide additional opportunities for disciplinary and professional training (Section 4). On PGR-funding see Section 3.

**Evidence of training success:** The success of our efforts with our PGR community is evidenced in their publication and employment records. During the REF-period, nearly 75% of our PGR

students published in academic journals and collections before they graduated. Furthermore, 99% of our PGRs were in doctoral-level employment within six months of graduation.

#### **D. Equality, diversity, & inclusion (EDI).**

Since REF2014, the School has actively embedded structures and implemented new policies to promote EDI at all levels of the School. We have established an EDI officer and committee (EDIC) to develop policies and monitor their implementation (ILES, 3.1). The committee rotates by 1/3 every year to ensure diversity and to expose more staff to in-depth discussions of EDI. The EDIC has an annual budget of £3000 with recourse to more should the opportunity or need arise. Of this, £2000 is specifically earmarked for an EDI Accessibility Fund to support staff and students for various projects/events that relate to EDI.

The School has adopted the following permanent EDI policies, since 2014:

- All meetings, teaching, and research seminars must be held during established core hours.
- The UG School president and PG EDI representative must consult with her/his respective cohort about EDI issues prior to every EDIC meeting.
- The School monitors and measures perceptions of EDI in the school with a school-wide survey every two years
- All staff and PG teaching assistants are required to take face to face Unconscious Bias Training and EDI Training.
- Expectations about good practice and zero tolerance of all forms of bias must be advertised to all staff and students at induction sessions, in handbooks, in modules, and posted in prominent locations across the school.
- There must be a minimum 60/40 gender balance of speakers in all research seminars.
- A gender mix is required on appointment committees.
- Appointment processes must be transparent and proactive in the recruitment of persons from underrepresented groups.
- Module reading lists must demonstrate diversity in gender, race, and religion even when balance is not possible.

As part of the Action Plan for our successful Athena SWAN bronze award (2020), the School has committed itself to a full curriculum audit in 2021, as well as a recurring, school-wide conference on EDI as it relates to Divinity. The conference will take place every 2-3 years and will rotate between the sub-disciplines of the School.

**Gender.** Divinity, unusually within the humanities, has a gender imbalance very similar to that of the physical sciences. Significant reports published by Durham University in 2014 and the British Academy in 2019 (*Gender and Career Progression in Theology and Religious Studies; Theology and Religious Studies Provision in Higher Education*) identified this as a sector-wide problem and explored reasons for it. Both reports identify the transition from undergraduate to PGR as key to this problem. The School has developed a range of activities to support women in the discipline and encourage them to consider careers related to Divinity. Founded in 2018, the bi-annual Smith Lectures bring a world-leading female scholar in the discipline to St Andrews to give a public lecture and to share their professional journey. The School also runs a mentoring scheme for UG female students who are considering PG study, and has launched a pilot mentoring programme for PGR women in the final years of their projects. Other activities are organised under the umbrella “Logia,” which hosts seminars and reading groups focused on outstanding women scholars, and conducts public interviews with visible female role models in its “fireside chats.” Logia also maintains Facebook and Twitter accounts for publicity and discussion and hosts a blog to provide visibility for academic women’s stories.

In our REF preparation, we have sought gender balance in the review of outputs, and we have reflected regularly on the balance of attributed outputs in proposing the selections, and on the balance of participants in our ICSs.



Our School has a more balanced gender distribution than in 2014 (was 10% female, now 27%). This is far from ideal but trending in the right direction. Our five-year Athena SWAN action plan commits us, amongst other things, to a 15% increase in female applicants for permanent posts, a 40% increase in female applicants for research-only posts, a 10% increase in female applicants for PGT, and a 15% increase in female applicants for PGR.

**Disability & Carer support.** The School maintains accessible teaching spaces in our ancient buildings. The University's Disability Team in Student Services provides support for a wide range of disabilities such as learning difficulties, visual and hearing impairments, mobility difficulties, mental health, long standing medical conditions and much more.

The School's flexible working scheme allows employees to vary their working arrangements in flexible ways to accommodate disability, caring duties, or any other reasonable need. Employees may apply for a permanent change to their contract to accommodate more flexible working arrangements. Applications are made to the HoS and negotiated in consultation with HR. The University's Caring Fund provides resources up to £1K per annum to cover alternative caring duties for staff to participate in research travel or development events.

### Section 3. Income, infrastructure and facilities

**A. Income.** The School increased its grant income from £537,993 in the last REF-cycle to £11,083,623 in this REF-cycle, attracting £9,100,850 from HESA-reported sources and another £1,982,773 from schemes not captured by HESA. (This excludes grants captured by fractional staff.) This achievement can be attributed to several causes: (a) a culture change away from the solo-researcher model, which has changed the size and scope of the grants that we pursue; (b) new impact initiatives that have attracted generous funding; (c) the long investment of our institutes in developing domains of interdisciplinarity that are increasingly valued and rewarded by funders. Our funders in the REF-period include (alphabetically): Arts and Humanities Research Council; Arts and Sciences Research Council; Biologos Foundation; Blankemeyer Foundation; British Academy; Carnegie Trust; Fulbright Commission; Fuller Science, Theology, & Religion Foundation; Fundación Milarepa Chile; Google Arts and Culture; Guggenheim Foundation; Japan Foundation Endowment; John Fell Foundation; John Templeton Foundation; Leverhulme Trust; List Fund for Jewish Studies; National Endowment for the Humanities; National Geographic Society; Royal Society of Edinburgh; Russell Trust; Templeton Religion Trust; and the Trent Foundation. Spend on HESA-reported awards was £3,032,718 during this REF-cycle, as most of the awarded money will be spent in the next cycle. Many of our funded projects have follow-on funding available, and decisions on several grants are still pending.

Application development is assisted by the University's Business Office and by the School's DoR and Research Committee.

Funded projects have generated 153 outputs (15 monographs, 20 collections, 118 articles and chapters) in the period, and grants have provided significant support to our ICSs, one of which was funded entirely by grant income ("Scientists in Congregations, Scotland"). The University's Research Impact Team (ILES, 2.3) maintains a fund to support impact projects, which has invested £29,050 in our ICSs, and the School maintains a similar fund that has contributed another £20,000. Grant income dedicated to impact initiatives exceeds £750,000.

**PGR Funding.** PhD funding has risen dramatically since REF2014. Considering HSEA-reported funders and University and School scholarships, the School had an average of 17 funded PGRs per academic year, between 2009-14. The funding secured for these students averaged £104,000 per year. In the current REF-period, those numbers rose to an average of 37 PGRs and £253,000 annually. In addition, many of our PhDs are funded by UK and foreign charities (e.g., Santander Scholarships; Bance di San Marino Foundation, AD Links). These increases can be attributed to new investment by the School and University in Scholarships, and by the School's appointment of an officer who oversees and promotes PhD scholarship applications (Admission & Scholarship Officer).

The School encourages research travel and conference attendance, to present research results. PGR students can apply for up to £1200 in assistance from the School annually. The University

provides seed funding for PGR-lead conferences (GRADskills Innovation & PG Conference Fund), which the School will match, and the School independently entertains applications for funding of PGR-lead conferences.

### **B. Infrastructure & facilities.**

The School of Divinity has had its home in St Mary's College since the 16th century, the centre of which is St Mary's Quad. St Mary's Quad houses the School's offices, teaching rooms, common rooms, and the King James Library. Staff offices are located in St Mary's College and the Bute building (both on St Mary's Quad). Much of the teaching in Divinity is conducted in our three lecture rooms and three seminar rooms. Research seminars are held in **St Mary's College Hall**, an ancient wood-panelled hall housing the School's portrait collection.

The School of Divinity is justly proud of its study facilities for PGRs. Dedicated study space is provided in the Roundel, a seventeenth-century building overlooking the Cathedral precinct. This professional facility is open to Divinity PGRs at any hour. It provides a dedicated desk for each student on an equal basis as well as providing a common room, kitchens, office, garden, and toilets, all of which are maintained exclusively for Divinity PGRs and visiting scholars. PGR exit interviews indicate that the Roundel increases productivity, enhances students' sense of community, and provides opportunities for interdisciplinary engagement.

The **King James Library** houses an excellent collection of theological and biblical studies texts, particularly reference works, complementing the extensive holdings in the main University Library. It was built to house a gift of books by King James VI/I in 1612 and continues to be the main reading room for Divinity students. The University Library was a copyright deposit library until 1837, so it has a particularly strong collection of 17<sup>th</sup> and 18<sup>th</sup> century books. There has been heavy investment in library holdings for Divinity in the REF-period. (£233,000 was spent on Divinity holdings within the REF-period, excluding journal subscriptions.) Humanities journals, which cannot be disaggregated by discipline, receive very heavy investment as well (e.g., £1,650,713.81 in 2018-19). Special Collections have a large number of manuscripts and early printed works dating back to the 1<sup>th</sup> century, including some prize rare books such as a Gutenberg Bible and a full 1647 Amsterdam-edition of the Talmud Bavli, and particular collections with a Divinity focus (e.g., Baron von Hugel Collection). The School also curates the Driver Collection, a compendium of several hundred thousand hand-written articles and notes on Semitic philology, compiled by S.R. Driver (Regius Professor of Hebrew, Oxford) and G.R. Driver (Professor of Semitic Philology, Oxford). Staff have access to unlimited inter-library loans, enjoy SCONUL access, and are supported by a dedicated liaison librarian.

The School has also created pleasant and private spaces for breastfeeding/expressing in each of our buildings.

Several of our impact activities utilise university infrastructure (e.g., the TheoArtistry festival held at the Byre Theatre), and the University's Public Engagement office has assisted with all of them. Support for research and impact events as well as finance management is provided by the School's permanent support staff, the Accommodation, Conferences, and Events office, and the Business Office. The School has an IT officer to deal with day-to-day needs. University IT provides equipment maintenance, AV support, and teleconferencing, as well as specialised website design and data management for research projects. IT in Divinity's lecture rooms has been upgraded recently with new cameras, conferencing equipment, microphones, and lecture-capture software to assist with teaching delivery. Each member of staff is provided with a computer and unlimited printing campus-wide.

### **Section 4. Collaboration and contribution to the research base, economy and society**

School researchers play a leading role in shaping and sustaining the global research base in all the sub-disciplines of Divinity. Our collaborations and research networks stretch from East Asia to the Americas. Staff members enjoy reputations as leaders in their respective fields (proportionate with their career stage), where they hold preeminent positions in learned societies, on editorial

boards and funding panels, organise major conferences, and receive frequent invitations for lectures, keynotes, and expert consultation to diverse governments and agencies.

### A. Collaborations

The School partners in several major research collaborations and networks (ILES, 2.7). Some of these are based on grants. Others have developed organically from our relationships around the world. We have cultivated permanent links with institutions strategically selected to facilitate teaching & PGR mobility, PGR development, and research projects. These partnerships build on longstanding academic relationships and on the commitment of all partners to invest in the collaboration.

**Examples of collaborative research projects and networks.** The *Surveillance and Religion Network* was initiated with the help of an AHRC grant (£29,011; 2016-19) and is organised in St Andrews. It is an international network of scholars and practitioners from the UK, Sweden, Canada, Ireland, the Netherlands, Israel, Japan, Poland, and Australia. To date, the network has convened three workshops in the UK, exploring religion and security, religions consuming surveillance, and religious ethics of surveillance. It has convened panels at the European Academy of Religion (2019) and the Surveillance Studies conference (2018). The major output of the network so far has been a special issue of the journal *Surveillance and Society* (2018). Network members consult with several governments on a variety of surveillance related issues (see Contributions to Society below).

*Texture: A Historical Poetics of Ancient Jewish Literature* (\$168,000.00; 2015-) is a joint research network by the St Mary's and Harvard Divinity School (HDS) whose main funder is anonymous. Its objective is to recover and articulate an autochthonous poetics of ancient Jewish Literature. *Texture* has hosted 8 international workshops (2015-20) at St Andrews and Harvard inviting over thirty subject experts to consult. Eight PhD students at the two institutions have worked on facets of *Texture* in their theses. So far, the project has generated several article-length studies and a collaborative volume (*Standards of (In)Coherence in Ancient Jewish Literature*, 2020), anticipating a comprehensive methodology volume. The project is developing a major monograph series of the same name, *Texture* (pub. Mohr Siebeck).

*New Visions in Theological Anthropology: Engaging the Behavioural Sciences* (£2,216,881.00; 2019-) is a new 33-month project, which moves beyond the abstract warfare between science and religion and aims to create a culture within academic theology whereby it is normal, even expected, that theologians will use the results of scientific investigations as a resource for their thinking. Through a series summer workshops, day-conferences, syllabi competitions, new undergraduate courses, a monograph series, and a free online resource, *New Visions* will equip theologians and students with the necessary tools and skills to employ knowledge from the behavioural sciences within the domain of constructive theology.

In 2019, a University-wide research cooperation was agreed between the University of St Andrews and the Rheinisch Friedrich Wilhelms Universität Bonn. Three research projects were chosen to inaugurate the collaboration, including the project *Natural Law and the Definition of Good Order*, directed by Profs Richter and Schmöckel (Bonn) and Profs Schwoebel and Wolfe (St Mary's). The project includes two co-tutelles for PGR development and two international workshops. The project is co-funded by the University of St Andrews and the Excellence Program of the University of Bonn.

There have been many other collaborative research initiatives in the School in the REF-period. These examples serve to illustrate the diversity of collaborators, topics, and methodologies that characterise our academic collaborations.

**Collaborations for mobility and postgraduate training.** The School has developed permanent collaborations for staff and PGR mobility with 8 Universities: Baylor, Zürich, Leuven, Tübingen, Amsterdam, the Hebrew University Jerusalem, Regensburg, and Bonn (above and beyond our many Erasmus+ exchanges). Within the REF-period, 11 School staff and more than 20 PGRs have utilised these exchanges.

The Institute for Bible, Theology, and Hermeneutics (IBTH) has established collaborations with several strategic partners to foster PGR disciplinary and professional development. For example, in alternate years IBTH organises a pair of week-long seminars for PGRs on major emerging themes in the fields of Bible, theology, and/or religious history in collaboration with the Theological faculty at the University of Zürich, with the aim of enhancing the employability of our graduates. Seminars are co-taught by staff from the two Universities. The goals of the collaboration are to widen and deepen PGR knowledge of emerging methodologies, topics, and research domains, to expose students to another research culture, and to stimulate collaborative research projects. Expenses for participating staff and PGRs are covered by the collaborating departments. IBTH also maintains permanent collaborations with the University of Regensburg and the Hebrew University Jerusalem.

The annual Logos Workshop, which takes place over three days, fosters important collaborative interaction between theologians, philosophers, ethicists, scientists, and sociologists on topics related to points of intersection between disciplines, and includes staff and PGR students on an equal basis. The workshop is a joint enterprise of the Logos Institute and the Centre for the Philosophy of Religion (CPR) at the University of Notre Dame. All the staff of Logos and CPR, including PGRs, participate in the workshop.

An exchange programme between the Centre of Islamic Theology—University of Tübingen and the School of Divinity was agreed in 2019. It offers PGRs of Islam the opportunity to study Christian theology in St Andrews, and students of Christianity the chance to study Islamic theology in Tübingen. The exchange developed from the long-standing collaborations between Prof Lejla Demiri (Tübingen) and Prof Christoph Schwöbel (St Andrews), who have conducted numerous seminars on Scriptural and Doctrinal Reasoning at the University of Tübingen and established a similar series of seminars for this collaboration. (The first was scheduled for April 2020, but it was postponed to 2021 due to COVID-19.)

These examples are characteristic of the PGR-focused collaborations in our school, which are occasional and intensive. There are, in addition, many regular opportunities for PGRs to engage with international scholars, described in Section 2 above.

## **B. Contributions to the research base & markers of esteem**

Our staff shape and sustain the subdisciplines of Divinity in many ways. Regular acts of service include permanent or term positions on editorial boards of journals and monograph series, on panels for research councils, and sitting on professional society boards and executive committees. School staff also contribute time and energy to the research base through many singular efforts like serving as external assessors on promotion committees, refereeing monograph proposals and journal articles, and examining PGR students at other universities.

**Research base.** More than three-quarters of the School's academic staff give their time and energy to 57 editorial roles on the boards of international peer-reviewed journals and monograph series. Among the journals we edit are prestigious outlets like (alphabetically): *Catholic Biblical Quarterly*, *International Journal of Systematic Theology*, *Journal for the Study of the New Testament*, *Journal of Analytic Theology*, *Journal of Biblical Literature*, *Journal of Theological Studies*, *Neue Zeitschrift für Systematische Theologie*, and *The Byron Journal*. The monograph series are no less significant and include, for example, *Collegium Metaphysicum* (Mohr Siebeck), *Enquiries in Theological Ethics* (Bloomsbury), *Mundus Orientis* (V&R), *Oxford Bible Commentary* (OUP), *Oxford Studies in Analytic Theology* (OUP), *Palgrave Frontiers in Philosophy of Religion*, *Routledge Interdisciplinary Perspectives on Biblical Criticism*, *SOTS Monograph Series* (CUP), *T&T Clark Studies in English Theology*, *Theologische Bibliothek* (Vandenhoeck & Ruprecht), and *Theologische Bibliothek Töpelmann* (de Gruyter).

During this REF-period, staff members have served as committee members on ten different grant schemes in the UK, Germany, Canada, and the United States, with funders like the AHRC, Carnegie Trust, Deutsche Forschungsgemeinschaft, Scottish Graduate School for Arts and Humanities, and Sir John Templeton Foundation. Many of our staff serve as advisors on specific funded projects for a wide range of funders, public and private.



Contributions to the research base through acts of service like serving on promotion committees, reviewing monographs and journal articles for publishers, sitting on professional society boards, and examining PGR students at other universities are far too numerous to catalogue here.

**Esteem.** Since 2014, our staff have been invited to give hundreds of academic presentations, plenary, and keynote addresses at other academic institutions and international conferences. The following is a selection of some of the more exceptional markers of reputation and esteem that our staff have received from 2014-20.

Corbett received the Società Dantesca Italiana Bronze Medal (2015). Evans was co-winner of the Martin Institute of Christianity and Culture Research Award (2018). Lamb was named Dietrich von Hildebrandt scholar (2020). For his first monograph, Lang received the Lautenschlager Prize for Theological Promise (2015). Schwöbel was presented with a Festschrift (*Rationalität im Gespräch—Rationality in Conversation*, 2016). Wolfe was elected to the Edith Stein Circle (2019) and invited to take up an Alan Richardson Fellowship (2020). Wright was presented with the British Academy Burkitt Medal for Biblical Studies (2014), became a Fellow of the Royal Society of Edinburgh (2015), and was awarded three honorary doctorates in the period.

Eight of our staff were invited to deliver named lectures between 2014 and 2020: Corbett the Religion and Literature Lecture at University of Notre Dame (2018); Crisp the Herold OJ Brown Lectures (Reformed Theological Seminary; 2015) and the Murray Lecture (Crandall University; 2018); Evans and Rae the Sophia Forum Lectures (2017 and 2019); Rea the William Alston Lecture (Syracuse University; 2016); Holmes the Day-Higginbotham Lectures (Southwest Baptist Theological Seminary; 2020); Stoddart the Sydney Martin Memorial Lecture (2019); Wolfe the Thurber Lectures (2017); and Wright the Greer-Heard Lectures (2017) and the Gifford Lectures (Ancient Universities of Scotland; 2018).

### C. Contributions to society.

As a School, we have always been committed to sharing the fruits of our research open-handedly. We encourage initiatives and projects that widen access, share our expertise, and effect change outside of the university. We support these activities through investments of time, energy, and resources (see 3A above). As such, we have developed and maintain diverse relationships with beneficiaries. Some are organic, like relationships with religious organisations and communities, some have been cultivated through impact activities. Others, like consultations with government agencies, are more occasional.

**Widening access.** As a result of the global resurgence of religion and the waning of exclusive secularism, theology is once again a vital interlocutor within the public sphere. Because of this, many of our staff are involved in activities that widen access, disseminating research across national, geographic, and economic boundaries: through guest appearances on radio shows and blogs, magazine articles, editorials for the news media, public talks at museums, galleries, and festivals, and so on. The following are just a few of our access endeavours.

The School of Divinity is building a free-to-access, online encyclopaedia of theology, a rigorous academic resource whose style and clarity of organisation will ensure its usefulness to research students and professional academics alike. The free status of the Encyclopaedia will be of particular relevance in the majority world. *The St Andrews Encyclopaedia of Theology* is funded (so far) by grants worth £3,523,924 (2019-).

The James Gregory Public Lectures on Science, Religion, and Human Flourishing (2016-2021) is a series of twenty-six public lectures (funded by the John Templeton & Blankemeyer Foundations), bringing world-class scholars to St Andrews to present cutting-edge perspectives on the relationship of faith and science to non-specialists. Lectures are free, open to the public, and streamed live. The series is just one of the activities related to our impact case Scientists in Congregations, Scotland.

Several members of our staff and two of our institutes maintain blogs that report and analyse advances in research. Of these, Prof Davila's widely read blog *PaleoJudaica* (~60,000 visitors per month) is dedicated to disseminating new discoveries and scholarly proposals in the study of Jewish antiquity. The multiple award-winning blog *Transpositions* (~30,000 visitors each month)

was founded in 2010 by ITIA PGRs with the goal of bringing academic conversations about theology and art to a broad audience. *Transpositions* publishes posts by notable artists, practitioners, and scholars, offers various features, and reports news related to theology and the arts.

Nine of our staff have appeared on the PBS television programme *Closer to Truth* to debate questions on nature, philosophy, and religion (e.g., episodes 1808, 1813, 1909, 1910, 1911, 1912, 1913). Schwöbel writes a regular column for *Zeitzeichen*, the largest monthly on theology and religion in Germany.

**Additional Impact initiatives.** Our Impact case studies offer descriptions of three of our impact initiatives, engaging with a wide spectrum of key users including religious communities, governments, teachers and students. The following are two additional examples of our impact initiatives:

Pilgrim Way is an ongoing heritage project (1999-present) that re-establishes and promotes medieval pilgrim routes in Scotland. So far, the project has restored two major pilgrim routes, from Edinburgh to St Andrews (St Andrew's Way) and from Iona to St Andrews (St Columba's Way), and assisted the Iona community in restoring and expanding the routes on and around Iona (St Magnus' Way). Speaking just of the St Andrew's Way, Murdo Fraser MSP reported to Scottish parliament: "The estimated total benefit from those pilgrim routes to St Andrews is due to rise from approximately £1.5 million today around £2.5 million in five years' time" (11/6/19). Historic Scotland, Historic Environment Scotland, Pax Travel, British Pilgrimage Trust, Fife Countryside, Fife Coast and Countryside Trust, and the Scottish Pilgrim Routes Forum have all partnered with us in this project.

The Declaration for a Shared Humanity, written by Professor Mario Aguilar, incorporates the teachings of different faiths and embraces the basic principles of humanity, equality, diversity and freedom. The document has been adopted by religious and political leaders around the world. The signing ceremony held in St Andrews (23/09/2016) was attended by a delegation of 130 religious leaders from 19 countries joined by secondary students from Fife and Canada and accompanied by a conference on inter-religious dialogue. The Declaration has been used by schools, communities, and faith groups to form discussion and foster the idea of a common humanity as a tool against radicalisation and for inter-faith cooperation.

**Expert advice.** Our staff are always available to provide expert advice to various organisations and do so regularly. For example: Aguilar has advised the British Crown Court on matters of asylum. Holmes consults with the Baptist Missionary Society on domestic violence. Stoddart has offered expert advice to the House of Commons, House of Lords, and Scottish parliament on surveillance and public trust. Wolfe is a member of the Roman Curia's commission for Jewish Christians, and Tooman was lead assessor for Ofqual on the accreditation of new A-level and GCSE exams in Biblical Hebrew.